A PARAPHRASE AND COMMENTARY ON The New Testament.

VOLUME II.

Containing all the

EPISTLES,

WITH

A Discourse on the *Millennium*.

To which is added,

A CHRONOLOGY of the NEW TESTAMENT, *a Map, and Alphabetical Table of all the Places mentioned in the Gospel, Acts, or the Epistles.*

With TABLES

Of the Matters contained, and of the Words and Phrases explained throughout the whole Work.

By *DANIEL WHITBY*, D.D.
And CHANTOR of the Church of *SARUM*.

The Second Edition.

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MVSEVM
BRITAN
NICVM

3 Gm

THE PREFACE TO THE READER.

BY way of Preface to this Work, ſome things there be of which I think fit to advertiſe the *Reader*, and ſome things in which I ſhall beg his Favour. And,

Firſt, Becauſe it may be uſeful to read the Epiſtles of St. *Paul* not in the Order in which they are placed in our Bibles, but rather in that Order of time in which they were written, I here think fit to place them according to that Order, following the Chronology of Biſhop *Pearſon*.

A. D. 52. The firſt Epiſtle to the *Theſſalonians*.

A. D. 53. The ſecond Epiſtle to the *Theſſalonians*.

A. D. 57.
- The firſt Epiſtle to the *Corinthians*.
- The Epiſtle to the *Galatians*.
- The ſecond Epiſtle to the *Corinthians*.
- The Epiſtle to the *Romans*.

A. D. 62.
- The Epiſtle to the *Epheſians*.
- The Epiſtle to the *Philippians*.
- The Epiſtle to the *Coloſſians*.
- The Epiſtle to *Philemon*.

A. D. 63. The Epiſtle to the *Hebrews*.

A. D. 65.
- The firſt Epiſtle to *Timothy*.
- The Epiſtle to *Titus*.

A. D. 67. The ſecond Epiſtle to *Timothy*.

I have in the Prefaces to theſe Epiſtles, given the Reaſons why I place the writing of them about the time aſſigned, only of the time of writing the Epiſtle to the *Galatians* I have there ſaid nothing: I therefore here ſubjoin the Reaſon why it is placed in the ſame Year with the firſt Epiſtle to the *Corinthians*, viz. becauſe St. *Paul*, in his firſt coming to *Galatia*, converts them to the *Chriſtian* Faith, *Acts* 16. 6. at his ſecond Advent, he *ſtrengthens the Brethren there*, Acts 18. 23. and in his *Epiſtle* to them, *he marvels that they were ſo ſoon removed from him that*

called

called them to another Goſpel, Chap. 1. 6. it therefore could not be written long after he had been with them to ſtrengthen them, which yet was before he had begun his three Years abode at *Epheſus*, Acts 19. 1. 31. at the very cloſe of which the firſt Epiſtle to the *Corinthians* is ſuppoſed to have been written.

I deſire the *Reader* to take an Eſtimate of the true Date of theſe *Epiſtles*, not from what may have ſlipt from me by the by in a Note, and hath been overlook'd in the review of my Papers, but from what is here ſet down, and is confirmed in the Prefaces to theſe Epiſtles.

The Uſe that may be made of obſerving this Order I ſhall exemplify in two Inſtances; of which the

Firſt, Is that of *Demas*, concerning whom Dr. *Lightfoot*, Harm. p. 137. *Beza*, *Eſthius*, and others, ſay, that though he left St. *Paul* for a ſeaſon, yet after *he returned to him*: Becauſe, ſay they, in two *Epiſtles* written after that to *Timothy*, in which he is ſaid to have *forſaken him*, *having loved this preſent World*, 2 *Tim.* 4. 10. he is reckoned among the *Co-workers* with St. *Paul*, viz. *Col.* 4. 14. *Philem.* 24. But I have deſtroyed the Foundation of this Argument, by eſtabliſhing the Opinion of the *Ancients*, that the ſecond Epiſtle to *Timothy* was the laſt that St. *Paul* writ; and therefore the Opinion of *Chryſoſtom*, *Theodoret*, *Oecumenius* and *Theophylact*, that he did μὴ τῶν τα ῥαδυμεῖν *afterwards become ſlothful*, and, ſaith *Oecumenius*, returned again εἰς ἑλληνισμὸν *to Heatheniſm*, is the more probable.

The ſecond relates to that Opinion of *Grotius*, that St. *Paul* ſpake, for a time, as if he had believed that the Day of Judgment might happen in his time, and that this is proved from, 1 *Cor.* 15. 53. 2 *Cor.* 5. 1, 2, 3. Whereas in his ſecond *Epiſtle* to the *Theſſalonians*, writ four Years before thoſe to the *Corinthians*, he ſaith what is ſufficient to ſhew he could not be of that Opinion, or have declared any thing of that Nature, and therefore could not afterwards ſay any thing to that purpoſe. See the Note on 1 *Theſſ.* 4. 15.

Secondly, I did intend to have examined all the *various Readings* which have been ſo induſtriouſly collected by Dr. *Mills*, as far as they concerned theſe *Epiſtles*, reducing them under theſe two Heads.

1*ſt*, Such as, though they ſhould be granted to be *various Readings*, are yet of no concern as to any matter of our Faith or Practice, under which Head I think the greateſt part of them may be ſafely ranked.

2*dly*, Such as though ſome *Manuſcript Copies* may have varied in tranſcribing the ſacred *Records*, yet have we ſufficient Reaſon to believe the reading we retain is genuine, and ſuitable to the *Original Copies*. Now this ſufficient Reaſon will ariſe from theſe Conſiderations;

1. When all the *Ancient Scholiaſts* or *Commentators*, St. *Chryſoſtom*, *Theodoret*, St. *Jerom*, *Oecumenius*, *Theophylact*, agree in the common Reading with us, no various Reading being obſerved either by them, or any of the *Ancients* who have writ before them; I think we have ſufficient Reaſon to retain the common Reading, whatever *Manuſcripts* may have varied from it. See an Inſtance of this Rule, 1 *Tim.* 3. 16.

2. When all the *Ancient Verſions*, the *Syriack*, *Arabick*, and *Vulgar*, do accord with us in the common Reading, and no *Ancients* obſerve that there was any other Reading; I think we have ſufficient Reaſon to retain that Reading, whatever *Manuſcripts* do vary from it. Of this ſee an Inſtance, *Romans* 9. 5. And,

3. Where the various Reading ſpoils the Senſe of the Words, or is not well conſiſtent with the Context, there, I preſume, we have ſufficient Ground to reject it as the Error of the *Scribe*, and not to look upon it as a Variation in the *Original*, or received *Copies* of the ſacred Text. See an Inſtance, Note on 1 *Cor.* 15. 51. Theſe Rules, I verily believe, will be ſufficient to reduce *various Readings* into a little compaſs.

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And theſe Rules I would have exemplified at large, could I have procured a Copy of that learned Work, but being unable to obtain that Favour, I muſt be content to leave that Work undone till the time come, if ever it will come in my Days, that his Book may ſee the Light.

Thirdly, I advertiſe the *Reader*, that this work has been retarded by the Animadverſions of Mr. *Le Clerc* upon the *Reverend* and *Learned* Dr. *Hammond*; which having peruſed, I found ſo many things ſaid in favour of the *Arians*, and ſo many unworthy Reflections upon the Writings of St. *Paul*, that I choſe rather to review and tranſcribe a conſiderable part of this Work, than ſuffer thoſe things to paſs without an *Antidote*. I acknowledge him to be a learned Perſon, and honour his Parts, and I hope he will not be offended with me for being concerned for what I judge to be the Truth, and for the Honour of St. *Paul*, who has been ſomewhat rudely handled by him.

Fourthly, That I have been ſo often forced to differ from the ſame *Reverend Perſon* he attacks ſometimes ſo indecently, is to me a matter of regret; but it hath truly been obſerved by others, that this Great Man had two darling Opinions, viz. *that the Hereſie of the* Gnoſticks, *and the Deſtruction of* Jeruſalem, *were the great things to which no little part of theſe Epiſtles had relation*; in which I have offer'd my Reaſons why I diſſent from him, retaining ſtill a juſt Veneration for his Parts and Piety: And if God enable me to perfect my Notes upon the *Goſpels*, I ſhall in them accord more with him.

Fifthly, I advertiſe him, thas tho' in this Second Edition of the Epiſtles I have put the whole Paraphraſe of every Chapter before the Annotations belonging to that Chapter, that ſo they might the better agree with the Goſpels contrived in that Method, yet the chief Additions to, or Alterations in the Annotations, are printed apart for the uſe of them who have the firſt Edition.

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This

This BOOK contains, beſides the *Paraphraſe* and *Commentary* upon all the EPISTLES.

A *General Preface, proving the Truth and Certainty of Chriſtian Faith.*

And 5 particular Prefaces.

1. *To the Firſt Epiſtle to the* Corinthians, *Aſſerting the Reſurrection of the ſame Body that dieth, and anſwering the Objections againſt it.*
2. *To the Epiſtle to the* Galatians, *concerning the Nature of Faith, and touching Juſtification by Faith.*
3. *To the Second Epiſtle to the* Theſſalonians, *concerning* the Man of Sin.
4. *To the Epiſtle to* Titus, *concerning the Epiſcopal Juriſdiction of* Timothy *and* Titus, *and the Succeſſion of Biſhops in all Chriſtian Churches.*
5. *To the Epiſtle of St.* John, *enquiring whether this Propoſition,* that Jeſus is the Chriſt, *be all that is neceſſary to be believed to Juſtification, or to make a Member of* Chriſt's *Church and Body.*

And 4 Appendixes,

1. *To the eleventh Chapter to the* Romans, *proving that there will be a general Converſion of the* Jewiſh *Nation to the* Chriſtian *Faith.*
2. *To the ſixth Chapter of the ſecond Epiſtle to the* Corinthians, *touching the neceſſity of Divine Aſſiſtance for the due Performance of our Duty, and explaining the Reaſon and the Manner of it.*
3. *To the firſt Chapter of the ſecond Epiſtle to the* Theſſalonians, *proving that the eternal Puniſhment of thoſe who die in their Sins is well conſiſtent both with the Juſtice, and the Goodneſs of God.*
4. *To the whole, touching the true Senſe of the* Millennium *mentioned,* Rev. 20. 4.

THE

TO THE

Right Reverend Father in God,

GILBERT,

Lord Biſhop of *SALISBURY*,

Chancellor of the moſt Noble ORDER *of the* GARTER,

AND

Præceptor to his Highneſs the Duke of *Glocester*.

My Lord,

THough ſince I had the Happineſs to be admitted to an Acquaintance with a Perſon of your Character and Merit, and have had a large ſhare of your Favour, I have had Obligations to make ſome publick Acknowledgment of it; yet had I never ſo fair an Opportunity to do it, as this Work, which now craves your Lordſhip's *Acceptance, doth afford.*

For, ſuch a particular Veneration and profound Affection for the ſacred Records as your Lordſhip, upon all occaſions, ſhews, may not only render this Attempt, to add ſome Light unto them, acceptable, but even cover the Imperfections that you muſt needs diſcover in it.

Since therefore it is cuſtomary to dedicate Works of this nature to Perſons of great Eminence in Station and more raiſed Worth, I thought my ſelf obliged to ſet forth theſe Labours under your Lordſhip's Patronage, not only to expreſs my Gratitude, but alſo out of Juſtice to that Goodneſs

which moved your Lordſhip not only to peruſe, but to approve this Work, and to ſuggeſt many things, which otherwiſe would have been wanting to it.

I am here carried to ſay ſomewhat of the Pattern you ſet us in an unwearied Diligence in the Diſcharge of your high Function; but I know you cannot bear it, and that you had much rather ſee your Clergy imitate you in this, than hear them commend you for it. I will therefore rather ſtudy from your Example, how to do my own Duty, than publiſh to the World how you do yours.

That God would ſtill continue your good Lordſhip as great a Bleſſing as you are an Honour to our Church, and give you a ſure but late enjoyment of Celeſtial Bleſſings to which your Soul, by its devout Affections, and indefatigable Labours ſtill aſpires, is the continual Prayer of,

My LORD,

Your Lordſhip's moſt obliged,

moſt humble, and obedient Servant,

DANIEL WHITBY.

THE

THE General PREFACE, CONCERNING The Divine Authority OF THESE EPISTLES, AND THE Truth of Chriſtian Faith.

CONTENTS.

1. *THAT what is delivered in theſe Epiſtles as neceſſary to be believed or done, muſt be as neceſſary to be believed and done, as what is contained in the Goſpels: That there are ſome things neceſſary to be believed and done, contained in theſe Epiſtles, which are not clearly delivered in the Holy Goſpels,* § 1. *The Truth of the Chriſtian Religion proved,* (1.) *From what our Saviour promiſed and undertook, and what the Apoſtles declared concerning the Gifts and Operations of the Holy Ghoſt,* § 2. (2.) *From plain Matter of Fact concerning this Effuſion of the Holy Ghoſt, and his miracalous Gifts related in the Epiſtles,* §. 3. (3.) *From the confident Appeals of the Apoſtles and Primitive Profeſſors, to thoſe Gifts, in their Conteſts and Debates with Friends and Adverſaries, Believers and Rejecters of the Chriſtian Faith,* §. 4. (4.) *From the Prayers and Thankſgivings made for them, the Exhortations and Directions given in theſe Epiſtles concerning theſe miraculous Gifts,* §. 5. (5.) *From what is required to be done, and ſuffered by all Chriſtians, upon no other Inducements or Enjoyments, than what depended on the Truth and Certainty of theſe Gifts,* § 6. *That theſe Epiſtles were indited whilſt the Apoſtles lived, and are proved genuine by more Authentick Arguments than can be produced for any Book, Wrsting, Charter, Law, or Statute. The external Arguments to prove them genuine,* §. 7. *The internal Arguments,* §. 8. *The Truth of Chriſtianity proved,* (7.) *From a particular Conſideration of theſe Gifts: As,* (1.) *The Gift of Healing,* §. 9. (2.) *Of Ejecting Devils out of Men, their Temples, and their Oracles,* §. 10. (3.) *From the Gift of Tongues,* §. 11. (4.) *Of Prophecy,* §. 12. (5.) *Of diſcerning Spirits,* §. 13. *That theſe extraordinary Gifts were conferred upon all other Churches not mentioned in theſe Epiſtles,* §. 14. *That they continued in the two firſt Ages of the Church,* § 15. *What Engagements the Truth of Chriſtianity lays upon us to live ſuitably to the Rules delivered in thoſe Sacred Records,* §. 16.

THAT theſe *Epiſtles* were indited by Divine Aſſiſtance, and were received from the beginning, as *Epiſtles* written by the Conduct and Aſſiſtance of the Spirit of God, I have endeavoured to evince in the General Preface to the *Goſpels*.

§ 1. Hence then it follows, that what the *Apoſtles* have delivered in theſe *Epiſtles* as neceſſary to be believed or done by *Chriſtians*, muſt be as neceſſary to be believed and pra-

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which moved your Lordſhip not only to peruſe, but to approve this Work, and to ſuggeſt many things, which otherwiſe would have been wanting to it.

I am here carried to ſay ſomewhat of the Pattern you ſet us in an unwearied Diligence in the Diſcharge of your high Function; but I know you cannot bear it, and that you had much rather ſee your Clergy imitate you in this, than hear them commend you for it. I will therefore rather ſtudy from your Example, how to do my own Duty, than publiſh to the World how you do yours.

That God would ſtill continue your good Lordſhip as great a Bleſſing as you are an Honour to our Church, and give you a ſure but late enjoyment of Celeſtial Bleſſings to which your Soul, by its devout Affections, and indefatigable Labours ſtill aſpires, is the continual Prayer of,

My LORD,

Your Lordſhip's moſt obliged,

moſt humble, and obedient Servant,

DANIEL WHITBY.

THE

THE General PREFACE, CONCERNING The Divine Authority OF THESE EPISTLES, AND THE Truth of Christian Faith.

CONTENTS.

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THAT these *Epistles* were indited by Divine Assistance, and were received from the beginning, as *Epistles* written by the Conduct and Assistance of the Spirit of God, I have endeavoured to evince in the General Preface to the *Gospels*.

§ 1. Hence then it follows, that what the *Apostles* have delivered in these *Epistles* as necessary to be believed or done by *Christians*, must be as necessary to be believed and practised

ctiſed in order to Salvation, as what was perſonally taught by *Chriſt* himſelf, and is contained in the Goſpels; they being in the writing theſe *Epiſtles* the Servants, *Apoſtles*, *Ambaſſadors*, and *Miniſters of Chriſt*, and *Stewards of the Myſteries* of God, and the Doctrines and Precepts they delivered in them, being the *Will*, the *Mind*, the *Truth*, and the *Commandments* of God.

Now evident it will be, to any one who judiciouſly reads theſe *Epiſtles*, that they contain ſome things to be delivered and done, which were not clearly taught by Chriſt whilſt he was on Earth, nor are clearly delivered in the *Goſpels*; as we may learn,

1*ſt*, From the Doctrines contained in theſe *Epiſtles*: As V. Gr. That *by the Deeds of the Law ſhall no Fleſh be juſtified*, Rom. 13. 20. That both *Jew*, and *Gentile*, being under Condemnation, were only to be *juſtified freely by God's Grace, thro' the Redemption that is in Chriſt Jeſus, whom God had ſet forth to be a Propitiation thro' Faith in his Blood*, ver. 25. That *if Righteouſneſs came by the Law, then was Chriſt dead in vain*, Gal. 2. 21. That *as many as are of the Law, are under the Curſe*, chap. 3. 16. That *if we be circumciſed Chriſt ſhall profit us nothing, Chriſt is become of none effect to them that are under the Law, they are fallen from Grace*, chap. 5. 2, 5. That the Law was *to continue only till the time of Reformation*, Heb. 9. 10. and was then to be diſanulled *for the weakneſs and unprofitableneſs of it*, chap. 7. 18. That *Chriſt is a Prieſt for ever after the Order of Melchiſedeck*, cap. 5. 5, 6. That *he hath an unchangeable Prieſthood*, that he in Heaven is continually *making Interceſſion for us, and therefore is able to ſave us to the utmoſt*, chap. 7. 24, 25. For all theſe Doctrines clearly delivered in theſe *Epiſtles*, are either not to be found at all, or not ſo clearly in the *Goſpels*.

2*ly*, In theſe *Epiſtles* only have we Inſtructions about many great and neceſſary Duties, as V. G. That *all our Thankſgivings are to be offer'd up to God in the Name of Chriſt*, Eph. 5. 8, 20. Theſſ. 5. 18. Heb. 13. 14, 15. The Duties which we owe to our Civil Governours are only hinted in theſe words of Chriſt, *Render to Cæſar the things that are Cæſar's*, but are enlarged upon in the *Epiſtles* to the *Romans*, chap. 13. to *Titus*, chap. 3. 1. and in the firſt *Epiſtle* of St. *Peter*, 1 Pet. 2. 10, 17. So alſo are the Duties we owe to our Spiritual Superiours taught more expreſly in theſe *Epiſtles*, Gal. 6. 6. 1 Theſſ. 5. 12, 13. Heb. 13. 17, 18. In fine, all the particular Duties belonging to the Relations of Husband and Wife, Parents and Children, Maſters and Servants, are particularly handled in theſe *Epiſtles*, Eph. 5. 28, 33. 6. 1, 9. Col. 3. 11, 25. but are ſcarce ever mentioned in the *Goſpels*. But it may be objected,

Obj. 1. That 'theſe *Epiſtles* were written to thoſe who were in the Faith already, 'and ſo could not be deſigned to teach them the Fundamental Articles, and Points ne-'ceſſary to Salvation, or to inſtruct them in what was neceſſary to make them *Chri-'ſtians*.

Anſw. It follows not from their being *Chriſtians* already, that the *Apoſtles* deſigned not to write to them in theſe *Epiſtles* of any Fundamental Articles, or Points neceſſary to Salvation, for it is very plain, they do ſo: St. *Paul* in his *Epiſtle* to the *Corinthians*, 1 Cor. 15. 3. writes *of the Reſurrection of the Dead*, and of *Chriſt*'s Death, and Reſurrection, as of Doctrines neceſſary to be believed; and in his *Epiſtle* to the *Galatians*, of *ſeeking Juſtification by the Works of the Law, as a thing oppoſite to, and deſtructive of the Grace of Chriſt*. And ſince there were among them *falſe Apoſtles, and deceitful Workers*, who corrupted the Word, and *handled the Word of God deceitfully*, 2 Cor. 2. 17.---4. 2. yea, *corrupted their Minds from the ſimplicity of Chriſt*, chap. 11. 3. *turned them from him that called them to another Goſpel*, Gal. 1. 6. *ſought to deprive them of their Reward*, Col. 2. 18, 19. and ſeparate them *from their Head Chriſt Jeſus*, who *put away a good Conſcience, and ſo made ſhipwreck of the Faith*, 1 Tim. 2. 19. whoſe *Doctrine did ſpread as a Gangrene, and overthrew the Faith of ſome*, 2 Tim. 2. 16. *many Diſputers of corrupt Minds turning from the Truth*, 1 Tim. 6. 5. *many unruly and vain Talkers and Deceivers, who ſubverted whole Houſes, teaching things that they ought not, for filthy lucre's ſake*, Tit. 1. 10, 11. Muſt not theſe things adminiſter occaſion to theſe ſacred Pen-men to endeavour to ſtabliſh and confirm them in the Faith, by letting them, they wrote to, know the moment of thoſe Articles, the neceſſity of that Faith they had been taught, and the pernicious Conſequences of thoſe Practices to which they were ſeduced by theſe Deceivers?

Again, ſeeing theſe Writings were intended as a Rule, not to them only to whom they were ſent, but to all future Ages of the Church, and the Spirit expreſly told them, That *in the latter Days ſome ſhould depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils*, 1 Tim. 4. 1, 2. That *the time would come when they would not endure ſound Doctrine, but would turn their Ears from the Truth*, 2 Tim. 4. 3, 4. When *falſe Prophets ſhould ariſe among them, bringing in damnable Doctrines, whoſe pernicious ways many*

ſhould

ſhould follow, 2 Pet. 2. 1. 2. Seeing they knew, that *after their departure grievous Wolves would enter in, not ſparing the Flock*, Acts 20. 29, 30. Muſt not all theſe Conſiderations give juſt occaſion to them to write of the great *Articles* of *Chriſtian* Faith, and of the neceſſary Points of *Chriſtian* Converſation, to preſerve them, and thoſe that come after them, from their damnable Doctrines, and pernicious Ways?

Moreover, this Objection is therefore inſignificant, becauſe the *Apoſtles* do inform us, that they found it *ſafe to write the ſame things to them* they had heard, *Philip.* 3. 1. *tho' they knew the truth, and were confirmed in it*, 1 John 2. 21. *that they might have theſe things always in remembrance*, 2 Pet. 1. 12, 15. and that ſome who for the time of their Converſion might have been great Proficients in the Faith, *had* yet *need to be taught again the firſt Principles of the Oracles of God*, Heb, 5. 12.

Obj. 2. It alſo may be ſaid, 'That theſe Epiſtles were writ upon particular Occaſions, 'and without thoſe Occaſions had not been written; and ſo cannot be thought neceſſary 'to Salvation.

Anſw. This Objection is neither exactly true of all the *Epiſtles*, nor of all that is contained in them; not of all the *Epiſtles*, for it appears not that five of the General *Epiſtles*, or that the Epiſtle to the *Romans*, to the *Epheſians*, and to the *Hebrews*, were writ upon particular Occaſions, unleſs the inſtructing Men in the Faith, and preſerving them from *Hereſie*, or *Apoſtacy*, be called particular Occaſions; and where this doth appear, it is very evident, that when the *Apoſtles* had writ what they thought proper upon thoſe Occaſions, they add many excellent Rules of Piety and Vertue.

Anſw. 2. 2*ly*. Were it exactly true that all the *Epiſtles* were writ upon particular Occaſions, it will not follow hence that they were not directed, in writing them, by the Holy Spirit; or that they contain nothing neceſſary to be believed or done, in order to Salvation. For the Book of Pſalms was not only writ upon particular Occaſions, but was alſo adapted to, and fitted for them. The *Prophets* were all ſent by God, to teſtify againſt, and call the *Jews* to Repentance for Sins committed in their time, to reform their Manners, or comfort them in their Diſtreſſes, that is, upon particular Occaſions; but will it therefore follow, that they did not write by the aſſiſtance of the Spirit of God, or that there is nothing in the *Pſalms*, or in the *Prophets*, which was neceſſary to be believed or practiſed by the *Jews*? Moreover, the Goſpel of St. *Luke* was writ upon a particular Occaſion, *viz.* to inſtruct *Theophilus* in the certainty of the things he had been taught, and yet *Epiphanius* informs us, that (a) *the Holy Ghoſt compelled and ſtimulated him to the work*. The Goſpel of St. *Mark* was writ, ſay the *Ancients*, at the requeſt of the Converts at *Rome*, and yet he writ it, ſaith (b) *Epiphanius*, πνεύματι ἁγίῳ ἐμπεφορημένος, *by the Impulſe of the Holy Ghoſt*. They alſo ſay, that St. *John* was importuned by all the *Aſiaticks* to write his Goſpel; and yet ſaith (c) *Epiphanius*, *The Holy Spirit did inwardly impel him to the writing of it*. The Goſpel of St. *Matthew*, ſay (d) they, was indited at the Requeſt of the *Hebrews*, that he might ſupply by writing the want of his Preſence with them: So that we ſee the Writings of the *Apoſtles* and *Evangeliſts*, may be occaſionally penned, and yet be the Products of the Holy Ghoſt, and contain things neceſſary to be believed and done.

Anſw. 3. 3*dly*. The particular Occaſions of ſome of theſe Writings being the Errors, or Waverings of *Chriſtians* in Fundamental Points, as appears from the Epiſtles to the *Corinthians*, *Galatians*, &c. and in others the buſie Induſtry of *falſe Apoſtles, and deceitful Workers*, to pervert them from the Faith; that theſe *Epiſtles* were writ on ſuch Occaſions, is rather a preſumption that they were writ upon ſome Fundamental Points, than that they could not be indited upon theſe Occaſions.

Moreover, great Advantages ariſe from the Occaſional Writing theſe *Epiſtles*, and ſuch as might induce the Holy Spirit to excite them to that Work. For,

1. All the Occaſions which they took to write from the Diſorders, Errors, Hereſies, Miſtakes, which at firſt crept into the Church, render theſe Writings ſtanding Rules for the Deciſion of like Caſes thro' all future Ages.

2. The Deportment of the *Apoſtles* towards theſe erroneous Perſons, and diſorderly Walkers, the Care they uſed to recover or inform them better, the Zeal and Tenderneſs

(a) Ἀναſκαζει τὸ ἅγιον πνεῦμα καὶ ἐπινύσσει τὸ ἅγιον Λουκᾶν. Hær. 51. § 7.
(b) *Ibid.* § 6. *Euſeb.*. l. 2. c. 15. 16.
(c) Ἀναſκάζει τὸ ἅγιον πνεῦμα τὸν Ἰωάννην παρρησιάσασθαι εὐαγγελίσασθαι. § 6. 9.
(d) *Euſeb. Eccl. Hiſt.* l. 3. c. 24. *Chryſ. Hom.* 1. *in Matth.*

they ſhew'd, and the Rules they laid down in thoſe Caſes, are excellent Precedents, and Directions for all *Church-Governors*, in Caſes of like nature.

3. All the Occaſions which they had to write for the Direction of *Church-Governors*, how *to behave themſelves in the Church of God*, to give Rules for the Qualifications of thoſe who were to be admitted to thoſe Offices, and touching their Behaviour in them, for the Settlement of the Affairs of the Church, and the decent and regular performance of Divine Service, afford us ſtanding Rules of Government, and of admitting and ordaining a Succeſſion of thoſe divers Orders in the Church.

Laſtly, Theſe various Occaſions give us full aſſurance, that theſe *Epiſtles* muſt be written in thoſe very Times when theſe Diſorders happened, and theſe Errors crept into the Church, and ſo take off all jealouſie, or ſuſpicion, that they were Writings contrived in the following Ages of the *Church*; whereas had their Writings been only Syſtems of *Theological Doctrines*, and Rules of Life, which equally concerned all the Ages of the *Church*, it might have been more plauſibly Objected, that they were framed by ſome *Chriſtian Biſhops* aſſembled for that end.

Obj. 3. But if all, or moſt of the Truths declared in theſe Epiſtles, were to be received, and believed as Fundamental Articles, what then became of thoſe *Chriſtians* who were fallen aſleep before thoſe things in the *Epiſtles* were revealed to them?

Anſw. 1. This Queſtion equally concerns the *Evangeliſts*, and more eſpecially the Goſpel of St *John*, which, ſay the *Antients*, were either the (e) laſt Portion of Scripture which was written, or the laſt ſave his *Epiſtles*, it being written after his return from his Exile in *Patmos*, to *Epheſus*; and ſo if it contain any Fundamental Articles, as neceſſary Rules of Life, what became of thoſe *Chriſtians* who died before they were revealed in it?

Anſw. 2. We ſay not, that all, or moſt of the Truths, declared either in the *Epiſtles* or *Goſpels*, are to be accounted Fundamental, or Neceſſary Articles; but only that ſome of them ought to be ſo accounted, eſpecially thoſe which have this Character of a neceſſary Article, or Rule of Life; that the Denial, or Non-practice of them, is repreſented as that which will endanger our Salvation, or cut us off from the Communion of the *Church*.

Anſw. 3. 'Tis alſo a precarious Suppoſition, that they who died before theſe *Epiſtles* were writ to them, muſt die before the neceſſary things contained in them were revealed to them, ſeeing we know that the *Apoſtles* writ the ſame things which they had preached before; and St. *Luke* writ his Goſpel, that *Theophilus might know the certainty of the things he had been taught*: And in thoſe times of the Effuſion of the Spirit of Wiſdom and of Knowledge, they had an Unction which could teach them all things, 1 *John* 2. 27. and ſo ſupply the unavoidable Defects of outward Teachers.

Obj. 4. The Goſpel was to be preached *to the Poor*; now they are not capable of ſublime Notions, nor can they comprehend myſterious Reaſonings.

Anſw. 1. Whether this Objection be intended againſt the neceſſity of believing the *Epiſtles* of St. *Paul* only, or alſo of the Goſpel of St. *John*, is uncertain; the ſublime Notions, and myſterious Reaſonings being common to both.

Anſw. 2. There ſeemeth no neceſſity of troubling the poor common People with ſublime Notions, or myſterious Reaſonings, ſince both the *Antient* Church, and our own *Catechiſm* declare, that all the Articles of *Chriſtian* Faith, common to all that bear that Name, are compriſed in the *Apoſtles* Creed. For when the Child ſaith, *My Godfathers and my Godmothers promiſed I ſhould believe all the Articles of the Chriſtian Faith*, ſince it is evident they only ſtipulated for the belief of the *Apoſtles Creed in Baptiſm*; and when he doth rehearſe thoſe Articles, he only doth rehearſe the *Apoſtles Creed*, 'tis certain that, by our Catechiſm, muſt be ſuppoſed to contain all the Articles of the *Chriſtian* Faith.

Moreover, it is very difficult, if not impoſſible, to make ſuch Perſons have a right Conception of the Spiritual Nature, and the Attributes of God, or to enable them, by Reaſon, to prove the Providence of God, or the Immortality of the Soul; but yet theſe things muſt be propoſed to them as Articles, or Foundations of their Faith. And as it is not very difficult for them to learn from *Scripture* the Truth of theſe things; ſo neither is it difficult from the ſame *Scripture* to learn the Truth of all the Articles of the *Apoſtles* Creed, even in that ſenſe in which all *Chriſtian* Ages did receive them.

In a word: Were theſe *Mechanicks* as much concerned for Spirituals, as they are for Temporals, as many of them have attained to great Proficiency in their reſpective Arts, ſo

(e) *Noviſſimus omnium ſcripſit Evangelium. Hieron. Præfat. in Matth.*

might

might they alſo, by a *Chriſtian* Diligence, attain a competent Proficiency in all the neceſſary Articles of *Chriſtian* Faith, and in the Rules of *Chriſtian* Piety, or of their Duty to God and Man. Now *Chriſtianity* being *that Doctrine which is after Godlineſs*, Tit. 1. 1 I believe nothing is propoſed in it as neceſſary to be believ'd to Salvation, which hath not ſome tendency to the promotion of true Piety.

§ II. Having thus eſtabliſhed the Divine Authority of theſe *Epiſtles*, I ſhall endeavour to confirm the Truth of *Chriſtian* Faith, from what is copiouſly delivered in them.

This is of abſolute neceſſity in this degenerate Age, in which all manner of Impiety exceedingly abounds, and Men are by their Lives diſpoſed, and even concerned to queſtion the Truth of that Religion, and of thoſe Writings which threaten the ſevereſt Puniſhments to their Enormities; and do induſtriouſly, and even impudently, purſue this Black Deſign both in their Diſcourſes and Writings.

Now to prove againſt theſe Enemies of *Revealed Religion*, the Truth and Certainty of *Chriſtian* Faith, from what is copiouſly delivered in theſe *Epiſtles*, it will be only requiſite to ſhew, that they contain a Declaration of ſuch things as could not poſſibly be true, but they muſt alſo be a full and convincing Demonſtration of the Truth of *Chriſtian* Faith, and that we have great Reaſon to believe the Truth of what is thus related by them. And,

1. That they contain a Declaration of ſuch things as could not poſſibly be true, but they muſt alſo be a full and convincing Demonſtration of the Truth of *Chriſtian* Faith, the Declaration they afford will be ſufficient to evince; for it was this;

That the miraculous Gifts, and powerful Operations of the Holy Ghoſt, were plentifully afforded to them who preached the Goſpel to the World, and alſo to thoſe Chriſtian Churches which received the Goſpel, and embraced the Faith they taught.

By way of Preface to what I ſhall collect from theſe *Epiſtles* concerning theſe miraculous Gifts and Operations of the Holy Ghoſt, it may deſerve to be conſidered, that as the bleſſed *Jeſus ſpake as never Man ſpake*, that is, delivered ſuch juſt, holy, beneficial Commands, as never were before made known to the World; and did for Confirmation of his Doctrine, *the Works that no other Man did*; ſo was he pleaſed to lay the Truth of his *Prophetick* Office upon ſuch future, and miraculous Events, as no *Impoſtor*, that had any Wit, would undertake, or could be able to perform.

For the *Prophecies* which he had undertaken to fulfil, and his own frequent Declarations, made it neceſſary, 1. That he ſhould die a peculiar Death, *i. e.* by being lifted up upon the Croſs. 2. That in three Days he ſhould riſe again. 3. That after his Reſurrection his Goſpel ſhould in the ſpace of forty Years, or before the Deſtruction of *Jeruſalem*, be propagated throughout the World, or the whole *Roman* Empire. 4. That in order to the propagation of it, the Holy Ghoſt ſhould plentifully be vouchſafed to his *Apoſtles*, and ſhould endue them with Power from on high, and even enable them to do greater Works than he himſelf had done, *John* 14. 12.

At the great Day of the *Feaſt of Tabernacles*, when all the *Jews* aſſembled at *Jeruſalem* were joyful in their *Beth-Haſchoavah*, or *Houſe of drawing Water*, and were, ſay their Traditions, in expectation *that the Holy Ghoſt would fall upon them*, Jeſus ſtood and cried, ſaying, *If any Man thirſt, let him come unto me, and drink; he that believeth in me, out of his Belly ſhall flow Rivers of living Waters: This ſpake he of the Spirit which they that believed on him ſhould receive*, John 7. 37, 38. And at the Cloſe of his Life on Earth, he comforts his Diſciples with the Promiſe of this Holy Ghoſt, who ſhould continue with them, not only *to teach them all things, and bring all things to their remembrance*, but alſo *to convince the World of Sin, becauſe they believed not in him, and of his Righteouſneſs*, who was ſo glorioufly exalted to the Right Hand of God his *Father*, and *of a future Judgment; becauſe the Prince of this World, being caſt out from thoſe he had poſſeſſed, was judged*, John 16. 7, 11. And after his Reſurrection he ſpeaks thus to them; *Behold, I ſend the Promiſe of my Father upon you, for ye ſhall be Baptized with the Holy Ghoſt, not many Days hence*, Luke 24. 49. And *ye ſhall receive power, after the Holy Ghoſt is come upon you, and ye ſhall be Witneſſes to me both in Jeruſalem, and in all Judea, and in Samaria, and to the utmoſt parts of the Earth*, Acts 1. 8. And, Laſtly, To encourage others to believe the Doctrine which they taught, he ſaith, *Theſe Signs ſhall follow them that believe; in my Name ſhall they caſt out Devils, they ſhall ſpeak with new Tongues, they ſhall take up Serpents, and if they drink any deadly thing it ſhall not hurt them, they ſhall lay Hands on the Sick, and they ſhall recover.* Now I deſire to know whether any thing of this nature was ever undertaken, or laid as the Foundation of their Credit, by any other *Author* of any Doctrine, Religion, Sect, or *Hereſie?* Whether they ever made their own violent Death,

and

and Reſurrection, the Foundation of their Veracity? Or promiſed the like Powers and Aſſiſtances, when they were riſen, to thoſe who ſhould promote, or ſhould embrace their Doctrine? Or whether that which no Man elſe durſt undertake, was not performed by the Holy *Jeſus* ſo effectually, or that his Doctrine preſently prevailed, and was received throughout the World in ſpight of all the oppoſition of Men and Devils made againſt it, and wrought in *Chriſtians* ſuch a laſting Faith, as Time, and Vice, tho' moſt concerned to do it, was never able to deface?

But tho' we have no Inſtances of any other Perſons that made the like Attempts, yet do our *Lord's Diſciples* tread exactly in their *Maſter's* Steps: For the firſt thing which they declared to the World was this, that the Fore-runner of their Lord, *John* the *Baptiſt*, when *Jeruſalem*, and all *Judea*, and *all the Regions about Jordan*, and in particular the *Phariſees* and *Sadduces*, the *Publicans* and *Soldiers*, repaired to his *Baptiſm*, declared in the Audience of them all, There was one ſhortly to come after him, one that ſtood then among them, who would *Baptize them with the Holy Ghoſt and Fire*, Mat. 3. 11. They alſo add, that their Lord, both before, and after his Reſurrection, made a like Promiſe to them, that he would ſuddenly ſend down upon them the Spirit promiſed by the *Father*, that they ſhould *receive Power from on high and be baptized with the Holy Ghoſt*, and ſo ſhould be enabled to be Witneſſes of his Reſurrection, and of his Doctrine.

When theſe *Apoſtles* had themſelves received the Holy Ghoſt, they declare, they only had received what God had promiſed by his *Prophet Joel*,, ſaying, *Chap.* 2. 28. *It ſhall come to paſs in the laſt Days, I will pour my Spirit upon all Fleſh, and your Sons, and your Daughters ſhall propheſie, and your young Men ſhall ſee Viſions, and your old Men ſhall dream Dreams*, Acts 2. 16. where note, That 'tis a received Rule among the *Jews*, that the *laſt Days*, when uſed by the *Prophets*, do ſignifie the Times of the *Meſſiah*. See the Note on 1 *Tim.* 4. 1. Note alſo, that God of old revealed his Will to his People by *Viſions*, *Dreams*, and by *Prophetick* Revelations; ſo that this is a Promiſe, that in the Days of the *Meſſiah* God would miraculouſly pour his Spirit upon Men, and by that Spirit would enable them to *Propheſie* and to reveal his Will to others. Yea, they ſay boldly to all that ſtood amazed at it, *Repent and be baptized every one of you in the Name of Jeſus Chriſt for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt; for the Promiſe is to you, and to your Children, and to all that are afar off, even as many as the Lord our God ſhall call.* Here then we ſee how fully they both claim a Promiſe of the Holy Ghoſt made by their *Maſter* to them, and alſo promiſe the like Gift to them who ſhould believe, and be baptized in his Name.

Now theſe Promiſes were actually performed, and made good before they were indited, and put in the Records of the *Chriſtian* Faith, the Writings of the *Apoſtles* and *Evangeliſts*, or they were not; if all theſe Promiſes were fulfilled before the Records which contain them were indited, then had *Chriſt* ſent the Holy Ghoſt upon the *Apoſtles*, and given them the Promiſe of the *Father*, then the believing *Jews* and *Gentiles* were actually *baptized with the Holy Ghoſt*, and were enabled *to ſpeak with Tongues and Propheſie*; and ſo *Chriſt* muſt have given certain Demonſtration both of his Reſurrection, and his Promiſes: But if theſe Promiſes were not made good before theſe Records were indited, then the whole Story of St. *John*, and of the *Acts of the Apoſtles*, might eaſily have been convinced of Falſhood by many thouſand living Witneſſes, both in *Jeruſalem*, and in all other places where they lay the Scene of this great Diſpenſation; becauſe they had heard nothing of theſe things, but from their *Hiſtories*: Then by the Suffrage of our own *Evangeliſts*, our Lord's Fore-runner muſt be a Deceiver, when he declared the *Meſſiah ſhould baptize them with the Holy Ghoſt and Fire*, whom he had then baptized with Water; yea, in thoſe very *Hiſtories* deſigned to convince others that *Jeſus* was Chriſt, they muſt leave on Record a Promiſe, made not to them only, but to all Believers, which never was fulfilled; the *Apoſtles* alſo muſt be falſly introduced, ſaying, *This was that which was ſpoken by the Prophet Joel*, and with the greateſt Impudence promiſing that Holy Ghoſt to others, which they themſelves had not received; and ſurely then thoſe *Jews*, which after all *Chriſt's* Miracles required a Sign, would have required of the *Apoſtles*, Where is that great Effuſion of the Spirit promiſed by the *Prophet Joel*; which may aſſure us, that the Times of the *Meſſiah* are now come? Where is that *fiery Baptiſm?* Where are thoſe Rivers of Spiritual Water, which your pretended *Chriſt*, and his Fore-runner, promiſed? Let us ſee them, that we may believe him. With what Face could St. *Peter* promiſe that Holy Ghoſt to others, upon Faith in Chriſt, which they themſelves had not received? Or with what Face could *Luke* declare he did this before ſuch an Audience, of which the greateſt part muſt be then living, and ſo as with that Promiſe to convert Three thouſand Souls, had neither theſe Converts, nor this Audience, found any Experience of that Affair? In fine, if theſe *Apoſtles* were not aſſiſted with theſe miraculous Powers of the *Holy Ghoſt*, they muſt be well aſſured that he who had ſo oft engaged whilſt he lived to ſend this Com-

Comforter to them, and at his Reſurrection promiſed, that in few Days they ſhould all be baptized with the Holy Ghoſt, was a Deceiver and *falſe Prophet*; and then what Motive could they have, or how could they conceive it a thing poſſible to be his Witneſſes ſucceſsfully to the uttermoſt parts of the Earth? If by the coming of the Holy Ghoſt upon them they were indeed enabled to ſpeak all Languages, this Gift was a ſufficient Confirmation of the Reſurrection and Aſcenſion of that *Jeſus* who thus made good his Promiſe to them. If they had no ſuch Gift, how was it poſſible that ſuch unlearned Perſons, who only underſtood their Mother-Tongue, ſhould diſcourſe in their ſeveral Languages to the *Romans*, *Grecians*, *Egyptians*, *Perſians*, *Armenians*, *Scythians*, *Indians*, and all the barbarous Nations of the World? And to what purpoſe was it for them to travel to thoſe *Nations*, to ſtand mute among them, or elſe to tell a Story to them of which they could not underſtand one word? If, as the Sacred Story doth inform us, they preached the Word *with Demonſtration of the Spirit, and Power*; if *they went forth preaching everywhere, the Lord working with them, and confirming the Word with Signs following, God alſo bearing Witneſs to them by Signs and Miracles, and by divers Powers and Diſtributions of the Holy Ghoſt*; then might they boldly ſay, *We are his Witneſſes of theſe things, and ſo is the Holy Ghoſt, which God hath given to thoſe that obey him*, Acts 5. 32. But if no ſuch Aſſiſtance was vouchſafed to them, what Evidence could they give to the World, that he had ſent them on this Errand? Or how could they expect to reverſe all the Ancient Laws, and Religions of the World, and to perſwade all Nations to own and worſhip, as the Great Saviour of the World, one who was lately *hanged on a Tree?* Their Compliance therefore with this Miſſion, and their Continuance in this Teſtimony under thoſe dreadful Miſeries they ſuffer'd for it, as well as their incredible Succeſs in Propagation of the *Chriſtian* Faith to every *Nation*, will not ſuffer us to doubt that they were well aſſured of the Completion of this Promiſe to them, and ſo of *Chriſt*'s miraculous Aſſiſtance of them.

§ III. Moreover, theſe *Epiſtles* do almoſt ſeverally contain ſufficient Proofs of the Effuſion of the Holy Ghoſt upon Believers, and of his miraculous Aſſiſtance of the firſt Preachers of the *Chriſtian* Faith, and jointly do concur to make this Evidence triumphant over Infidelity. For,

1*ſt*, St. *Paul* writes to the *Romans* thus; *I long to ſee you, that I may impart to you ſome ſpiritual Gift, to the end you may be eſtabliſhed*, Rom. 1. 11. See the Note there. *For I know*, ſaith he, *that when I come to ſee you, I ſhall come in the fulneſs, τ̃ εὐλογίας, of the Bleſſing of the Goſpel of Chriſt*, Chap. 15. 29. *i. e.* that fulneſs of ſpiritual Gifts with which all Chriſtians were bleſſed in *Chriſt Jeſus*, according to that Promiſe of the Prophet *Iſaiah*, Chap. 44. 2, 3. *Fear not, Jacob my ſervant, and Iſrael whom I have choſen, for I will put my Spirit on thy Seed, καὶ τὰς εὐλογίας μ̣ου, and my Bleſſings on thy Children.* Now that the *Apoſtle* came to *Rome*, both Scripture, and the whole Current of *Antiquity* atteſts; either then he came to them with *the fulneſs of the bleſſings of the Goſpel of Chriſt*, and did impart unto them thoſe ſpiritual Gifts which tended to confirm them in the Chriſtian Faith, or he did not: If he did impart them, he gave them an aſſured Demonſtration of the Certainty of Chriſtian Faith; if he did not, he himſelf miniſtred to them a full Objection againſt his own Apoſtleſhip: For, this muſt render him a vain Boaſter of things he was not able to perform, and a Deceiver of the Church of *Rome*. And why then doth he ſpeak thus to them? *I have whereof I may glory through Jeſus Chriſt in thoſe things which pertain to God; for I will not dare to ſpeak of any thing which Chriſt hath not wrought by me, to make the Gentiles obedient in word and deed, in the power of ſigns and wonders, and in the power of the ſpirit of God*, Rom. 15. 18, 19. Theſe Powers, ſaith he, have accompanied my Preaching *from Jeruſalem, round about unto Illyricum*; and this Grace, ſaith he, *was given to me of God, that I ſhould be the Miniſter of Jeſus of Chriſt to the Gentiles, miniſtering the Goſpel of God to them, that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.* Where he compares himſelf, preaching the Goſpel, to the *Prieſt*, converſant about his Sacrifice, to prepare and fit it to be offer'd; the *Gentiles* dedicated by him to the Service of God, are his Sacrifice, or Oblation; the *Holy Spirit* conferr'd upon them is the *Libamen* by which they are ſanctified, and render'd acceptable to God. Moreover, the Epiſtle to the *Romans* muſt be falſe, or elſe it muſt be ſent by the Apoſtle before he had ſeen *Rome*, for it containeth an intimation that he had not then ſeem them, a Deſire to ſee them, and a Promiſe to come to them; for, ſaith he, *I make it my Requeſt to God, if by any means, now at length, I might have a proſperous Journey by the will of God, to come to you, for I long to ſee you*, Rom. 1. 10, 11, 13. And, *I often purpoſed to come to you, but was let hitherto.* And again, *I have been much hinder'd from coming to you, having therefore a great deſire theſe many years to come to you, whenſoever I take my Journey into Spain, I will come to you*, Chap. 15. 22, 23, 24. 'Tis alſo certain that he afterwards did

did see them; for after his Appeal to *Cæsar*, he was sent to *Rome*, and liv'd there at least two Years: He therefore must have sent his Epistle to them, and they must have receiv'd it, before that time. In a word, from those words in the Close of this Epistle, Chap. 15. 25, 26. *But now I go to Jerusalem to minister to the Saints; for it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor Saints that are at Jerusalem*; it is evident he writ this Epistle before that Collection was carried by him to *Jerusalem* in the third Year of *Nero*, and sent it from *Corinth*, as the Postscript saith. Note also, that this Epistle is often cited by St. *Clemens* and *Polycarp*.

In this Epistle to the Church of *Corinth*, he declares, They were *enriched in all Utterance, and Knowledge*, or *in Tongues and Prophecy*, 1 Cor. 1. 5. (See the Note there) That they abounded *in every thing, in Faith, in Utterance, and Knowledge*, 2 Cor. 8. 7. *so that they came behind the other Churches in no Gift*. His twelfth Chapter begins thus: *Now concerning Spiritual Gifts, I would not have you ignorant, that no Man speaking by the Spirit of God, calleth Jesus accursed; and that no Man can say, that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of Gifts, but the same Spirit; and there are differences of Administrations*, (or Offices in the Church to which these Gifts belong,) *but* (all proceeding from) *the same Lord; and there are diversities of Operations* performed by these Gifted Men, *but it is the same God who worketh all* these Operations *in* them *all*, ver. 4. 5, 6. Then he proceeds to the Enumeration of the Gifts conferr'd upon the Officers and Members of the Church, *viz.* The Gifts *of Knowledge*, Wisdom, Prophecy, and the discerning of Spirits; the Gift of Miracles, of Faith, of Healing, of divers Kinds of Tongues, *and the Interpretation of them*, saying, That *God had placed in the Church*, First, *Apostles:* Secondly, *Prophets:* Thirdly, *Teachers: After that Miracles, then Gifts of Healing; Helps, Governments, diversities of Tongues*; concluding with this Question, *Are all Apostles? are all Prophets? are all Teachers? are all Workers of Miracles? have all the Gifts of Healing? do all speak with Tongues? do all Interpret? but covet earnestly the best Gifts, and yet shew I to you a more excellent Way*, even that of Charity. For, *tho' I have the Gift of Prophesie, and understand all Mysteriess and all Knowledge; and tho' I have all Faith so that I can remove Mountains, and have no Charity, I am nothing*, Chap. 13. 1, 2. *For Prophesies shall fail, and Tongues shall cease, and Knowledge shall be done away, but Charity never faileth*, ver. 8.

Now this Epistles must be indited and sent to them whilst their Schisms, Contentions, and Disorders remained, because it was designed to correct them, and whilst St. *Paul* was in a Capacity to come to them, and so before his Bonds, because he saith, *The rest will I set in order when I come*, Chap. 11. 34. Hence, after Notice given of their Schisms, Contentions and Divisions, he adds, *These things have I in a Figure transferr'd to my self and* Apollo *for your sakes, that you might learn in us, not to think of Men above that which is written, That no one of you be puffed up, for one against another*, Chap. 4. 6. saying, *I have also sent* Timotheus *to you, and I my self will come unto you shortly*; and then he puts the Question to them thus, *What will you that I come unto you with a Rod, or in Love, and in the Spirit of Meekness?* ver. 16. 17, 18, 19. Chap. 5. He commands them to *put away from them* and to *deliver up to Satan*, the incestuous Person; and that accordingly they did so, his Second Epistle shews, in which he writes to them to *forgive, and comfort him*, 2 Cor. 2. 7.

Moreover, he writes part of this *Epistle* in Answer to some Questions they had sent to him, which requir'd a speedy Answer, as being Cases of Conscience which concern'd their Conversation, their Freedom from Idolatry, and the Preservation of weak *Christians*. The rest of his Epistle is spent in endeavouring to correct their great Disorders about the Sacrament, their Church Assemblies, and the use of their Spiritual Gifts, *cap.* 11. and 14. and their great Error touching the Resurrection, *chap.* 15, and to give Directions touching their Charity, *chap.* 16. All which things required speedy Instructions; and that this Epistle was sent accordingly, the Words do manifest, *When I come, whomsoever you shall approve by your Letters, them will I send to bring your Liberality to Jerusalem, and if it be meet that I go also, they shall go with me*, Chap. 16. 3, 4. *Now I will come to you when I pass thro' Macedonia, and it may be that I will abide, yea, and winter with you*, ver. 5. 6. I say, hence it is evident, that they soon receiv'd this Epistle; for they accordingly made their Collections, with which he went up to *Jerusalem*; and in his Second Epistle, he *Apologizes* for not coming to them, according to those words, *chap.* 1. 16, 17. Moreover the Second Epistle is a strong Confirmation of the First, in which he hath pointed out unto them, those Disorders which he would have remedied, those things he would have done before his coming; for in this he tells them their Obedience to his former Letter, had fill'd him with Joy and Comfort, that his Instructions concerning the incestuous Person, had found so good effect, that they approv'd themselves *to be clear* in this Matter, and caus'd him to rejoice, That he could have such confidence in them in all things, *chap.* 7. Whence it is evident, they had

had not only then received, but in ſome meaſure had complied with the Inſtructions given them in that Epiſtle.

Add to this, That *Clemens Romanus*, with the whole Church of *Rome*, in an Epiſtle ſent to the *Corinthians*, not many Years after this of St. *Paul*'s was written, declare, [§ 2.] That there was Πλήρης πνεύματος ἁγίου ἔγχυσις ἐπὶ πάντας, *a full Effuſion of the Holy Ghoſt upon them all*; and that St. *Paul had written to them an Epiſtle touching their Deviſions about himſelf*, [§ 47.] and *Cephas*, and *Apollo*; which is a great Confirmation, both of the early Knowledge, and uſe of this Epiſtle in the Church, as alſo of the truth of what St. *Paul* relateth in it, touching the Gifts of the Holy Ghoſt conferr'd upon them.

In his Epiſtle to the *Galatians*, he compares himſelf with the *Chief of the Apoſtles*, and the *Pillars* of the Church, declaring, That *he that wrought effectually in Peter to the Apoſtleſhip of the Circumciſion, was as efficacious in him towards the Gentiles*; that theſe Pillars ſaw, and *perceived by the Grace given to him*, That *the Goſpel of the Uncircumciſion was committed to him, as the Goſpel of the Circumciſion was to Peter*, and *therefore gave to him the right hand of Fellowſhip*, that *he with Barnabas ſhould go to the Gentiles*, and they to the Circumciſion, *Chap.* 2. 7, 8, 9. adding for Conſolation to the *Gentiles*, That *Chriſt had redeemed them from the Curſe of the Law, that the Bleſſing of Abraham might come upon the Gentiles, that they might receive the Promiſe of the Spirit, thro' Faith*, Chap. 3. 13. adding, That *thro' the Spirit they did wait for the Hope of Righteouſneſs by Faith*, Chap. 5. 5.

Now in this Epiſtle, he mentions the *Life that he now lived in the Fleſh*, Chap. 2. 20. his fear of them, his deſire to ſee them, and the deſire of the falſe Brethren to exclude him from any ſhare in their Affections, and the Perſecutions he yet ſuffer'd in the Fleſh, *Chap.* 3. 2. *Chap.* 4. 11, 15, 17, 20. *Chap.* 5. 11. And he concludes it thus: *You ſee how large a Letter I have written to you with my own Hand*; and *from henceforth let no Man trouble me, for I bear in my Body the Marks of the Lord Jeſus*, Chap. 6. 11, 17. Which Words demonſtrate, That this Epiſtle muſt be written, and ſent to them whilſt he lived, after he had ſuffered greatly for the Name of Chriſt. Moreover, the occaſion of it ſhews, it muſt be written by St. *Paul* himſelf; for it was writ upon occaſion of ſome *Judaizers*, who preach'd up the neceſſity of Circumciſing the *Gentiles*, and requiring them to obſerve the Law of *Moſes*, and who endeavoured to diſparage this *Apoſtle* who had taught the contrary, as inferiour to other *Apoſtles*, and his Doctrine as contrary to what they taught: Now theſe Diſtempers requiring a ſpeedy Remedy, we cannot doubt but the *Apoſtle* ſent this Epiſtle to them, as ſoon as he had heard how they had been perverted from the Sincerity of the Faith. 'Tis alſo cited by *Polycarp ad Philip* § 5.

In his Epiſtle to the *Epheſians*, he tells them, He was made *a Miniſter of the Goſpel according to the Gift of the Grace of God given to him, by the effectual working of his Power* Chap. 3. 7. And, that *to every one of us is given Grace according to the meaſure of the Gift of Chriſt*. For, *He aſcending up on High, gave Gifts unto Men*. And, *He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers*; and that all theſe had their Spiritual Gifts. See the Note on *Chap.* 4. 7, 8, 11. and adds, That *after they believ'd they were ſealed with the Spirit of Promiſe, which is the Earneſt of our Inheritance, till the Redemption of the purchaſed Poſſeſſion*, Chap. 1. 13, 14.

Now in this Epiſtle he makes mention of his Bonds, and of his being then *an Ambaſſador in Bonds*, Chap. 6. 20. ſaying, *I Paul the Priſoner of Jeſus Chriſt, for you Gentiles*; *I Paul, the Priſoner of the Lord beſeech you*, Chap. 3. 1. Chap. 4. 1. This Epiſtle therefore, muſt be ſent unto them, whilſt he was in Bonds at *Rome*; and ſo it muſt be ſent unto them *Anno Chriſti* 62. ſince *Paul* was ſet at liberty the next Year. He alſo adds, that it was ſent by *Tychicus*, whom he ſent to them on purpoſe *to make known his Affairs* whilſt he abode at *Rome*, and begs their Prayers for *Courage in making known the Myſtery of the Goſpel*, whilſt he was thus in Bonds, *Chap.* 6. 19, 20, 21, 22.

Moreover, this Epiſtle cited by St. *Clemens*, [*Ep. ad Cor.* § 46.] about ſix Years after the writing of it. It is twice cited by *Polycarp* [§ 1. 12.] in his Epiſtle to the *Philippians*. *Ignatius* [§ 12.] in his Epiſtle to the *Epheſians*, ſaith, That St. *Paul* in his whole Epiſtle, made mention of them in *Chriſt Jeſus*. So early was this Epiſtle known to and read by the *Chriſtians*.

In his Epiſtle to the *Coloſſians*, he declares, That he had laboured in preaching the Goſpel to them, according to the Energy of him that wrought with him, ἐν δυνάμει, by a mighty Power, *Chap.* 1. 29. and ſaith, *Let the Word of God dwell in you richly in all Wiſdom, teaching and admoniſhing one another, in Pſalms, and Hymns, and Spiritual Songs*, Chap. 3. 16. Now in this Epiſtle, he ſaith, That he then *rejoiced in the Afflictions which he ſuffered for them*, Chap. 1. 24. He alſo ſpeaks of his *Solicitude for them, and thoſe of Laodicea, and for as many*

as had not ſeen his Face in Chriſt, of his *Salutation with his own hand*, Chap. 4. 18. and of his *Bonds*, and of his ſending *Tychicus* and *Oneſimus*, to give them an account of his Affairs, and of the Salutations of many Brethren. He therefore, and they alſo, muſt be all alive when this Epiſtle was ſent to them.

In his Epiſtle to the *Theſſalonians*, he teſtifies, his Goſpel *came unto them not in Word only, but in Power, and in the Holy Ghoſt, and in much Aſſurance*, and that *they received the Word with much Affliction*, but yet *with Joy of the Holy Ghoſt*, 1 Theſſ. 1. 5, 6. and for this he appeals to their own Experience, adding theſe words, *Ye know what manner of Perſons we were amongſt you for your ſakes*; whence he infers, That he that deſpiſed his Admonitions, *deſpiſed not Man, but God who alſo had given them his Holy Spirit*, Chap. 4. 8.

Now in this Epiſtle, he ſpeaks of his *Abſence* from them, and of his *great deſire to ſee them*, 1 Theſſ. 2. 17. of his *Solicitude* for their ſteadfaſtneſs under their Sufferings, *Chap.* 3. 5, 6. his ſending *Timothy* to give him an account of it, his Comfort when he heard that they ſtood firm; and maketh *Sylvanus* and *Timotheus* his Aſſociates in ſending it. This *Epiſtle* therefore muſt be written whilſt both they, and he were living, and it is cited by *Polycarp* in his Epiſtle to the *Philippians*, § 11.

In his Epiſtle to *Titus*, he ſpeaks thus, *Chap.* 3. 5, 6. *According to his Mercy, he ſaved us by the waſhing of Regeneration, and the renewing of the Holy Ghoſt which he ſhed on us abundantly, thro' Jeſus Chriſt our Lord.* Now, of Epiſtles thus written to particular Perſons, I think it needleſs to prove, That they were written whilſt both St. *Paul* and they were living, and were not ſent unto them from, or in another World. Tho' that is here ſufficiently proved from theſe words, *Chap.* 3. 12. *When I ſhall ſend Artemas to thee, or Tychicus, be diligent to come to me to Nicopolis.*

Arg. 2. § IV. 2*dly*, That God vouchſafed to the Profeſſors, and firſt Propagators of the Chriſtian Faith, theſe admirable Powers, and various Diſtributions of the Holy Ghoſt, is farther evident from this Conſideration, That the Apoſtles in all their Conteſts and Debates with Friends and Adverſaries, Believers and Rejectors of the *Chriſtian* Faith, falſe Apoſtles, Antichriſts, Corrupters of it, and *Apoſtates* from it, appeal with greateſt Confidence to theſe miraculous Operations and Diſtributions of the Holy Ghoſt.

In their firſt Controverſie, touching the Reſurrection of our Lord, gain-ſaid by the Rulers of the *Jews*, St. *Peter* ſpeaks thus to them: *The God of our Fathers hath raiſed up Jeſus whom ye ſlew, and hanged on a Tree. Him hath God exalted to his right Hand, to be a Prince, and a Saviour, to give Repentance to Iſrael, and Remiſſion of Sins; And we are his Witneſſes of theſe things, and ſo is alſo that Holy Ghoſt whom God hath given to them that obey him*, Acts 5. 30, 31, 32. And again, *This Jeſus hath God raiſed up, whereof we all are Witneſſes; Therefore being by the right Hand of God exalted, and having received of the Father the Promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear*, Acts 2. 32, 33. Now evident it is, this Plea could not be offer'd to convince theſe Rulers, by an Appeal to their own Senſes, without the higheſt Impudence, and plain Confuſion of their Cauſe, had there been no Effuſion of the Holy Ghoſt imparted to the Apoſtles who atteſted, and Believers which embrac'd this Faith; nor could it have been publiſh'd in that Generation, and recorded by St. *Luke*, as made by the *Apoſtles* before ſo great an Auditory, if it had been falſe, ſo many Witneſſes being then living to confute his Story.

2*dly*, The next Diſpute aroſe betwixt St. *Peter* and the Converts of the Circumciſion, accuſing him as a Tranſgreſſor, for eating and converſing with *Cornelius*, and other uncircumciſed Perſons; in which caſe his Apology runs thus: *As I began to ſpeak, the Holy Ghoſt fell on them, as upon us at the beginning. Then remembred I the Word of the Lord, how that he ſaid, John indeed baptized with Water, but ye ſhall be baptized with the Holy Ghoſt: Foraſmuch then as God gave them the like Gift as he did to us, who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God?* Acts 11. 15, 16, 17. And thus he puts to ſilence the Zealots for the Circumciſion, Men too tenacious of their Rites, too zealous for the Law to be ſatisfied with any thing that did not carry with it a convincing Evidence.

3*dly*, A third Conteſt aroſe at *Antioch*, where ſome believing *Jews* contended, That it was neceſſary to Circumciſe the Gentile Converts, and to command them to obſerve the Law of *Moſes*: This vain Pretenſion St. *Peter* baffles by this Argument, That *God who knows the Hearts bare them witneſs*, that whilſt Uncircumciſed, they were accepted with him, by *giving them the Holy Ghoſt even as he did to us, and putting no difference betwixt them and us, purifying their Hearts by Faith*; and thence concluding, That by endeavouring

ing to *put this Yoak* on the believing *Gentiles*, they would *tempt*, that is, would disbelieve, and even oppoſe themſelves to that God who had vouchſafed ſo clear a Demonſtration of his Acceptance of them not being circumciſed, *Acts* 15. 8, 9. Hence alſo the whole Colledge of the Apoſtles write unto them thus: *It ſeemed good to the Holy Ghoſt, to lay upon you no ſuch burthen*, ver. 28.

4*thly*, When the ſame *Zealots* had infected the Church of the *Galatians* with the pernicious Doctrine of the neceſſity of Circumciſion, and of the Obſervation of the Law of *Moſes*, St. *Paul* writes thus to them: *Oh fooliſh Galatians! who hath bewitched you, that ye ſhould not obey the Truth? This only would I learn of you, Received ye the Spirit* (in his miraculous Gifts and Operations) *by* (Obedience to) *the Works of the Law, or by the Hearing of Faith?* Gal. 3. 1, 2. If by the latter, as ye know ye did, this is a Demonſtration that your Juſtification and Acceptance with God, is the Fruit of Faith in Chriſt, not of Obedience to the Law of *Moſes*; this the *Apoſtle* re-aſſumes, ſaying, *He that miniſtreth the Spirit to you, and worketh Miracles among you, doth he it by* (Virtue of your Obedience to) *the Works of the Law, or by the Hearing of Faith?* We ſee then, this was the chief Argument which carried the Cauſe in the Council at *Jeruſalem*, and which is urged by St. *Paul* to confirm the *Galatians* in the Truth, and Silence thoſe who labour'd to prevail upon them to admit of Circumciſion, and the Obſervance of the Law of *Moſes*: This Confirmation therefore of the Truth of *Chriſtian* Faith, was ſuch, as none concern'd to do it then, were able to gainſay, much leſs can any now find reaſon to doubt of it.

In the Epiſtle to the Church of *Corinth*, he is even forc'd to prove the Truth of his *Apoſtleſhip*, againſt thoſe *falſe Apoſtles*, and *deceitful Workers*, who had ſet up againſt him, and for the ſatisfaction of thoſe *Corinthians* who *ſought a Proof of Jeſus Chriſt ſpeaking in him*, 2 Cor. 13. 3. He therefore juſtifies and confirms it by declaring, that *the ſigns of an Apoſtle hath been wrought among them* by him, *in all patience, in ſigns and wonders, and in mighty deeds*, 2 Cor. 12. 12. that *he was not a whit behind the very chief of the Apoſtles* in theſe Gifts, *chap.* 11. 5, 6. that both he, and his Fellow-labourers among them, approv'd themſelves as the Miniſters of Chriſt *by the Holy Ghoſt, by the Word of Truth*, and *by the Power of God*, chap. 6. 6, 7. that they to whom he writ were *manifeſtly declared to be his Letters commendatory*, as being *the Epiſtle of Chriſt miniſtred by him, written not with Ink, but by the Spirit of the living God*, chap. 3. and that *they came behind the other Churches in no gift*, chap. 12. 13. To the *Galatians* infected with the like Diſtemper, he declares that *he who wrought effectually in Peter to the Apoſtleſhip of the Circumciſion, was as efficacious in him towards the Gentiles*; and that this was ſo manifeſt even to the chief of the *Apoſtles*, that they were by the Grace vouchſafed to him convinc'd that the Goſpel of the Uncircumciſion was by Chriſt committed to his charge.

Some there ſeem to have been among the Members of the Church of *Corinth*, who *had not the knowledge of the Truth*, and who even queſtion'd whether *Chriſt were among them or not*: To them he teſtifieth, that the Church of *Corinth came behind the other Churches in no Gift*, and that by this *the Teſtimony of Chriſt was confirmed among them*, 1 Cor. 1. 5, 6, 7. See the Note there; that the Word he preached was not delivered *in the enticing words of humane Wiſdom*, but *in demonſtration of the Spirit, and of Power, that their Faith might not ſeem to conſiſt in the Wiſdom of Man, but in the power of the Holy Ghoſt*, chap. 2. 4, 5. that God had eſtabliſhed them in Chriſt by *giving the earneſt of his Spirit in their Hearts*, 2 Cor. 1. 21, 22. Now for the truth of what he thus delivers, he makes a Solemn and Religious Appeal to their own Hearts and Conſciences, ſaying, *We are made manifeſt to God, and we truſt alſo we are made manifeſt in your own Conſciences*, 2 Cor. 5. 11. *for we are not as many who corrupt the Word, but as of Sincerity, as of God, in the ſight of God ſpeak we in Chriſt*, chap. 2. 17. *We do by manifeſtation of the truth commend our ſelves to every Man's conſcience in the ſight of God*, chap. 4. 2. Yea he appeals to all the *Prophets* and *Spiritual* Men among them, not only for the Truth, but alſo for the Divine Authority of his Epiſtles, ſaying, *If any Man be a Prophet, or Spiritual, let him acknowledge that the things I write unto you are the Commandments of God*, 1. Cor. 7. 3, 7. Now evident it is, that Arguments of this nature neither could be urged by this Apoſtle without confuſion to his Cauſe, and the imparing of his Credit; nor being offer'd, could prevail upon the Churches of *Achaia*, and other Churches, to own him as a true *Apoſtle*, and his Epiſtles as *the Commandments of the Lord*, had not the Matter of Fact, on which they did entirely depend, been inconteſtible. For, had theſe things been falſe, or queſtionable, they whom he ſtileth *falſe Apoſtles* and *deceitful Workers* muſt have been able to reply, That he himſelf, in his Appeal to the miraculous Operation of the Holy Ghoſt for Confirmation of his *Doctrine* and *Apoſtleſhip*, muſt have been guilty of that very Crime he laid to their charge; and all the Churches to which he

had directed theſe Epiſtles muſt rather be confirm'd in the Suſpicions they had entertain'd againſt him, than wrought off from them by theſe vain pretences, and falſe Surmiſes of thoſe Diſtributions of the Holy Spirit of which they had found no Experience, and had received no convincing Evidence.

The believing *Jews* lay under two dangerous Diſtempers: The firſt was that which St. *James* takes notice of in his Epiſtle, *viz.* That Faith alone would be ſufficient to ſave them without Works; and upon this the Hereticks mention'd by (a) *Irenæus*, and others, grounded their licentious Doctrines, that they might live as they liſted, they being not to be ſaved by good Works, but by Faith only. The ſecond was a proneneſs to *Apoſtacy*, or falling back from the Faith to *Judaiſm*, to avoid Perſecution: And this the *Hereticks* alſo ſo far improv'd, as to declare it lawful, in times of Perſecution, (b) *to commit Idolatry*, and to deny Chriſt with the Mouth. Now in oppoſition to the firſt Aſſertion, St. *Paul*, in his Second Chapter of the Epiſtle to the *Hebrews*, ſhews the neceſſity of taking more abundant heed to the Precepts of *Chriſtianity*, as being all confirm'd by *Signs* and *Miracles*, and *Gifts of the Holy Ghoſt*; and therefore puts the Queſtion to them thus, *If the word ſpoken by Angels was firm, and every Tranſgreſſion and Diſobedience received a juſt Recompence of Reward; how ſhall we eſcape, if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord, and was confirm'd to us by them that heard it? God alſo bearing them witneſs both with ſigns and wonders, and divers miracles, and gifts of the Holy Ghoſt, according to his own will.* In oppoſition to their proneneſs to *Apoſtacy*, he declares it a moſt dreadful thing to fall from the Profeſſion of the Chriſtian Faith, after they had received ſuch ſtrong Convictions of it by thoſe Gifts of the Holy Ghoſt they had received with it: For, ſaith he, *it is impoſſible for them who were once enlightned, and have taſted of the heavenly gift, and have been made partakers of the Holy Ghoſt, and yet fall away, to be renewed to Repentance, ſeeing they crucifie again the Son of God, and put him to an open ſhame*, chap. 6. 4, 5, 6. See the Note there. Again, to ſuch *there remains no more ſacrifice for ſin, but a fearful looking for of judgment and fiery indignation*, ſeeing they *trample under foot the Son of God, and count the blood of the covenant, by which they were ſanctified, an unholy thing, and reproach the ſpirit of grace*, chap. 10. 26, 29. See the Note there. Now viſible it is, that the Foundation of both theſe Arguments depends upon the Certainty of this matter, that God confirmed the Truth of the Doctrine delivered by Chriſt and his Apoſtles, by divers Miracles and Gifts of the Holy Ghoſt, and that Chriſtians then were made Partakers of thoſe Gifts.

Laſtly, Againſt the Seductions of the *Antichriſts*, and the *Deceivers*, which were then crept into the Church, St. *John* fortifies the Believers with theſe words; *Theſe things have I written concerning them that deceive you. But the anointing which ye have received of him abideth in you, and ye need not that any one teach you, but as the ſame anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye ſhall abide in him*, 1 John 2. 26, 27. *And again, Beloved, believe not every Spirit, but try the Spirits whether they are of God, for many falſe Prophets are gone out into the World. By this ye ſhall know the Spirit of God; every Spirit that confeſſeth Jeſus Chriſt coming in the Fleſh, is of God; and every Spirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God*, chap. 4. 1, 2, 3. See the ſtrength of the Argument in the Note there. And it is the Spirit that witneſſes that Jeſus is the Son of God, *becauſe the Spirit is truth*, chap. 5. 6. *He that believeth in the Son of God hath the witneſs in himſelf*, ver. 10. Now when Men thus lay claim in their Epiſtles to their Converts, to the Power of God co-operating with them in the promotion of the Faith, declaring that he teſtified to the Truth of what they preach'd by divers Miracles and Gifts of the Holy Ghoſt; when they confidently ſpeak of an Unction of the Spirit of Truth abiding in them, of which they to whom they write were made Partakers, and by this very Argument endeavour to convince them what a dreadful thing it would be for them to deſpiſe the Admonitions they had given, or to neglect the great Salvation they had tendred to them; there can remain no cauſe of doubting of the Truth of theſe Aſſertions, eſpecially when they to whom they write not only do continue ſtedfaſt in the Faith, but alſo do admit thoſe Writings which aſſert theſe things, as Divine Records, and the Word of God.

And this Argument will be much ſtrengthned from this Conſideration, that the *Primitive Profeſſors*, in all the Conflicts with *Jews*, *Gentiles*, *Magicians*, *Falſe Prophets*, *Hereticks*, and falſe Pretenders to be the Succeſſors of the *Apoſtles*, uſed ſtill this Argument

(a) Ut liberos agere quæ velint, ſecundum enim ipſius Gratiam ſalvari homines, & non ſecundum operas juſtas. *Iren. l.* 1. *c.* 20. *Theodoret. Hær. Fab. l.* 1. *c.* 1.

(b) Orig. contra Celſum, *l.* 6. *p.* 282.

from

from the miraculous Opirations the Chriſtians then performed, and the Gifts of the Holy Ghoſt they ſtill receiv'd and exercis'd, as an effectual Confirmation of the Chriſtian Faith, and a ſufficient Confutation of the Pretences of their Adverſaries, *v. g.*

1*ſt*, From this they prove to the *Jews*, That God hath deſerted them, and was now graciouſly preſent with the *Chriſtian* Aſſemblies; that the *Shechinah* and (c) Prophetick Gifts which were long ſince departed from them, were ſtill extant among *Chriſtians*, and exerciſed both by Men and Women.

2*dly*, Hence they triumph over the (d) *Heathen Deities*, that by the Name of *Jeſus* ſuch Cures were wrought on the Diſeaſed, as none of their ſuppoſed Deities could perform; and that they by this Name expell'd thoſe Devils which their Conjurers could not expel, and forc'd them to confeſs they were evil Spirits.

3*dly*, They triumph over the (e) *Simonians* and *Gnoſticks*, the *Magicians* and *Hereticks* of their times, by the ſame Arguments, that they could neither cure all Diſeaſes, nor expel all kinds of Devils, as the Chriſtians did.

4*thly*, By this they, after the Example of St. *Paul*, 1 *Cor.* 12. 3. and of St. *John*, 1 *John* 4. 1, 2, 3. taught Chriſtians to diſtinguiſh (f) betwixt true and falſe *Prophets*; and by this they confuted the *Montaniſts*, becauſe they left no Succeſſion of *Prophets*, which yet continu'd in the true Church of Chriſt. Some *Hereticks* finding themſelves unable even to pretend to ſuch a Gift of Prophecy as the Goſpel of St. *John* had promiſed, and the Epiſtles of St. *Paul* mentioned, rejected both that Goſpel, and thoſe Epiſtles. Now theſe, ſaith (g) *Irenæus*, are unhappy Men, Qui Gratiam Prophetiæ repellunt ab Eccleſia, *Who go about to exclude the Grace of Prophecy from the Church, and thereby make themſelves falſe Prophets*, i. e. Aſſertors of things in God's Name which they have not received from him.

Laſtly, As for the true Succeſſors of the Apoſtles, (h) *Irenæus* informs us, that, Cum ſucceſſione Apoſtolatus chariſma veritatis certum ſecundum beneplacitum patris acceperunt, *with their Succeſſion they receiv'd the Gift of Truth*; and hence infers, that (i) Ubi igitur chariſmata Domini poſita ſunt, ibi diſcere oportet veritatem, *where therefore theſe Gifts of the Lord are placed, there the Truth is to be learned.*

Arg. 3. § V. The Prayers and the Thankſgivings made for theſe Divine Aſſiſtances, the Charges the Apoſtles give concerning them, the Exhortations and Directions which they ſend to Chriſtian Governours and Churches, touching theſe Gifts and Operations of the Holy Ghoſt, are a convincing Demonſtration that they were frequent, and notoriouſly exercis'd in the Church of God. For inſtance; I *thank my God*, ſaith the *Apoſtle* to the Church of *Corinth*, *for the Grace of God which is given you by Jeſus Chriſt, that in every thing ye are enriched by him in all utterance and all knowledge*, (or in Tongues and Prophecy) *ſo that ye come behind the other Churches in no Gift*, 1 Cor. 1. 5, 6, 7. See the Note there. He begins his Epiſtle to the Church of *Epheſus* thus; *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly things in Chriſt*, Eph. 1. 3. See the Note there. Praying that the ſame God would *give to then the Spirit of Wiſdom, and revelation in the knowledge of him*, ver. 17. He prays for the *Romans*, that they may *abound in hope through the power of the Holy Ghoſt*, chap. 15. 13. And for his *Coloſſians*, that *they may be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding*, chap. 1. 9.

(c) Παρὰ γὰρ ἡμῖν καὶ μέχρι νῦν προφητικὰ χαρίσματά ἐστιν, ἃ δὲ καὶ αὐτοι ζηλῶσαι ὀφείλετε, ὅτι τὰ πάλαι ἐν τῷ λαῷ ὑμῶν ὄντα, εἰς ἡμᾶς μετετέθη. Juſt. Dial. Tryph. p. 308. B. & 315. Orig. contra Celſum, l. 2. p. 62. & l. 7. p. 337.

(d) Ὑπὸ τῶν ἄλλων πάντων ἐπορκισῶν, καὶ ἐπᾳσῶν καὶ φαρμακίτων μὴ Ἰαθέντας ἰάσαντο. Juſt. M. Apol. 1. p. 45. Vide Theophil. ad Autolicum, l. 2. p. 87. C. Tertull. Apol. c. 23. Cypr. de Idol. Van. Ox. p. 14. ad Demetr. p. 191. Arnob. l. 1. p. 29. Lactant. l. 4. c. 27.

(e) *Super hæc arguentur qui ſunt a Simone, & Carpocrate, & ſi qui alii virtutes operari dicuntur——per magicas eluſiones, nec enim cæcis poſſunt donare viſum, neque ſurdis auditum, neque omnes Dæmones effugare*, &c. Iren. l. 2. c. 56. 55.

(f) *Hermas*, *l.* 2. *c.* 11, 12. *Euſeb. Hiſt. Eccl. l.* 5. *c.* 15. See the Section of the Gift of Prophecy, § 20.

(g) *Lib.* 3. *cap.* 11.

(h) *Lib.* 4. *cap.* 43.

Having

Having convened the *Aſiatick Biſhops*, he requires them to take heed *to the Flock over which the Holy Ghoſt had made them Overſeers*, Acts 20. 28. To the Church of *Rome* he ſpeaks thus: *Having therefore χαρίσματα διάφορα, different Gifts, whether Prophecy, let us do it according to the proportion of faith; or miniſtring, let us wait on our miniſtering; or he that teacheth, on teaching*, Rom. 12. 6, 7, 8. See the Note there. He exhorts the *Epheſians* and *Coloſſians* to *be filled with the ſpirit, ſpeaking to themſelves in Pſalms, and Hymns, and ſpiritual Songs*, Eph. 5. 18, 19. Coloſſ. 3. 16. Two of his Admonitions to his *Theſſalonians* are conceived in theſe words, *Quench not the holy Spirit, deſpiſe not Prophecy*, 1 Theſſ. 5. 19, 20. To his Son *Timothy* he ſpeaks thus: *Neglect not the gift that is in thee, which was given thee by Prophecy*, 1 Tim. 4. 14. And in his Second Epiſtle, *Stir up the Gift that is in thee by the putting on of my hands*, chap. 1. 6. *For*, ſaith he, *God hath not given us the ſpirit of Fear, but of Power, Love, and Wiſdom*, ver. 7. He exhorts him alſo, to *keep the good thing committed to him by the Holy Ghoſt that dwelleth in him*, ver. 14. Now in theſe Epiſtles he ſpeaks of himſelf as a Priſoner, and a Sufferer for the Cauſe of Chriſt, ſaying, *Be not thou aſhamed of the teſtimony of the Lord, nor of me his Priſoner*; he tells him he was *ready to be offered, and the time of his departure was at hand*; informs him that *Demas had forſaken him*, and deſires him *when he came to him, to bring Mark with him*, 2 Tim. 1. 8. 2. 8, 10. 4. 6, 10, 11, 12. He ſpeaks of *Hymenæus* and *Alexander, whom he had delivered up to Satan*, and ſaith, *Theſe things I write unto thee, hoping to come to thee ſhortly*, 1 Tim. 1. 20. 3. 14. All which are evident Proofs that theſe Epiſtles muſt be ſent to *Timothy*, whilſt St. *Paul* was living, and was a Priſoner at *Rome*. St. *Peter* advertiſeth the converted *Jews*, that the Goſpel was preached to them *by the Holy Ghoſt ſent down from Heaven*; and he gives theſe Inſtructions to them for the uſe of their extroardinary Gifts: *As every man hath received the gift, ſo let him miniſter, as good ſtewards of the manifold Grace of God; if any man ſpeak, let him ſpeak as the Oracles of God; if any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt*, 1 Pet. 4. 10, 11. Now the Meſſenger by which he ſent this Epiſtle, and the Salutations in the Cloſe of it, ſhew that it was written whilſt St. *Mark* and *Sylvanus* were living.

But the great Scene of theſe Directions and Admonitions lies in the firſt Epiſtle to the *Corinthians*, where he exhorts them to *covet earneſtly ſpiritual Gifts*, but chiefly that of *Prophecy*, 1 Cor. 14. 1. *to covet to prophecy*, and *forbid not to ſpeak with tongues*, ver. 39. Moreover, he directs them in the due exerciſe of theſe ſpiritual Gifts, after this manner: *Foraſmuch as ye are zealous of ſpiritual Gifts, ſeek that ye may excel to the edifying of the Church*, ver. 12. *Wherefore let him that ſpeaketh in an unknown Tongue, pray that he may interpret*, ver. 13. And again, *If any man ſpeak in an unknown Tongue, let it be by two, or at moſt by three, and let one interpret; but if there be no Interpreter, let him keep ſilence in the Church*, ver. 27. 28. *Let the Prophets ſpeak two or three, and let the others judge*, ver. 29. *If any thing be revealed to another that ſitteth by, let the firſt hold his peace, for ye may all propheſie one by one, that all may learn, and all may be comforted*, ver. 30. 31. In the ſame Chapter he chides them for uſing theſe ſpiritual Gifts without profit to the Hearer, and ſo as to breed confuſion in the Church. *How it is*, ſaith he, *Brethren, that when you come together, every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation? let all things be done to edifying*, ver. 26. declaring that by uſing Tongues not underſtood in the Aſſembly, they would give to the Infidel and Unbeliever occaſion to *ſay they were mad*, ver. 23. *But if all propheſie*, ſaith he, *and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the ſecrets of his Heart made manifeſt, and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth*, ver. 24. 25. So notorious are theſe Gifts ſuppoſed to be, not only to the Saint, but to the *Infidel*, and ſo powerful for his Converſion. Now had theſe great *Apoſtles* given thanks for Gifts conferr'd upon theſe Churches which they never had enjoy'd; had they exhorted them to deſire, and earneſtly to covet, to ſtir up, and excel in Gifts they never had, and which were not imparted to any Members of the Church; had they given theſe grave Directions, and ſolemn Charges touching thoſe Gifts of *Prophecy* and *Revelation*, of *Tongues* and *the Interpretation of them*, which never had been exerciſed in that of *Corinth*, or any other *Chriſtian* Church; had they ſeverely chid them for abuſing thoſe Gifts they never had, and ſhewed themſelves ſo much concerned to correct an Abuſe of which they were incapable, as having not the uſe of what they are ſuppoſed to abuſe; had they condemned the Murmurings of them who had them in a leſs, the Boaſtings of them who had them in a higher meaſure, by ſuch Enquiries as theſe, *What haſt thou which thou haſt not received? And if thou haſt receiv'd* (them,) *wherefore doſt thou boaſt, as if thou hadſt not received* (them?) 1 *Cor.* 4. 7. See the Note there; and ſhewing the neceſſity that there ſhould be ſuch a diverſity of Gifts and Operations in the Body, 1 *Cor.* 12. 14,

covet

----27.

----27. and done, and ſaid, all this without a juſt foundation; this muſt have render'd thoſe Epiſtles in which theſe Paſſages are contain'd, the matter of their deriſion and diſdain, rather than worthy to be owned as the Oracles of God: And thoſe *Apoſtles* which indited them muſt rather have been eſteemed by them Brain-ſick *Enthuſiaſts*, than Men inſpired by the Spirit of God.

Since then theſe Writings generally were receiv'd as Divine Records by all *Chriſtians*, and by thoſe very Churches to which they were indited, it muſt be certain, that in all theſe Aſſertions they contain'd matter of unqueſtionable Truth, and only ſpake of thoſe ſpiritual Gifts of which theſe Churches had a full experience; there being, ſaith *Clemens Romanus*, in his Epiſtle writ ſoon after to them, *a full Effuſion of the Holy Ghoſt* upon them all.

Arg. 4. § VI. This will ſtill be more evident, if we conſider what *Chriſtianity*, the Author, and the Propagators of it, requir'd of all that would embrace the Chriſtian Faith, and what were the Encouragements they tendered as the chief Inducements ſo to hope, believe, and act, or ſuffer, as *Chriſtianity* required. And,

1*ſt*, They call upon all Chriſtians to take up the Croſs of Chriſt daily, and for his ſake to *forſake Father and Mother, Wife and Children, Goods and Relations*, and *even Life it ſelf*, declaring that without this *they cannot be Chriſt's Diſciples*, Luke 14. 26, 27. informing them that *all that will live godly muſt ſuffer perſecution*, 2 Tim. 3. 12. that *thro' many tribulations they muſt enter into the Kingdon of God*, Acts 4. 22. that they were *called to ſuffer*, and were *appointed to this very thing*, 1 Theſ. 3. 3, 4. 1 Pet. 2. 21. Accordingly we find that the *Corinthians* were *partakers with them of their ſufferings*, 2 Cor. 1. 7. that the *Galatians* had *ſuffered many things*, Gal. 3. 4. that to the *Philippians it was given, not only to believe in Chriſt, but alſo to ſuffer for his ſake*, Philip. 1. 29. that St. *Paul* commends the *Coloſſians* for their *ſteadfaſtneſs in the Faith under all their perſecutions* chap. 1. 11. and prays *they may be ſtrengthned with all might, according to his glorious Goſpel to all patience, and long ſuffering, with joyfulneſs*, chap. 2. 5. He ſaith the *Theſſalonians* ſuffered the ſame from their Country-men, as did the believing *Jews* from theirs, 1 *Theſ.* 2. 14. that he ſent *Timothy* to *ſtabliſh and to comfort them concerning their Faith*, and to exhort them *not to be moved at thoſe afflictions to which they were appointed*, chap. 3. 34. adding, that *he glorified in them in the Churches of God for their patience and faith in all their perſecutions*, 2 Theſſ. 1. 4. In his Epiſtle to the *Hebrews* he ſaith, *they ſuffered a great fight of afflictions, partly while they were made a gazing ſtock both by reproaches and afflictions, and partly whilſt they became companions of them who were ſo uſed*, and that they *took joyfully the ſpoiling of their Goods*; and he exhorts them *not to caſt away their confidence*, becauſe they had *need of patience*, Heb. 10. 32, 36. and after the Example of that Cloud of Witneſſes which he had ſet before them, *to run their Chriſtian Race with patience*, chap. 12. 1. St. *Peter* tells the ſame believing *Jews they were in heavineſs for a ſeaſon through manifold temptations*, 1 Pet. 1. 6. deſiring them *not to think it ſtrange concerning the fiery trial which was come to try them*, chap. 4. 12. Theſe Tribulations they exhort them to endure with Faith and Courage, Patience and Perſeverance, Joy and Triumph; and yet the only thing they offer them to raiſe this Joy and Comfort, engage them to this Perſeverance, and to ſupport them under their fiery Trials, is the Promiſe or the actual Vouchſafement of the Holy Ghoſt helping their Infirmities, that as they were Partakers of the Sufferings of the Apoſtles, *ſo ſhould they be alſo of their Conſolations*, 2 Cor. 1. 7. that *if they ſuffered for the Name of Chriſt, happy were they, for the Spirit of Glory and of God ſhould reſt upon them*, 1 Pet. 4. 14. This, ſay they, ye have found, *for you became followers of the Lord, and of us, having received the Word with much affliction, and with joy of the Holy Ghoſt*, 1 Theſſ. 1. 6. and may well ſuffer hardſhip as good Soldiers of Jeſus Chriſt, for *God hath not given us the Spirit of Fear*, but τ δυνάμεως, *of Courage* to endure, of that Love which caſts out Fear, and of that *Prudence* which will inſtruct us how to bear, or to eſape them, 2 *Tim.* 1. 7. Now if this Promiſe was ſenſibly made good to them under theſe Afflictions, they by it did receive an Earneſt of the Truth of Chriſtian Faith, an and Aſſurance of God's concern to comfort and reward their Chriſtian Patience in his Cauſe. But if under theſe fiery Trials they found no ſenſible Experience of the Holy Ghoſt thus helping their Infirmities, no inward Joys, Supports, and Conſolations of the promiſed Comforter, what reaſon had they to continue *to take joyfully the ſpoiling their Goods*, the loſs of Credit, Life, and all their worldly Comforts, for the Profeſſion of that Faith which had ſo palpably deceived them, in the chief Motive which it offer'd to engage them to ſuffer for the Name of Chriſt, or for the Truth and Divine Authority of thoſe Epiſtles, which contained theſe apparent Falſhoods?

This Argument may be enforced from the conſideration of the multitude of *Chriſtian Martyrs* in the three firſt Ages of the Church, all which could have no other Motive thus to ſuffer,

fer, but this promiſed Aſſiſtance of the Holy Ghoſt at preſent, and the Aſſurance which this Earneſt of the Spirit gave them of an Eternal State of Happineſs hereafter; and ſo if they had no experience of this Aſſiſtance under Sufferings, and no Aſſurance of ſuch an *earneſt of the Spirit in their Hearts*, muſt ſuffer all theſe dreadful things without juſt Ground or Motive, which even an *Heathen* (k) *Cicero* doth repreſent as a thing impoſſible to be performed, the Hardneſs of ſome *Jewiſh Zealots*, and ſome deluded *Chriſtian Sects*, in ſuffering, being no inſtance to the contrary; for though they miſtake in Application of this future Happineſs, in proſpect of which they thus endure, to themſelves, the Principle upon which they ſuffer is indiſputably true, and owned even by *Epicurus* himſelf, Ut voluptates omittantur majorum voluptatum adipiſcendarum cauſa, aut dolores ſuſcipiantur majorum dolorum effugiendorum gratia, *that we ſhould part with our temporal enjoyments for a ſeaſon here, for a better and more enduring ſubſtance, and ſuffer theſe light Afflictions which are for a moment, that we may eſcape more laſting and intolerable torments*, this being only, ſaith (l) *Torquatus*, the choice which the Wiſe Man of *Epicurus* ought to make. In a word, the manner of their Sufferings doth give us full Aſſurance that the Aſſiſtance of the Holy Ghoſt, which *Chriſt* and his *Apoſtles* promiſed to the true Believers, was accordingly vouchſafed to the *Chriſtian Martyrs*, and *Confeſſors*, they being enabled to bear the greateſt Sufferings, not only with undaunted Courage, *putting off the Body*, ſaith (m) *Origen*, *more chearfully than a Philoſopher would put off his Coat, deſpiſing Death*, ſaith (n) *Lucian*, *and willingly ſubmitting to it*; but with great Joy and Exaltation, being *ſtrengthned to all long ſuffering with joyfulneſs*, Coloſ. 2. 5. (o) *rejoicing in tribulations, counting it all joy when they fell into divers temptations, and happy when they did endure them*, James 1. 3, 12. and rejoicing when they were in Heavineſs through manifold Afflictions, 1 *Peter* 1. 6. yea, ſometimes with (p) miraculous Experience of Conſolations under all their Sufferings, cauſing this Joy and Gladneſs in them; yea ſometimes with a perfect freedom from all ſenſe of Pain under the moſt afflicting Torments; as in the caſe of the (q) Evangeliſt St. *John*, and of (r) *Blandina*, theſe Sufferings not being able to extort from them one Complaint or (s) Groan. Now this being done as well by (t) Children and the weakeſt Sex, by the Ideot as well as by the wiſeſt Sages, gives a full Demonſtration of the Truth of that Aſſertion of (u) *Euſebius*, That the Love of Chriſt, the Hopes of Immortality, and the Spirit of the Father, inſpired them with this Courage; for what elſe could create ſuch Joys and Exulations, or ſuggeſt ſuch Comforts, and Supports under the ſharpeſt Trials? What could procure to them a freedom from the ſenſe of Pain under the greateſt Torments, and moſt intolerable Burthens to Fleſh and Blood?

2*dly*, Again, they engage all Chriſtians in the moſt difficult Acts of Self-denial, and Mortification of all carnal Luſts, in the *cutting off their right-hands*, and the *plucking out their eyes*, in Patience under, and the Forgiveneſs of the greateſt Injuries, in Love and

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(k) *Nullo igitur modo fieri poteſt ut quiſquam tanti æſtimet æquitatem, & fidem, ut ejus conſervandæ cauſa nullum ſupplicium recuſet, niſi iis rebus aſſenſus ſit, quæ falſæ eſſe non poſſunt. Acad. Quæſt. l. 2. n. 25, 26.*

(l) *Itaque harum rerum hic tenetur a ſapiente delectus, ut aut rejiciendis voluptatibus majores alias conſequatur, aut perferendis doloribus aſperiores repellat. De finibus bonorum, &c. l. 1. n. 27, 29.*

(m) Ὦ δεινὸν γλῶτ λέγει δ' ἡμᾶς εἶναι, καὶ φιλοσώματον γλῶτ, εἴτω προχείρως γοῦν εὐσεβείας τιθέντας τὸ σῶμα, ὡς ἁδρὲ τὸ ἱμάτιον ἀποδύσαι ἂν εὐχερῶς φιλόσοφ. Contr. Celſ. l. 7. p. 357.

(n) Πεπείκασι γὰρ αὐτὲς οἱ κακοδαίμονες, τὸ μὲν ὅλον ἀθάνατον ἔσεσθαι, καὶ βιώσεσθαι· τὸ δὲ κρεῖττον, παρ' ὃ καὶ καταφρονῆσι τᾶ θανάτα, καὶ ἑκόντες αὐτὲς σπεύδόσιν οἱ πολλοί. Lucian. peregr. F. 338.

(o) Θανατύμενοι χαίρομεν, Juſt. M. p. 265. Magiſque damnati quam abſoluti gaudemus, Tertul. ad Scap. c. 1. Μετὰ χαρᾶς καὶ γέλωτ καὶ εὐφροσύνης τὸν ὑπάτων ἀποφασιν τᾶ θανάτα καταδέχεσθαι ſolebant. Euſeb. Hiſt. Eccl. lib. 8. cap. 9.

(q) Solebant etenim τὸ ἄλυπον καὶ ἀτάραχον εἰς αὐτὸν τὸν τελευταίαν ἀναπνοὴν διατηρεῖν, immo ἀπλόητον καρτερίαν, ἄσε ψάλλειν καὶ ὕμνες καὶ εὐχαειτίας εἰς τ τῶν ὅλων θεὸν ἀναπέμπειν. Euſeb. Hiſt. Eccl. l. 8. c. 9.

(q) *Tertull. de preſcript. cap. 36.*

(r) Ἦν αὐτῆς ἀναληψις καὶ ἀνάπαυσις καὶ ἀναλησία, Euſeb. Hiſt. Eccl. l. 5. 6. 1, Ἀσάρκ δ' ρῶσπρ, καὶ ἀσώματ, ἐδ' ἐπαίειν δοκῶν τῶν ἀλησθόνων, l. 8. c. 10. p. 338, 339.

(s) *Quot ex noſtris non dexterum ſolum ſed totum corpus uri, cremari, ſine ullis ejulatibus pertulerant, Minutius p. 41. Tortores ſuos taciti vincunt, & exprimere illis gemitum nec ignis poteſt, Lact. l. 5. c. 13.*

(t) *Pueri noſtri, & Mulierculæ noſtræ, cruces, & tormenta, feras, & omnes ſuppliciorum terriculas, inſpirata patientia doloris illudunt, Minut. p. 42. Athenag. Legat. pro. Chriſt. p. 12. A.*

(u) Ἐκείνας μὲν γὰρ ἐπεκράτιζεν ἡ χαρὰ τ μαρτυρίας, καὶ ἡ ἐλπὶς τῶν ἐπηγελμένων, καὶ ἡ πρὸς τ χριτὸν ἀγάπν, καὶ τὸ πνεῦμα τὸ πατρικόν. Hiſt. Eccl. l. 5. c. 1. p. 160. C.

Charity

Charity to the worſt of Enemies, in Temperance as to the Pleaſures and Honours of this preſent Life, in a deadneſs of the World, and the Enjoyments of it, in Piety and Purity, and Heavenly mindedneſs, becauſe they cannot otherwiſe be Chriſt's Diſciples, cannot be *worthy of him*, Matth. 10. 37, 38. they *cannot enter into his Kingdom*, Matth. 19. 23, 24. but ſhall hereafter be denied and rejected by him, *Matth.* 10. 32, 33. Now what could ſuch Threats ſignifie to them who were not by his Miracles, and by experience *of the Holy Ghoſt ſent down from Heaven*, convinced that he was indeed the Chriſt, the Saviour of the World? The Encouragement they give them to be thus ſtedfaſt, immovable, always abounding in the Fear of the Lord, was only the Promiſe of a future and unſeen Reward, chiefly to be enjoy'd after the Reſurrection of the Body, which to the *Sadducees* among the *Jews*, and the whole Race of Heathem Sages, ſeem'd a thing incredible. 'Tis therefore not to be imagined, that ſo many Myriads of *Chriſtian* Converts ſhould renounce all the Pleaſures of the Fleſh, all the Gratifications of this preſent World, all their old Rites, Religions, Cuſtoms, evil Habits, ſubmit to all this Self-denial and Mortification, only to be partakers of theſe unſeen Bleſſings after the Reſurrection, without a full Aſſurance that they hereafter ſhould enjoy them. Now the only Aſſurance which the Apoſtles and Holy Scriptures did afford them of this Bleſſed Reſurrection, and Eternal Happineſs, was the Miracles by which their Doctrine was confirmed, the Powers, Gifts, and Diſtributions of the Holy Ghoſt vouchſafed to them. After the Diſſolution of this Body we expect, ſay they, *an Houſe not made with hands, eternal in the Heavens: we groan, deſiring to be clothed with this houſe from Heaven, that Mortality may be ſwallowed up of Life. Now he that hath wrought this Hope within us, is that God who hath given us the earneſt of the Spirit*, 2 Cor. 5. 1---5. And again, *The Promiſes of God are all yea and Amen*, or ſure and certain *in Jeſus Chriſt*, and *He who hath eſtabliſhed us with you*, in Expectation of them, *is that God who hath anointed us, and ſealed us, and given the earneſt of his ſpirit in our hearts*, 2 Cor. 1. 20, 21. enabling us *by the ſpirit to wait for the Adoption, even the Redemption of the Body*, Rom. 8. 23. adding, that by the Spirit of Adoption they were enabled to cry *Abba Father*, ver. 15. 16. that he *bore witneſs with their ſpirits that they were the Sons of God*, the Love of God being *ſhed abroad in their hearts by the Holy Ghoſt, which God had given them*, Gal. 4. 6. Hence they continually declare, that *after they believed, they were ſealed with the Spirit of Promiſe, which was the earneſt of their Inheritance till the Redemption of the purchaſed Poſſeſſion*, Eph. 1. 13, 14. that by him they were *ſealed up to the day of Redemption*, Chap. 4. 30. that he was *the earneſt of their future Inheritance*, that they were not aſhamed of their Hope, they *thro' the Spirit waiting for the hope of Righteouſneſs*, Gal. 5. 5. and *abounding in hope through the power of the Holy Ghoſt*, Rom. 15. 13. Hence is he ſtiled by St. *John*, *the witneſs of God within them*, 1 John 5. 10. and by this, ſaith he, do we Chriſtians know, that *God abideth in us, and we in him*, even *by the Spirit that he hath given us*, Chap. 4. 13. By all which ſayings it appears, that if theſe things were true, they to whom this Aſſiſtance of the Holy Spirit was vouchſafed, muſt be very ſenſible of his dwelling, and his acting in them, that they could plainly know they had this *Unction from the holy one*, and could be hence aſſured of the Divine Affection to them, and of their future Hopes and Expectations, ſince otherwiſe he could be no ſuch Seal, Pledge, and Earneſt to them, and no ſuch Witneſs of God within them, and no ſuch Confirmation of their Faith, or Token of the Love of God: And if theſe things were falſe, and they had no ſuch ſenſible Experience of the good Spirit acting and abiding in them, if they found no ſuch Confirmation of their Hopes from any inward Teſtimony or outward Operations of the Holy Ghoſt, they muſt not only have no certain Ground or Motive to aſſure them of that future Recompence, which was the only reaſon which could induce them to embrace, and to continue ſtedfaſt in the Chriſtian Faith, but muſt have a convincing Demonſtration that the whole Doctrine of Chriſtianity depended on a falſe Suggeſtion of ſuch a ſenſible and certain Teſtimony of theſe future Hopes, of which they neither had, nor could have any Knowledge or Experience, and that the Apoſtles and firſt Aſſertors of this Faith had laid the whole Foundation of their Hopes upon a falſe and a precarious Appeal to their own Conſciences concerning that of which they had no Knowledge or Experience. And being once aſſured of this, that the great Fundamentals of the Chriſtian Faith were bottom'd on a confident Appeal to their Perception of thoſe things, of which they who embrac'd this Faith had not yet found the leaſt Experience, it is incredible to believe they ſhould continue ſtedfaſt in, and endure ſuch continual Perſecutions for that Faith, and ſhould receive thoſe very Records as the Word of God, which made theſe falſe Appeals unto their Conſcience and Experience.

§ VII. I think I have ſufficiently made it appear, that theſe Epiſtles, which contain theſe things, muſt be indited whilſt the Apoſtles lived, and ſo they muſt be ſent by thoſe *Churches*

and Perſons to whom they are directed, at a time when all the Members of thoſe *Churches* muſt be able to diſcern the Truth or Falſhood of what is thus aſſerted in them: Yet becauſe the pretence that it might be otherwiſe containeth the whole Strength of Scepticiſm, let it be farther noted;

1*ſt*, That theſe Epiſtles from which theſe things are cited, one alone excepted, bear the Names of the Apoſtles, by whom they are ſuppoſed to be written: Now had they not been really indited by them, this could not have been done by any, but he muſt put a cheat upon all Chriſtians, and ſubſtitute his own Inventions for the Word of God.

2*dly*, That all of them, excepting one, which is yet proved to be genuine in the Preface to the Epiſtle to the *Hebrews*, have been delivered down unto us by the perpetual and uncontroll'd Tradition of the whole Church of Chriſt, as the undoubted Works of theſe Apoſtles, and as the Word of God. Moreover, it is apparent from the Writings of St. *Clement R. Ignatius*, *Polycarp*, *Juſtin M. Irenæus*, that even from the *Apoſtles* Days they have been cited, read, and generally received as ſuch. Now this is a Tradition more general, and of a firmer Credit than any other Book, Writing, Charter, Law, or Statute whatſoever, can pretend to. Conſider,

3*dly*, That the Tradition which concerns theſe Books was a Tradition concerning things of the higheſt moment, and which it was the Intereſt of all Chriſtians to be well aſſured of, theſe Writings being at preſent the chief ground of their Support under their ſharpeſt Trials, and of their future Hopes; they therefore muſt be Writings which they were concerned to get and keep, to hear and read, they were Books written to whole *churches* and *Nations*, yea to all that *called on the Name of Chriſt Jeſus in every place*; who could not eaſily have receiv'd, and yielded ſuch a firm Aſſent unto them, as we know they did, had the Apoſtles, by whom they were converted, given no Intimations of them. They were alſo Books of the greateſt Oppoſition to the vain Tradition of the *Jews*, and to the Superſtition of the *Heathens*, to the falſe *Apoſtles* and *deceitful Workers*, and which denounc'd upon them the greateſt Plagues and Judgments, which muſt oblige them narrowly to ſearch into the Flaws that could be ſpied in them, and as much as poſſible, to labour to diſcover the Falſhood or Impoſture of them; and yet theſe Works were not denied by them to be the Books of thoſe *Apoſtles* whoſe Names they bear, tho' the Apoſtles themſelves, eſpecially St. *Paul*, was perſecuted by them with a reſtleſs Malice, as an *Apoſtate* from the Law; and upon this account, all his Epiſtles were rejected by thoſe *Jewiſh Chriſtians*, who maintained the neceſſity of the Obſervance of the Law of *Moſes*; moſt of them alſo are writ about that very Controverſie, and againſt thoſe very Men who pleaded the neceſſity of Circumciſion, and of obſerving the whole Law of *Moſes*; which yet could be no Controverſie after the Ruin of *Jeruſalem*, and the Deſtruction of the *Temple*, ſeeing that render'd the Obſervation of the Precepts of that Law, for the moſt part impoſſible. They were Books which could not be ſpread abroad in the *Apoſtles* Days, and in their Names, unleſs the *Apoſtles* had indited, and ſent them to theſe *Churches*, or be eſteemed as the great Charters of the *Chriſtians* Faith, if the *Apoſtles* were ſo forgetful of them as not to let thoſe Perſons for whoſe ſake they were written, know it. They were Books which pretended to a Commiſſion from the Holy *Jeſus* to leave a Rule of Life and Doctrine to Mankind, which was intruſted only in the Hands of the *Apoſtles*, all others ſtill pretending to deliver only what they received from them. They alſo were indited partly to confirm the Chriſtian Faith, and to engage Men to believe it; partly to put an end to the Contentions, and rectifie the Errors which had crept into the Church in the *Apoſtles* Days, and needed ſpeedy Reformation; partly to juſtifie themſelves againſt falſe Brethren, and to aſſert the Truth of their *Apoſtleſhip*; and partly to preſerve their Proſelytes from ſuch as did pervert the Faith, and to inſtruct them how to bear up in fiery Trials, and to ſupport the Souls of Chriſtians under the Miſeries they ſuffer'd from a perſecuting World: And therefore they were written on ſuch Grounds as did require a quick diſpatch upon theſe Errands to the Churches for which they were intended; and ſo the *Apoſtles* muſt be ſuppoſed to give early notice of them, and to divulge them to the Chriſtian World whilſt they to whom they were committed, were able to diſprove them if they had been falſe.

Let us conſider all the Writings which paſs for true *Authentick* Records in the World, and we ſhall find there is not any reaſon to conceive them ſuch, which is not with advantage applicable to theſe Books.

The Arguments which can be offered to prove a Book or Writing genuine, are only of two kinds, *external* from the Teſtimony of Perſons who lived near to the times of the Author; and *internal* from the things contained in, and aſſerted by thoſe Writings; and the firm Faith they obtained among them to whom they were directed and committed.

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The *external Teſtimonies* have their force partly from the number and the eminence of the Teſtators, their nearneſs to the times when ſuch a Book is ſaid to be written, or ſuch a Writing publiſhed by the Original Copies, preſerved by thoſe to whom they were at firſt committed, and from the general Reception and Citation of them as ſuch Writings and Records.

Now as for theſe *external Evidences*, no Writings can compare with thoſe *Epiſtles* I have mentioned, they having all the Circumſtances by which any Writing can be proved genuine, and many others of great weight which are peculiar to them, and which no other Writing can pretend to. I ſay, they have all the Circumſtances to prove them genuine which any other Writing can pretend to. For,

1*ſt*, Their *Originals* were preſerved in their reſpective *Churches* till *Tertullian*'s time; who ſpeaks thus to the Hereticks of his Age, or of the third Century: (a) *Go to the Apoſtolical Churches, where their Authentick Epiſtles are ſtill recited, repreſenting the Voice and Face of each of them.*

2*dly*, They were not doubted of, but as (b) St. *Clement* and *Origen* ſay, all that I have cited, excepting only the Epiſtle to the *Hebrews* mention'd by St. *Peter*, were generally receiv'd by all *Orthodox Chriſtians* throughout the World.

3*dly*, The Writers by whom they were cited, lived either in thoſe times when they were written, as St. *Clemens Rom.* or in the very next Age, as *Ignatius*, *Polycarp*, *Juſtin Mart.* *Irenæus*, and were therefore ſtil'd *Apoſtolical* Men.

4*thly*, They were very eminent both for their Learning, and for their Sufferings for the Faith contained in them, or for their Oppoſition to it, as *Celſus* was: Now ſure we have unqueſtionable Certainty of ſuch Books as have been handed down to us by the Tradition of all Ages of the Church, inſerted into all her Catalogues, cited by all her Writers as Books of a Divine Authority, and by her very *Adverſaries*, preſerv'd ſo long in their Originals, and of which never any doubt was made by any genuine Member of the *Church* of *Chriſt*. I add,

2*dly*, That there are many Circumſtances of great weight to confirm theſe Teſtimonies, which are peculiar to theſe Writings: As,

1*ſt*, A general Diſperſion of them through thoſe places which were converted to that Faith which the *Apoſtles* preach'd: For the *Apoſtles*, ſaith *Irenæus*, *firſt preached the Goſpel, and after, by the Will of God*, in Scripturis nobis tradiderunt, *delivered it to us in the Scriptures, to be hereafter the Pillar and Foundation of our Faith*, lib. 3. cap. 1. *Euſebius* ſaith, that *the firſt Succeſſors of the Apoſtles, leaving their Countries, preached to them who had not yet heard of the Chriſtian Faith, and then delivered to them, as the foundation of their Faith*, τὸ τῶν θείων εὐαγγελίων γραφὼ, *the Writings of the Holy Evangeliſts.* Hiſt. Eccl. l. 3. c. 37.

2*dly*, The Tranſlation of them into other Languages, that of the *Syriack* being ſo *Ancient* that it leaves out the ſecond Epiſtle of St. *Peter* and the ſecond and third Epiſtle of St. *John*, and the *Revelations*, as being for a time controverted in ſome of the *Eaſtern Churches*. That of the *Latin*, ſtiled in *Jerom*'s time *the old Tranſlation*, and very probably made from the beginning of a ſettled Church among them; for the *Latin Church* could not be well without a *Latin Verſion*, it being the Cuſtom of all Churches to read theſe Scriptures on the Lord's Day; which ſure they would not do in a Language not underſtood by thoſe that heard it.

3*dly*, The conſtant reading of them in publick, and in private, in their Aſſemblies, and in their Cloſets and Families. *On Sunday* (c) ſaith *Juſtin M. all the Chriſtians in the City or Country meet together, and then we have read unto us the Writings of the Prophets*

(a) *Percurre Eccleſias Apoſtolicas apud quas ipſæ Authentica Literæ eorum recitantur, ſonantes vocem & repreſentantes faciem uniuſcujuſque. De Præſcript. c. 36.*

(b) Ἃ γὰ ἀναντίῤῥητα ὄξιν ἐν τῇ τοῦ ὲ ὲρανὸν ἐκκλησία τῦ θεῦ. Ita de Evangeliis, Orig. apud. Euſeb. l. 6. c. 25. Καὶ ταῦτα μὲν ἐν ὁμολογυμένοις, Euſeb. de Epiſtolis, l. 3. c. 25.

(c) *Apol. 2. p. 98.*

and τὰ ὑπομνημονεύματα τῶν Ἀποστόλων, *the Monuments of the Apoſtles*; and having read them, they did publickly (d) τὰς θείας ἑρμηνεύειν γραφὰς, *expound them to the People.* That they were alſo read by the moſt eminent and pious *Chriſtians* every day, that (e) diſcat unuſquiſque ex Scripturis ſanctis officium ſuum, *every one might learn his Duty from the Holy Scriptures*, we learn from the Queſtion in the (f) *Conſtitutions of* St. *Clement*, *Whether a Man ought the Day after he had done the Duties of Wedlock, or been ſubject to any unvoluntary Defilement*, βιβλίε ἅψεν, *touch the Book*; and the Declaration of (g) St. *Clement*, that *the Matrimonal Duties ſhould not be done*, ὁπηνίκα δ' ἐχῆς ἡ ἀναγνώσεως ὁ καιρός, *when was the time of Prayer, or reading of the Scriptures*; and that (h) the Sacrifices of the true *Gnoſtick* were, δ' ἐχεί τε καὶ αἴνοι, καὶ αἱ περὶ τ' ὄρτης ἐντεύξεις τῶν γραφῶν, *Prayers and Praiſes, and the reading of the holy Scriptures before Meals.* And (i) ſeeing *Irenæus* ſaith, That *he who had a care of his Salvation might read the form of his Faith in the Epiſtle of* Polycarp *to the* Philippians; ſince that (k) *Epiſtle*, and the (l) *Epiſtle* of St. *Clement* to the *Church* of *Corinth*, which were their genuine Works; yea, the *Epiſtle* (m) of St. *Barnabas*, and the Book of (n) *Hermas*, which two were reckon'd as *Apocryphal*, were read publickly in many *Churches*, doubtleſs they muſt be more concern'd to read the undoubted Writings of the Apoſtles, which they eſteem'd the Rule of Faith, which they ſtiled, (o) Libri deifici, *Books which transform'd them into a Divine Nature*, which they look'd upon as the Records of their eternal Intereſts, as Books by which they muſt be judged at the laſt Day, and according to which they ſhould be puniſh'd, or rewarded everlaſtingly.

4*thly*, The early peruſal of them both by *Jews* and *Heathens*, who writ againſt them, and did endeavour to deſtroy them, that ſo they might cauſe the Chriſtian Faith to periſh, but never did deny them to be indeed the Works of the Apoſtles whoſe Names they bore: By *Jews*; for (p) *Trypho* ſpeaks thus at leaſt of the Goſpels; *The Precepts contained in your Goſpels are ſo great, that I ſuſpect no Man can keep them*, ἐμοὶ γὰρ ἐμέλησεν ἐντυχεῖν αὐτοῖς, *for I took care to read them.* The (q) *Ebionites*, who alſo were *Jews*, rejected all the *Epiſtles* of St. *Paul*, as gathering from them, that he was an *Apoſtate* from the Law of *Moſes*. The *Heathens*; for (r) *Celſus* not only boaſts that he knew all things belonging to the *Chriſtians*, but often carps at the Writings of the *Evangeliſts*, and of St. *Paul*. And indeed the Chriſtians freely offer'd them to be peruſed by them: *For that we may not ſeem to impoſe upon you*, ſaith *Juſtin Martyr* to the *Roman* Emperor, *we offer to you ſome of the Doctrines of Chriſt; and you, being* (s) *Emperours, may* ἐξετάσει *ſearch whether we truly have been taught, and teach theſe Doctrines.* And again, *The Prince of evil Spirits is by us called a Serpent, Satan, and the Devil*, (t) ὡς καὶ ἐκ τῶν ἡμετέρων συγγραμμάτων ἐρευνήσαντες μαθεῖν δύνασθε, *as you may learn by ſearching into our Writings. Thou who thinkeſt we are not concerned for the ſafety of* Cæſar, ſaith (u) *Tertullian*, *look into the Words of God*, Quas neque ipſi ſupprimimus, & plerique caſus ad extraneos transferunt, *which we do not ſuppreſs, and which many Accidents bring into the Hands of Heathens.* From their Endeavours to deſtroy the Chriſtian Faith by burning theſe Books, came the Edicts of (x) *Diocleſian*, τὰς γραφὰς φανερὰς πυρὶ φλέγειν προστάττοντα, *commanding that the Scripture ſhould be committed to the Flames*, and the (y) actual burning of them where they could be found, and the tormenting of the Chriſtians to deliver up the Scriptures.

5*thly*, The direful Torments which the *Chriſtians* choſe to ſuffer rather than they would deſert the Faith contained in theſe Books, or deliver them up to their Tormentors, and the Infamy of thoſe that did ſo, they being branded with the odious Name of *Traditors*. Now

(d) *Euſeb. Hiſt. Eccl. l. 6. c. 19*
(e) *Orig. Hom. 11. in Exod. F. 50. L.*
(f) *Lib. 6. cap. 27.*
(g) *Pædag. l. 2. c. 10. p. 194. D.*
(h) *Strom. 7. p. 728. B.*
(i) *Lib. 3. cap. 3.*
(k) *Suidas in voce Polycarpus.*
(l) *Euſeb. Hiſt. Eccl. l. 3. c. 38. l. 4. c. 23. Epiph. Hær. 30. p. 15. Phot. Cod. 113.*
(m) *Hieron. vicibus Barnabus & Hermas.*
(n) *Euſeb. Hiſt. Eccl. l. 3. c. 3. Athanaſ. Epiſt. Paſchal. Tom. 2. p. 39, 40.*
(o) *Cypr. de Elv. & Lib. & Epk. 52. paſſ. Sancti Fœlicis paſſim.*
(p) *Apud Juſtin. Dial. p. 227. C.*
(q) *Iren. l. 1. c. 26. Orig. l. 5. p. 274. Euſeb. l. 3. c. 27.*
(r) *Apud Orig. p. 11. 227, &c.*
(s) *Apol. 2. p. 61. D.*
(t) *Pag. 71. B.*
(u) *Apol. cap. 31.*
(x) *Euſeb. Hiſt. Eccl. l. 8. c. 2.*
(y) *Scripturæ repertæ incenduntur Lact. de Mort. Perſec.* § 12.

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what Writings in the World have been ſo generally diſperſed, and ſo much peruſed by all ſorts of Perſons, Friends, Foes, Aſſertors of, and Enemies to the Faith of Chriſtians? What Laws, or Writings whatſoever have been ſo early tranſlated into other Languages? Who were ſo much concerned to peruſe them as were all *Chriſtians* to peruſe the Laws of Chriſt? Who ſuffered ſo much for them as the Chriſtians did? Since then this early reading of them in publick, and in private by the Chriſtian, this general diſperſion of them through all Chriſtian Churches, this quick tranſlation of them into other Languages, this conſtant ſuffering for them, are all corroborating Circumſtances of the unqueſtionable Evidence all *Chriſtians* had obtained that they were Genuine Works, and truly what they did pretend to be; 'tis alſo clear theſe Writings are more worthy to be received as genuine, and Writings of unqueſtionable Truth, than any profane Writings in the World.

§ VIII. The *internal Arguments* which u ſually are, or can be offered to prove other Writings genuine, are only taken from the things contained in them, that they were proper to the Times in which the Author was ſuppos'd to write, and from the freedom of them from any thing which is not well conſiſtent with thoſe Times, which are all mean, and trifling things, compar'd to thoſe internal Arguments which theſe *Epiſtles* do afford, that they are the *Authentick* Records of thoſe Apoſtles whoſe Names they bear, and that thoſe things which they aſſert touching the Gifts and powerful Operations of the *Holy Ghoſt*, both exerciſed by them, and conferr'd on other *Churches*, were unqueſtionably true. For,

1*ſt*, It is not once nor twice, it is not by the by, but it is frequently, profeſſedly, and upon all occaſions they refer to theſe miraculous Powers, and ſpiritual Gifts, as yielding a full Proof and Confirmation of the Teſtimony they gave of Chriſt, and that *Chriſt was among them*, and as a Demonſtration of the Truth of their *Apoſtleſhip* againſt all Oppoſers, and of the preferance of that Faith which was attended with them, above the Law which ſome deſired to obſerve, ſpending whole Chapters in diſcourſing of theſe Spiritual Gifts, diſtinguiſhing them ſomewhat nicely into Gifts, Adminiſtrations, and Operations, ranking them under nine ſeveral Heads, and ſpecifying the very Names of thoſe who did by Office exerciſe them, and ſhewing the neceſſity there was of this variety of Gifts and Operations in the Body, appealing to the Senſes, the Conſciences, and the Experience of thoſe to whom they wrote, touching the Truth and Certainty of what they had aſſerted touching thoſe Spiritual Gifts, by ſuch Enquiries as theſe: *What? know ye not that Chriſt is among you?* 2 Cor. 13. 5. *am I not an Apoſtle? Surely I am ſo to you, for the Seal of my Apoſtleſhip are ye in the Lord*, 1 Cor. 9. 1, 2. 'Tis manifeſt you are *the Epiſtle of Chriſt miniſtred by us, written not with Ink, but with the ſpirit of the living God*, 2 Cor. 3. 3. Surely *the ſigns of an Apoſtle have been wrought among you in all patience, in ſigns, and wonders and mighty deeds*, 2 Cor. 12. 12. Have you *received* from the *falſe Apoſtles another Spirit which ye have not received from us?* chap. 11. 14. *This only would I learn of you, he that miniſtred to you the Spirit, and wrought miracles among you, did he it by the works of the Law, or by the hearing of Faith? Are ye ſo fooliſh? having begun in the ſpirit, are ye* (deſirous to be) *made perfect in the fleſh?* Gal. 3. 3, 4, 5. *our Goſpel came not to you in word only, but in power, and in the Holy Ghoſt, and in much aſſurance, as ye know what manner of Perſons we were among you*, 1 Theſſ. 1. 5. Which words are either plain Enquiries upbraiding their Doubtfulneſs, and Heſitation in ſo plain a Caſe, or elſe appeals unto their certain knowledge of theſe things; nor is it to be wondred that they ſhould make theſe confident Enquiries, and Appeals, ſeeing the external Miracles, and the internal Gifts and Diſtributions of the *Holy Ghoſt* mentioned in thoſe Epiſtles, were either ſuch of which even *Infidels* might from the nature of them be convinced, or ſuch as from ſome outward and ſenſible Appearances and Effects, or by their inward Operations, made themſelves known to them who heard and ſaw them. For inſtance, *the working of Miracles, the caſting out of Devils* by the Name of *Jeſus*, and *the healing the Sick* through Faith in his Name, *the Gift of Prophecy*, or foretelling things future, *the diſcernings of Spirits, the Gift of Tongues, and the Interpretation of them*, if truly done, were things ſelf-evident, and could not well be exerciſed without a ſenſible Demonſtration to all that ſaw, preceived, heard, or felt them, that they were performed; and therefore God by aſſiſting the *Apoſtles*, and by enabling others to perform them, muſt give full *Teſtimony to the Word of his Grace*: And the *Apoſtles* by this conſtant Appeal to them as to things which their own Eyes had ſeen, and their Conſciences bore witneſs to, and they in Perſon had performed, muſt appeal to the Senſes, and Experience of thoſe to whom they writ in Matters ſubject daily to their Experience, and to the Senſes of the Members of thoſe reſpective Churches,

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touching the Truth of their Apoſtleſhip, and of the Confirmation they pretend to have given of it. Now as it ſeemeth highly incredible that Perſons able to write the deepeſt Myſteries, and the exacteſt Precepts of Morality, ſhould be ſo fooliſh as to confirm them only by an Appeal to the Senſes, and Experience of thoſe very Men of whom they were aſſured that they had never ſeen or done, or found the leaſt Experience of any of the things they mention'd; ſo is it ſtill far more incredible, that an Appeal of ſuch apparent Falſhood, made to the Conſciences of Men who never ſaw theſe Miracles, or found theſe Comforts of the Holy Ghoſt, and never had theſe Gifts of *Tongues*, *Interpretation*, *Healings*, *Prophecy*, which theſe *Epiſtles* tells us were their daily Exerciſe, ſhould embrace theſe very *Epiſtles* as Divine, theſe Records as the Word of God. And yet we know both they, and other *Churches*, did thus actually eſteem them, and receive them as ſuch, and therefore muſt be well aſſured that what they thus aſſerted of the Gifts of the *Holy Ghoſt* were things confirmed to them by their own Senſes and Experience.

2*dly*, Add to this, that theſe Men, in theſe very Writings, confidently ſay, that this was their rejoycing, *even the Teſtimony of their Conſcience, that in Simplicity, and Godly Sincerity, they had their Converſation in the World, and more abundantly towards them*, 2 Cor. 1. 13. and that *they writ no other things than what they did acknowledge, and they truſted would acknowledge to they end*, Chap. 5. 11. *We are*, ſay they, *made manifeſt to God, and we truſt alſo we are made manifeſt in your Conſciences*, Chap. 5. 11. They repreſent it as a great Abſurdity, that they ſhould be *found falſe Witneſſes of God*, 1 Cor. 15. 15. They diſtinguiſh themſelves from others they call *falſe Apoſtles, and deceitful Workers*, by this very Character of their Sincerity. *For we*, ſay they, *are not as many who corrupt the Word of God, but as of Sincerity, as of God, in the Sight of God ſpeak we in Chriſt*, 2 Cor. 2. 17. *we have renounced the hidden things of Diſhoneſty, not walking in Craftineſs, not handling the Word of God deceitfully, but by Manifeſtation of the Truth, commending our ſelves to every Man's Conſcience in the ſight of God*, Chap. 4. 2. Yea, for this they appeal to the Searcher of all Hearts, and to the Conſciences of thoſe to whom they write, ſaying, *Our Exhortation was not of Deceit or Guile, for neither at any time uſed we flattering words, as ye know; nor of Men ſought we Glory, neither of you, nor yet of others; ye are Witneſſes, and God alſo, how holy, and juſtly, and unblameably, we behav'd our ſelves among you that believe*, 1 Theſſ. 2. 3, 5, 6, 10. Now with what Face could theſe things be aſſerted by Men, who knew that they, in theſe *Epiſtles*, had told ſuch things as even the Senſes and Experience of thoſe to whom they write muſt know to be the greateſt Falſhoods? Or how could they to whom they write give Credit to ſuch impudent Untruths as theſe muſt be, if the Relations which they made of theſe miraculous Operations of the *Holy Ghoſt* had been fictitious things? This therefore is a farther Evidence of their Sincerity and Truth in theſe Relations.

3*dly*, Let us conſider how the *Apoſtles* treats thoſe *Churches* of *Corinth* and *Galatia*, in which he ſpeaks moſt copiouſly of theſe Operations of the *Holy Ghoſt*, and how they ſtood affected to the Apoſtle *Paul*. The *Corinthians*, in his 1ſt Chapter, are repreſented as *Shiſmatical*; in his 3d, as *Carnal*; in the 5th, as *glorifying in an Inceſtious Perſon*; in the 6th, as *Contentious*, to their own Shame, and to the *Scandal* of *Chriſtanity*; in the 8th, as *Murtherers* of them *for whom Chriſt died*; in the 10th, as *Murmurers*, *Tempters*, *of Chriſt*, *Fornicators*, *Idolaters*, *Partakers of the Table of Devils*; in the 11th, as coming to the Lord's Supper *not for the better, but the worſe*, offending in it both againſt the Rules of Charity, and Temperance, and Faith, in *not diſcerning the Lord's Body*; in the 12th and 14th, as guilty of *Emulations*, *Schiſms*, and *Contentions* touching ſpiritual Perſons, and of Vain-glory, Scandal, and Confuſion in the Exerciſe of their *ſpiritual Gifts*; and in the 15th, as Deniers of that *Reſurrection* which was the great Foundation of all the future Hopes of *Chriſtians*. In his 2d Epiſtle he declares his Fears that he might *find among them Debates*, *Envyings*, *Wrath*, *Strifes*, *Backbitings*, *Whiſperings*, *Swellings*; and that he ſhould find among them *many who had not yet repented of the Uncleanneſs*, *Fornication*, *and Laſciviouſneſs which they had committed*, 2 Cor. 12. 20, 21. And for theſe things, if not reformed, he threatens he would *uſe Sharpneſs*, *and come to them with a Rod*. 2 Cor. 10. 6. 13. 2. He charges the *Galatians* with *Apoſtacy*, admiring that *they were ſo ſoon removed from him that called them to another Goſpel*, Chap. 1. 6. and repreſents them as *fooliſh* and *bewitch'd* for falling from that Goſpel by which they had receiv'd theſe *ſpiritual Gifts*, to the beggerly Elements of the Law, *chap.* 3. 1---5. Now how could the *Corinthians* be guilty of ſuch Emulations about ſpiritual Perſons, or ſuch Diſorders in the Exerciſe of their ſpiritual Gifts, provided there were among them no ſuch Perſons, and they had no ſuch Gifts? How could they fear the Laſhes of his Rod,

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on the account of Crimes of which they neither were nor could be guilty? Why ſhould they not be rather for *Cephas* or *Apollo*, than for *Paul*, if *Paul* impoſed upon them with falſe Stories, and ſenſible Untruths? Or why ſhould not the *Galatians* even quit that Goſpel in which he endeavour'd to confirm them only by an Appeal to that which they muſt know to be a Lye?

Moreover, the Affections of the Members of theſe *Churches* were not ſo firm to him, their Eſteem of him was not ſo great as that he might ſecurely leſſen it by venturing on theſe Arts of Falſhood, for he found ſome of his *Corinthians puffed up againſt him*, and preferring others much before him, 1 *Cor.* 4. 18. charging him with *Lightneſs* and Inconſtancy, 2 *Cor.* 1. 17. and *walking according to the Fleſh*, Chap. 10. 2. looking upon him as a Man too much tranſported, and almoſt beſides himſelf, 2 *Cor.* 5. 13. as *baſe in Perſon, and in Speech contemptible*, Chap. 10. 10. He complains, that they were *ſtreightned in their Bowels of Affection towards him*, and that the *more he loved them, the leſs he was beloved by them*, 2 Cor. 12. 15. that they queſtion'd his Apoſtleſhip, and even ſought a proof of Chriſt ſpeaking in him, *Chap.* 13. 3. He repreſents the *Galatians* as Men who queſtioned his Apoſtleſhip and Doctrine, or at leaſt thought him much inferiour in both to others, *Chap.* 1. and the ſecond, ſuppoſing he *diſſembled* with them, and elſewhere preached himſelf that Circumciſion he condemn'd in them, *Chap.* 5. 11. yea, who looked upon him as *their Enemy*, and were even ready to *exclude him*, Chap. 4. 16, 17. Now under theſe Circumſtances could he hope to repair his Credit with them, and to eſtabliſh the *Apoſtleſhip* they queſtion'd, by an Appeal to, and a Relation of ſuch things as both their Senſes and Experience knew to be manifeſt Untruths? But,

4*thly*, Could it be ſuppoſed that theſe *Churches* were ſo ſtupid and inſenſible, that they did not, or ſo partially affected to the Apoſtles, that they would not take notice of theſe things? Theſe Epiſtles inform us of other ſubtile and induſtrious Adverſaries, Men zealous to oppoſe, and to adulterate the Goſpel which he preached, and deſirous to find Occaſions to depreſs and leſſen the Promoters of it, and to advance themſelves above them, 2 *Cor.* 10. 12.----15. 11, 12. St. *Paul* complains, that the *Corinthians* had among them *falſe Apoſtles, and deceitful Workers, who transform'd themſelves into the Apoſtles of Chriſt*, when in truth they were *Miniſters of Satan*, 2 Cor. 11. 13, 15. *Men who corrupted the Word of God*, Chap. 2. 17. and ſought to *corrupt them from the ſimplicity that is in Chriſt*, Chap. 11. 3. That among the *Galatians* there were evil Agents who *troubled them, and would pervert the Goſpel of Chriſt*, Chap. 1. 7. *Falſe Brethren, who came in privily to ſpy out their liberty*, chap. 2. 4. Men that deſired to *exclude the Apoſtles that they might be affected by them*, chap. 4. 17. Men who *conſtrained them to be circumciſed*, and obſerve the Law, and yet kept it not themſelves, but only did this *leſt they ſhould ſuffer perſecution for the Croſs of Chriſt*, chap. 6. 12, 13. wiſhing they were *cut off* who did thus *trouble them*, chap. 5. 12. The like he ſaith, *Philip.* 1. 15, 16. *chap.* 3. 18. *Col.* 2. 4, 8, 19, 20. *Tim.* 1. 5, 6. *chap.* 6. 3, 4, 5. 2 *Tim.* 2. 17, 18, 19. *chap.* 3. 5, 8. *Tit.* 1. 10, 11. Now if he himſelf were a vain Talker, and *deceitful Worker*, one who endeavour'd to impoſe upon them with falſe Tales, with what face could he object thoſe things to others, of which he was himſelf ſo guilty? Or how could they whom he ſo confidently doth accuſe as guilty of theſe things, neglect this obvious Reply to ſuch an Accuſation, that he himſelf, in his Appeal to the miraculous Operations of the *Holy Ghoſt*, for Confirmation of his Doctrine and Apoſtleſhip, had done the very thing he laid to their Charge? We have no reaſon to ſuſpect that all, or any of theſe Adverſaries neglected any Pains or Diligence to ſearch into the Truth of what St. *Paul* thus offered to confirm his Doctrine, and magnifie his Office, and to vindicate himſelf from the Aſperſions which they caſt upon him. Since then we never find the Truth of theſe Relations queſtion'd by any of thoſe *Jews* who ſo inſatiably thirſted for his Blood, or by thoſe *Judaizing Chriſtians*, thoſe of the Circumciſion, who ſo vehemently inveigh'd againſt his Doctrine, his Perſon, and his Office; and ſince we are aſſur'd by the Event, that if they ever made any ſuch Attempts, they all proved ineffectual, and inſufficient to impair the Credit of thoſe Writings in the *Chriſtian* World; it may be certainly concluded, that theſe Epiſtles could not be convinced of Falſhood, but contain'd matter of unqueſtionable Truth in theſe Aſſertions touching the powerful Operations of the *Holy Ghoſt*.

Laſtly,

Laſtly, Let us conſider what the Apoſtles ſuffer'd for this Teſtimony, and what it coſt them to propagate this Faith throughout the *Chriſtian* World, and in what tragical Expreſſions they are ſet forth in Scripture; *God*, ſaith St. *Paul*, *hath ſet forth us the Apoſtles laſt, as it were appointed to death, for we are made a Spectacle to the World, to Angels, and to Men. Even to this preſent hour we both hunger, and thirſt, are naked, and buffeted, and have no certain dwelling place. And labour working with our hands. Being reviled, we bleſs; being perſecuted, we ſuffer it. Being defamed, we entreat; we are made as the filth of the World, and the off-ſcouring of all things to this very Day*, 1 Cor. 4. 9.---13. that *they died daily; or ſtood in Jeopardy of it every hour*, 1 Cor. 15. 31. that they *approved themſelves as Miniſters of Chriſt in much Patience, in Afflictions, in Neceſſities, in Diſtreſſes, in Stripes, in Impriſonments, in Tumults, in Labours, in Watchings, in Faſtings*, 2 Cor. 6. 4, 5. *We were*, ſaith he, *preſſed above meaſure, beyond ſtrength, inſomuch that we deſpaired of Life*, 2 Cor. 1. 8. And in the eleventh Chapter he gives ſuch a dreadful Account of his own Afflictions as can ſcarcely be read without trembling. Now by what Motive could they be acted in the Publication of that Faith, for which they ſuffered all that Wit and Malice could inflict upon them, but the Conviction of the Truth of what they publiſhed; ſeeing they actually loſt all in this, and could expect no Bleſſings in another World for calling God to Witneſs to a Lye? The *Moraliſts* aſſure us, that 'tis impoſſible for Men to act without Appearance of ſome good to be purſued by that Action; that Love of Life, and a Deſire of ſelf Preſervation, is common to us with the Brutes, and 'tis as natural both for them, and us, to avoid Miſery and Torments: If then the *Apoſtles* did actually abandon all the Enjoyments and Expectations both of this and of a better Life, and wilfully ſubject themſelves unto the worſt of Miſery and Torments, in Propagation of a Teſtimony from which they could expect no Profit, or Advantage, they muſt be even bereft of common Senſe, renounce the natural Inſtincts of Mankind, and be in love with Miſery and Ruin. I confeſs, 'tis poſſible for Men to lay down their Lives for falſe Opinions, provided they believe them true; but if the *Apoſtles* were guilty of any Cheat at all in this matter, they muſt be guilty of a known Impoſture, and ſo muſt ſacrifice their Lives for Falſhood, *i. e.* for that from which they could expect no Good at all, which ſeems ſo inconſiſtent with the common Principles of Reaſon and Self-Love, that nothing can be more incredible.

And this I hope, may be ſufficient to convince any reaſonable Perſon that theſe Epiſtles muſt be written whilſt the Apoſtles lived, and be their genuine Writings, and then the Truth of what they do ſo copiouſly aſſert concerning the miraculous Gifts and Operations of the *Holy Ghoſt*, vouchſafed to the Believers of thoſe times, cannot be reaſonably conteſted.

§ IX. But yet I ſhall proceed to farther Confirmation of this Argument from theſe two Heads.

1*ſt*, From a particular Conſideration of the Gifts they mention.

2*dly*, From the Reaſon we have to believe that theſe extraordinary Gifts were equally confer'd upon all other *Chriſtian Churches*, as upon thoſe which the *Apoſtles* mention in their *Epiſtles*, and alſo were of a laſting Continuance among them.

1*ſt*, From a particular Conſideration of the miraculous Operations, and the Gifts they mention. Now they were of two ſorts:

The *healing of the ſick, and the curing of the lame, blind and maimed, the raiſing of the dead, the ejecting Devils out of Men, and from their Oracles* and *Temples*; which being performed by the *Apoſtles* and *Primitive Profeſſors* of *Chriſtianity* upon others, I ſtile *outward Operations*.

Or elſe thoſe *inward Gifts* by which the Underſtanding was enlightned, and was enabled to diſcern that which their natural Powers could not reach, as the *Gift of ſpeaking with unknown Tongues*, of *Propheſie*, of *diſcerning Spirits*. I begin with

The Gift of healing the ſick, and the diſeaſed. Of which let it be noted,

1*ſt*, That this Gift was not confin'd to the *Apoſtles*, but was confer'd on the *Inferior Clergy*, and other Members of the *Church* indifferently: For amongſt the Gifts confer'd upon the Church, the Apoſtle mentions χαρίσματα ἰαμάτων, *thoſe of healing*, 1 Cor. 12. 19. and verſe 29. they who exerciſed thoſe Gifts are reckoned after *Apoſtles*, *Prophets*, *Teachers*, as being both diſtinct from them, and inferior to them; and verſe 30. the Queſtion

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is thus put, *have all the Gifts of healing?* St. *James* directs the ſick; and the diſeaſed to the *Rulers of the Church*, with promiſe that the *Praytr of Faith*, joined with the holy Oil, *ſhould heal the ſick*, Jam. 5. 14, 15. And this is by our *Saviour* promiſed as one of the Signs that *ſhould follow them that believed* in his Name. *They ſhall lay hands on the ſick, and they ſhall recover*, Mark 16. 18. This being therefore made as well the matter of a Promiſe, as of their frequent Prayers; had not theſe Prayers been anſwered, and this Promiſe verified, *Chriſtianity* would have, in Probability, been blaſted by it.

2*dly*. This Gift continu'd frequent and notorious in the three firſt Ages of the *Church*, and the ſalutary Influences of it were diſperſed throughout the World. Soon after the Deſtruction of *Jeruſalem*, the *Chriſtians*, ſaith (a) *Epiphanius*, *return'd from Pella* σημεῖα μεγάλα ἐργαζόμενοι ἰάσεων, *working great miracles of healing*. Amongſt the Operations of the *Holy Ghoſt* confer'd at Baptiſm upon the Converts of his time, (b) *Juſtin M.* enumerates, τὸ τῆς ἰάσεως, *the Gift of healing*. (c) *Irenæus* proves the Certainty of our Lord's Reſurrection from thoſe Miracles which his Diſciples perform'd ſtill in his Name, *For ſome of them*, ſaith he, *caſt out Devils, others heal thoſe that are diſeaſed, and even now the dead have been raiſed, and continue with us many Years. The Spirit of many dead Men have returned again, and the Man hath oft been given to the Prayers of the Saints, the whole Church of that Place requeſting it with Prayer and faſting. Even to this day*, ſaith (d) *Origen*, *there remain Footſteps of that holy Spirit who appeared in the ſhape of a Dove among the Chriſtians, for* ἐξελαύνουσι δαίμονας, καὶ πολλὰς ἰάσεις ἐπιτελοῦσι, *they caſt out Devils, and perform many Cures.* And again (e) *Even now the Name of Chriſt exempts Men from Ecſtaſies, ſcares away* δαίμονας ἤδη καὶ νόσους *Devils and Diſeaſes. Some footſteps and remainders of the Miracles which Chriſt performed* (f) ἐν ταῖς ἐκκλησίαις καὶ μέχρι νῦν γίνεται *are to this day done in the Churches by the Name of Jeſus.* And laſtly, to that Enquiry of *Celſus*, *What magnificent Work hath your Jeſus done?* he anſwers, (g) *This is one magnificent Work, that* μέχρι σήμερον *even to this Day his Name doth heal Diſeaſes.* Now of the Truth of what they thus deliver, they pretend,

1*ſt*, To be themſelves Eye-witneſſes. *We can produce*, ſaith (h) *Origen*, *a vaſt number of* Greeks *and* Barbarians *who believe in Chriſt; ſome of whom, as a token of the Power of that Faith they have embraced, heal Diſeaſes by Invocation of the Name of God and Chriſt:* καὶ ἡμεῖς ἑωράκαμεν *and we our ſelves have ſeen many delivered by theſe things from dangerous Symptoms, Ecſtaſies, and Madneſs, and ten thouſand other Evils which neither Men nor Devils could exempt them from.*

2*dly*, They call the God of Heaven to witneſs to the Truth of what they ſay: *We have ſeen many ſuch things*, ſaith (i) *Origen*, *being preſent, and beholding them with our Eyes, which ſhould we write, the Heathens would laugh at them as things feigned,* ἐμὰ γὰρ θεὸς μάρτυς τῆ ἡμετέρᾳ συνειδότι, *but God is witneſs to my Conſcience, that I do not endeavour by falſe Teſtimonies to commend the Doctrine of Chriſt.*

3*dly*, They appeal to the Teſtimonies of their very Enemies. For thus (k) *Tertullian* ſpeaks to *Scapula*, a Judge in *Carthage*: *All theſe things may be ſuggeſted to thee from thy Office, and the Advocates of it, who have received theſe Advantages from Chriſtians; for the Notary of one, the Child and Kinſman of another, have been freed by us from Devils.* Et quanti honeſti viri (de vulgaribus enim non dicimus) aut a Dæmoniis, aut valetudinibus remediati ſunt. *And how many honourable Men (for we ſpeak not of the vulgar) have been delivered from Devils or Diſeaſes by the Chriſtians.* 'Twas Proculus, ſaith he, *the Chriſtian, that heal'd with Oil* Evodus, *which ſo ingratiated him to* Severus, *that he kept him in his Palace to his Death.* And,

Laſtly, By this very Argument they triumph over the like Attempts of *Hereticks* and *Heathens*, who pretended to do theſe things by *Magick*, or that their Gods perform'd the

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(a) *De Menſ. & Ponder* § 15. (b) *Dial. cum Tryph. p.* 258.

(c) Ἄλλοι δὲ τὲς κάμνοντας διὰ τὴν τῶν χειρῶν ὅλης θέσεως ἰῶνται καὶ ὑγιεῖς ἀποκαθιστᾶσιν, ἤδη δὲ καὶ νεκροὶ ἠγέρθησαν. καὶ παρέμειναν ἡμῖν ἱκανοῖς ἔτεσι l. 2. c. 57. Πολλάκις διὰ τὸ ἀναγκαῖον, τὴν κατὰ πίστιν ἐκκλησίας πάσης αἴτησαμένης μετὰ νηστείας πολλῆς καὶ ἀγνείας, ἐπεστρέψε τὸ πνεῦμα τῆ τελετηκότος, καὶ ἐχαείδη ὁ ἀνθρωπος τὴν εὐχαῖς τῶν ἁγίων. Ibid. c. 56.

(d) *Contr. Celſ. l.* 1. *p.* 34 (e) *Pag.* 55. (f) *In Joh. Tom.* 26. *p.* 328. *C.* (g) *Contr. Celſ. l.* 2. *p.* 80. (h) *Lib.* 3. *pag.* 124 (i) *Lib.* 1. *pag.* 35. (k) *Cap.* 4.

ſame, 1. Over thoſe *Hereticks*, who knowing theſe miraculous Cures were frequently performed by the *Orthodox*, were forced to pretend the like. Thus *Irenæus* comparing the Miracles of *Chriſtians* with the *Magical* Operations of *Simon M.*, *Carpocrates*, and others of that Gang. (l) *This*, ſaith he, *is ſufficient to confute them that they can neither give ſight to the blind, nor hearing to the deaf, nor cure the weak, the lame, the paralytick, nor thoſe that are diſeaſed in any other part of the Body*; *which yet*, ſaith he, *was often done by Chriſtians to the benefit of the Heathens.* 2. Over the like Pretences of the *Heathens*, who boaſted that (m) πλοὶ σωμάτων πηρώσεις ἰάσησαν, *that their Gods did many Cures, that they gave* (n) morbis medelam, ſpem afflictis, opem miſeris, *Medicine to the diſeaſed, Hope to the afflicted, Help to the miſerable*; and that *their Gods had often cured* (o) multorum hominum morbos valetudineſq; *the Diſeaſes of many.* For to this they do not only anſwer, by ſaying they had no Aſſurance that their *Dæmons*, however courted by them, could heal the Infirmities of humane Bodies, as (p) *Origen* replies to *Celſus*; and that if they did any thing of this kind, 'twas only by applying Medicines, and directing them to ſuch Meats, ſuch Potions, and ſuch Juices of Herbs, that is, ſaith *Arnobius*, *by ſhewing the Skill of a Phyſician rather than the Power of a God.* But that they could do nothing of this nature worthy to be named with that which *Chriſt* and his *Apoſtles* did; he, ſay they, *with a word commanded the Blind to ſee, the Lame to walk, and cured all Diſeaſes with a touch of his hand.* Now can you ſhew us any among all your *Magicians*, (q) conſimile aliquid Chriſto milleſima ex parte qui fecerit, *who have done any thing in the leaſt reſembling Chriſt? yea* (r) quid ſimile dii omnes quibus opem dicitis ægris, & periclitantibus latam? *What like to this have any of your Gods, to whom you do aſcribe the cure of the ſick, performed?* That whereas their Gods could not tranſmit their ſuppoſed Power to others, our *Jeſus* derived this Power to the meaneſt, to *Ruſticks, Fiſher-men, Day-Labourers* (s) *and did himſelf nothing which he gave not them alſo power to do.* And that the Name of Jeſus reſtored them to perfect Health, who were incurable by all the Powers of humane Art, the Aſſiſtance of the *Dæmons*, or of *Heathen Deities. Seeing you have the Confidence*, ſay they, *to bring the cures of Heathen Deities into conteſt with thoſe of Chriſt, how many thouſands ſhall we inſtance in who have in vain repaired with Supplications to all the Temples of the Gods; in vain have tired the ears of your admired Æſculapius?* (t) Quid ergo prodeſt oſtendere unum aut alterum fortaſſe curatos, cum tot millibus ſubvenerit nemo? *and what availeth it, to tell us of the good ſucceſs of two or three, when the Complaints of thouſands receiving no help from them ſhew their want of power to aſſiſt the needy?*

Let it be then conſidered, that the *Chriſtians*, for three whole Centuries together, heal'd many *Miriads* throughout the World, who laboured under thoſe Diſeaſes, which were incurable by all the Arts of Men and Devils, that they made frequently the Lame to walk, the Deaf to hear, the Blind to ſee, and ſometimes rais'd the Dead by Invocation of the Name of Jeſus; and we ſhall find juſt reaſon to conclude *this was the Lord's doings, and it is marvellous in our Eyes.*

§ X. 2*dly*, Our Lord promiſed, that they who believed in him ſhould *caſt out Devils*, which Promiſe he perform'd with ſuch a conſtant Scene of glorious Inſtances, and ſuch amazing Circumſtances, if in this matter we may credit the *Primitive Profeſſors* of, and *Martyrs* for *Chriſtianity*, that 'tis not poſſible for any Man to doubt the Truth and Certainty of Chriſtian Faith, who does not look upon them as impudent Untruths, and Lying *Legends.* For,

1*ſt*, Let us conſider to whom this Power was committed over *this ſtrong Man armed* over theſe *Principalities, and the Rulers of the darkneſs of this World.* Our bleſſed *Saviour* having ſaid, *Behold I give you Authority over all the power of the Enemy*, great Multitudes of *Chriſtians* gave a contiuual Demonſtration of the Truth of this Prediction. For, *that our Lord was ſent for the deſtruction of theſe evil Spirits*, ἵνα νῦν ἐκ τῶν ὑπ' ὄψιν γινομένων μαθεῖν δύνασθε, *you may now learn*, ſaith (u) *Juſtin M. from what is done before your Eyes, for*

(l) *Nec enim cæcis poſſunt donare viſum neque ſurdis auditum, neque debiles, aut claudos, aut paralyticos curare vel alia quadam parte corporis vexatos, quemadmodum ſæpe evenit fieri ſecundum corporalem infirmitatem vel earum quæ foris accidunt, infirmitatum bonas valetudines reſtaurare.* Lib. 2. cap. 56, 57.
(m) *Celſ. apud Orig. l. 8. p.* 447, 416. (n) *Cecil. apud Minut. p.* 9.
(o) *Arnob. l.* 1. *p.* 28. (p) *Lib.* 8. *p.* 418. (q) *Arnob. Lib.* 1. *pag.* 25.
(r) *Pag.* 28. (s) *Neque quicquam eſt ab illo geſtum, quod non omne donaverat faciendum parvulis illis, & ruſticis, & eorum ſubjecerit poteſtati.* Pag. 30, 31. (t) *Ibid. pag.* 29.
(u) *Apol.* 1. *p.* 45.

many

many Christians throughout all the World, and in the very City of your Empire, have healed many that were possessed of the Devil, and still do they eject them by Invocation of the Name of Jesus, whom none of your Inchanters, Conjurers or *Sorcerers were able to expel. Those Christians are not few,* saith (x) *Origen, who eject Devils from them that are possessed with them, and this they do without all curious Arts, or any Sorcery or Magick, only by Prayers, and simple Adjuration of them,* ὡς ὅπαν γὲ ἰδιῶ τὸ τοιοῦτον πεφάτνωσι, *for mostly this is done even by the meanest Christians, the Grace assistant to the Word of Christ demonstrating by this the Devil's Weakness, that to expel them from the Soul or Body of a Man there is no need of Men of Wisdom, or powerful in Demonstration of the Faith.* (y) *Now,* saith he, *were not Christ of a Divine Composition, the Devils would not thus quit the Bodies they possess at the bare Invocation of his Name,* Fidelis quisque Dæmonibus imperat, *every Christian hath command over the Devils,* saith (z) Clemens, *yea such is the Efficacy of the Name of Jesus,* saith (a) *Origen,* ὡς ἔσθ' ὅτε καὶ ὑπὸ φαύλων ὀνομαζόμενον ἀνύειν, *that it sometimes profits when it is used by wicked Men,* according to our *Lord's* Prediction, that at the dreadful Audit, many should be rejected who could make this Plea, *in thy Name we have cast out Devils,* Matth. 7. 22. It was sometimes efficacious even when used by them who were no Followers of the Holy Jesus; as in the Instance mentioned by St. *John, Master, we saw one casting out Devils in thy Name, and we forbad him, because he followed not us,* Mark 9. 38. And this gave Courage to the *Jewish Exorcists,* the Sons of *Sceva,* to *adjure evil Spirits by the Name of Jesus,* Acts 19. 14. And not the (b) *Jews* only, but other *Inchanters* also, saith (c) St. *Austin, mixed the Name of Jesus with their Incantations.*

2*dly,* This Name was efficacious, against all evil Spirits whatsoever, none of them being able to resist the Power of it. *Even now,* saith (d) *Justin M. we who believe in Jesus,* τὰ δαιμόνια πάντα, καὶ πνεύματα πονηρὰ ἐξορκίζοντες, καθαννύμενα ἡμῖν ἔχομεν, *adjuring the whole Herd of Devils and Malignant Spirits, have them all subject to our Power.* And again, *By the Name of the Son of God,* πᾶν δαιμόνιον ὁρκιζόμενον νικᾶται, καὶ καταπάντα *all kinds of Devils, being adjured, are overcome, and brought into Subjection.* 'Tis *evidently seen,* saith (e) *Origen, that by the Name of Jesus ten thousand Devils have been expell'd from the Souls and Bodies, of those who were possessed by them.* On this account they triumphed over the *Heathens Exorcists,* that by the Name of *Jesus* they expell'd those Devils *which none of their Inchanters, Sorcerers, Magicians,* saith (f) *Justin M. could expel*; and over all the *Heathen Deities: bring one possessed, mad, and raging,* saith (g) *Lactantius, to your Jupiter, or because he is not skilful in those matters, bring him to Æsculapius,* or *Apollo, let both their Priests adjure him, in the Name of their supposed Deities, to quit his Station, they in vain attempt it; but let the same Devils be adjured in the Name of the true God, and instantly they fly.* Quæ ratio est ut timeant Christum, Jovem non timeant, *were this* Jove *any better than themselves, why do they fear our Christ, and not their* Jupiter? And on the same account they triumphed over those *Hereticks* which then appeared to corrupt the truth: For *we by this,* saith (h) *Irenæus confounded the Heresies of* Simon M. Carpocrates, *and the whole Tribe of those deceitful Workers, that they cannot,* omnes dæmonas effugare, *expel all kinds of Devils, but only such as are confederate with them, if they indeed do that.* Consider,

3*dly,* That they expell'd them not only out of Men, but also from their *Temples, Oracles* and *Altars. We are so far,* saith (i) *Origen, from worshipping of Dæmons, that we expel them* ἀπὸ τόπων ἐν οἷς αὐτὰς ἱδρύκασιν *from the places where they are seated. Go no more,* saith (k) *Clemens* of *Alexandria* in his Exhortation to the *Greeks, to your Castalian, or other Fountains, all these prophetick Streams are now dried up, and they are pass'd away with their own Fables. Divination and Oracles,* saith (l) *Strabo, were by the Ancients much re-*

(u) *Contr. Cels. l.* 7. *p.* 334.
(y) Εἰ γὰρ μὴ θεόθεν ἦν αὐτῷ δοθεῖσα σύστασις, l. 3. p. 133.
(z) *Recogn. l.* 4. *c.* 33. *p.* 461. (a) *Lib.* 1. *pag.* 7. (b) *Pag. fid. p.* 289, 290.
(c) *Illi ipsi qui seducunt per ligaturas, per præcantationes, per marchinamenta inimici, miscent præcantationibus suis nomen Christi. Tract.* 7. *in Joh. Tom.* 9. *p.* 63.
(d) *Dial. cum Tryp. pag.* 302. *A.* & 311. (e) *In Celsum. l.* 1. *p.* 20.
(f) *Apol.* 1. *pag.* 45. (g) *Lib.* 4. *cap.* 27. (h) *Lib.* 2. *cap.* 56.
(i) *Contr. Cels. l.* 7. *p.* 376. (k) *P.* 9. *A. B.*
(l) Τοῖς ἀρχαίοις μᾶλλον ἦν ἐν τιμῇ καὶ ἡ μαντικὴ καθόλου, καὶ χρησήρια, νυνὶ γ' ὀλιγωρία κατέχει πολλὴ, διόπερ καὶ τὸ ἐν Ἄμμωνι σχεδόν τι ἐκλέλειπται χρησήριον, πρότερον, ὃ ἐτετίμητο, l. 17. p. 813. Et de Phano Delphico, Νυνὶ μὲν ὀλιγάρηται καὶ τὸ ἱερὸν, πρότερον δὲ ὑπερβαλλόντως ἐτιμήθη, l. 9. p. 419.

garded,

garded, but now they are as generally neglected and contemned, the Oracle at Delphos *and at* Hammon *being wholly silent. Not above one or two remains,* saith (m) *Plutarch, the rest are wholly silent, or entirely desolate. The Spirit of the Gods,* saith the (n) Apostate *Julian, comes now* σπανιάκις μὴ ϗ ἐν ὀλίγοις *but rarely, and to very few.* Thus are the very *Heathens* forced, with (o) *Porphyry*, to confess the Triumphs of our *Jesus* over their supposed *Deities.* Nor did they only silence their *Oracles*, and stop the Mouths both of their *Priests* and of those *Dæmons* that inspired them, but they did open them, at the same time, to force them to confess, even before their *Priests* and *Votaries*, that they were evil Spirits. *This most Men*, saith (p) *Minutius, know, and some of you, that all your Dæmons, when they are forced out of Bodies by our Words and Prayers, do with Grief confess what they are, not belying their own Filthiness, even in your presence,* ipsis testibus esse eos Dæmonas de se verum confitentibus credite, *believe their Testimony when truly they confess themselves to be but Devils. All the Dominion we have over them* saith (q) *Tertullian, proceedeth from the Name of Christ, and the Commemoration of those things they are to suffer from him as their Judge; this causeth them, at our Command, to come forth of the Bodies they possess with great Reluctance, and Grief and Shame, when you are present, you who have credited their Lyes, believe them when they speak the Truth of themselves, for none will lye to their Disgrace, but for their Honour; they are more to be believed who confess against themselves, than who deny for themselves. These Devils,* saith (r) St. *Cyprian, being adjured by the true God, do instantly confess, and are compell'd to come out of the Bodies they possess, you may see them by our Voice, and by the Power of the invisible Majesty as it were whip'd and scorch'd, and as their torment doth increase, you may hear them howling, groaning, deprecating, confessing even in the Audience of their Votaries, whence they come, and when they will depart.* In his *Epistles* to (s) *Donatus*, this is made one Property of a Christian, *to force impure Spirits to confess what they are, and to urge them by their powerful strokes to depart.* Consider,

4*thly*, That this was done not in *Rome* and *Carthage* only, and other *Cities* of the chiefest note, but, as it is observed by (t) *Justin Martyr*, κατὰ πάντα τὸν κόσμον *throughout all the World*, not only for some Weeks or Months together, but, as these *Records* testifie, from the first rise of Christians to the Days of *Constantine*; for even about that time (u) *Lactantius* speaks thus: *As Christ himself, whilst he convers'd with Men, did with a word expel all kind of Devils,* ita nunc sectatores ejus, *so now his Followers expel these filthy Spirits by their Master's Name, and by the sign of his Passion.* (x) *Eusebius* adds, that εἰσέτι ϗ νῦν, *even now he shews the Vertue of his Divine Power, by expelling wicked and hurtful Devils from the Bodies and the Souls of Men, only by mention of his Name,* ὡς αὐτῇ πείρᾳ καλιλήφαμεν, *as from experience we have found.* This they did,

Lastly, say these Authors, without the Use of *Medicines*, or *Magical Incantations*, only by *Invocation of the Name of Jesus*, or by *reciting the sacred Books*, saith (a) *Origen, without Deceit, or without Gain*, saith (b) *Irenæus*, sine premio, sine mercede, *without Advantage, or Reward*, saith (c) *Tertullian*, it being then conceived criminal to gain by such *spiritual Gifts*, and contrary to that Injunction of their Lord, *Matth.* 10. 8. *freely ye have received, freely give.* And truly to conceive these things were done by any *Medicines*, or *Magical Inchantments*, is the greatest Folly; for how should Multitudes of mean and simple *Christians* arrive at such a Skill in any of those Arts, which neither *Jew* or *Gentile*, who had long exercised them, could attain unto, and which none of these numerous *Apostates* or *Heretick*s which fell off from them in the times of Persecution, could discover, or instruct others to perform, or themselves exercise? And much less is it to be thought that *Satan* should

(m) Οὐδὲν δεῖ περὶ τῶν ἐκεῖ πυνθάνεσθαι ϗ διαπορεῖν τὴν ἐνταῦθα τῶν χρησηείων ἀμαύρωσιν, μᾶλλον δὲ πλὴν ἑνὸς ἢ δυεῖν ἁπάντων ἐκλελοιπέναι ὁρῶντας, τῶν δ' ἄλλων τὰ μυστήρια, τὰ δὲ παντελὴς ἐρημία κατέχησε. De Defect. Orac. pag. 411. E. F.

(n) *Apud Cyrill. Al. l.* 6. *p.* 198, 199. (o) *Apud Euseb. præp. Ev. l.* 5. *c.* 1.

(p) *Hæc omnia sciunt plerique pars vestrum, ipsos Dæmonas de semetipsis confiteri, quoties a nobis tormentes verborum, & orationis incendiis de corporibus exiguntur, p.* 31.

(q) *De corporibus nostro imperio excedunt inviti, & dolentes, & vobis præsentibus erubescentes; credite illis quum verum de se loquuntur, qui mentientibus creditis. Nemo ad suum dedecus mentitur, &c. Apol. c.* 23.

(r) *De Idol. van. Ed. Ox. p.* 14.

(s) *Immundos & erraticos spiritus, qui se expugnandis hominibus immerserint, ad confessionem minis increpantibus cogere, ut recedant doris verberibus urgere. Ibid. p.* 4.

(t) *Apol. p.* 45. (u) *Lib.* 4. *c.* 27. (x) *Contr. Hieroel. p.* 514.

(a) *Lib.* 3. *p.* 124. *l.* 7. *p.* 376. (b) *Lib.* 2. *cap.* 57. (c) *Apol. c.* 37.

assist

aſſiſt them to build *Chriſtianity* upon the Ruins of his own Kingdom, and to promote an Intereſt as contrary both to his Nature and Deſigns, as is Light to Darkneſs. Moreover that none might doubt the truth of theſe particulars.

1*ſt*, They frequently appeal even to the Senſes of the very *Infidels*. *If you are willing*, ſaith (d) *Juſtin M.* καὶ νῦν ἐκ τῶν ὑπ' ὄψιν γινομένων ῥᾴον ὑμῖν πεισθῆναι, *it is eaſie for you even now to be aſſured of theſe things with your own Eyes.* Dictis non ſtetis ſi oculi veſtri & aures permiſerint vobis, *disbelieve theſe things*, ſaith (e) *Tertullian*, *if your Eyes and Ears will ſuffer you to do ſo.* Admirable are thoſe words of (f) *Cyprian* to *Demetrianus*, a Perſecutor of the *Chriſtians*, Veni & cognoſce vera eſſe quæ dicimus, *Come and experiment the truth of what we ſay; and ſince thou ſayeſt thou worſhippeſt the Gods, believe the Gods thou worſhippeſt; or if thou wilt, believe thy ſelf; for he that now dwells in thy Breaſt, and holds thy Soul in Ignorance, ſhall in thy Audience ſpeak of thee, thou ſhalt ſee them entreating us whom thou entreateſt, them whom thou feareſt fearing us, thou ſhalt ſee them bound, and trembling under our Hand, whom thou adoreſt as Gods; ſure this muſt be ſufficient to confound thee in thy Errors, when thou ſeeſt and heareſt thy Gods, at our Command, inſtantly confeſſing what they are, and not daring to conceal their Cheats in thy preſence.*

2*dly*, They appeal alſo to their Conſciences; *we expel Devils out of Men*, ſaith (g) *Tertullian*, ſicut plurimis notum eſt, *as very many know. Moſt Men are very well acquainted with theſe things*, ſaith (h) *Minucius*, pars veſtrum, *and ſo ſome of you Heathens are.* They appeal,

3*dly*, To the Confeſſions of the very *Devils*, as hath been proved already from the Teſtimonies of *Tertullian*, *Minucius*, *Cyprian*; and by this very Argument (i) *Theophilus* proves them to be evil Spirits, that μέχρι τῦ δεῦρο, *even at this day being exorciſed by the Name of the true God, they confeſs themſelves to be deceitful Spirits.* And,

4*thly*, They appeal to the Effects produc'd upon the Perſons thus diſpoſſeſs'd, even their Converſion by this means to the Chriſtian Faith. *Some Chriſtians*, ſaith (k) *Irenæus*, *have the Gift of caſting out Devils ſo firmly, and ſo certainly,* ὥστε πολλάκις πιστεύειν αὐτὸς ἐκείνους καθαιρεθέντας ἀπὸ τῶν πονηρῶν πνευμάτων, *that many times they who are healed, and delivered from theſe evil Spirits, believe, and do continue in the Church.* Hæc denique Teſtimonia Deorum veſtorum Chriſtianos facere conſueverunt, *theſe Teſtimonies of your Gods do oft make Chriſtians*, ſaith (l) *Tertullian*; *believing them, we believe in Chriſt; they advance the Credit of our Writings, and build up our Hope; for you worſhip them even with the Blood of Chriſtians, they therefore would not loſe ſuch profitable Votaries, leſt turning Chriſtians, you ſhould, with us, expel them*, ſi illis, ſub Chriſtiano volente vobis veritatem probare, mentiri liceret, *if they durſt lie to a Chriſtian attempting to confirm you in the Truth.* (m) *Lactantius* accounting for the multitude of *Chriſtians*, ſaith this is no ſmall reaſon of it, *that the Devils being caſt out by Chriſtians*, omnes qui reſanati fuerint, adhæreant Religioni cujus potentiam ſenſerunt, *they who are healed, embrace that Faith whoſe Benefit and Power they have felt.*

5*thly*, They encourage others to embrace the *Chriſtian* Faith, by promiſing to them this Power of ejecting Devils, when they ſhould cordially embrace it. *Be ye Baptized*, ſaith (n) *Clemens*, *in the Name of the moſt holy Trinity*; *and then, if you believe with an entire Faith, and with true Purity of Mind*, etiam ex aliis vos malignos Spiritus effugetis, & Dæmones, *you ſhall expel impure Spirits and Devils out of others, and free Men from Diſeaſes*; *for the Devils know and own thoſe who have given up themſelves to God, and ſometimes at their very preſence are caſt out*; *we exhort you therefore to be of our Religion, and we aſſure you that when you do advance to the ſame Faith and Innocence of Life with us*, erat par vobis atque eadem etiam contra Dæmonas poteſtas, *you ſhall obtain like Power over the evil Spirits.*

(d) *Dial. cum Tryph.* p. 311.
(e) *Apol. c.* 23.
(f) *Si volueris——de te ipſo loquetur, audiente te, videbis nos rogari ab iis quos tu rogas, timeri ab iis quos tu times, quos tu adoras videbis ſub manu noſtra ſtare vinctos, & tremere captivos quos tu ſuſcipis & veneraris ut Dominos.* Pag. 191.
(g) *Ad Scap. c.* 2.
(h) *Pag.* 31.
(i) *Ad Autol. l.* 2. *p.* 87. C.
(k) *Lib.* 2. *cap.* 57.
(l) *Apol. cap.* 23.
(m) *Lib.* 5. *cap.* 27.
(n) *Recogn. lib.* 4. § 32, 33.

Laſtly,

Laſtly, They offer upon pain of Death, and all that could be dear to them, to make this Experiment before the Eyes of *Heathens*, i. e. not only to eject thoſe very *Demons* they invoked, but even to force them to confeſs they were Cheats, and own themſelves to be but *Devils*. *I come now*, ſaith (o) *Tertullian to the Demonſtration* of the Point Edatur hic aliquis coram tribunalibus veſtris, *let any one be placed before your Tribunals, who manifeſtly is poſſeſſed by the Devil, being commanded by any Chriſtian to ſpeak what he is, he ſhall as certainly truly confeſs himſelf to be a Devil, as elſewhere he doth falſly profeſs to be a God; produce any other of them who profeſs to be inſpired by any of your Gods*, Niſi ſe Dæmones confeſſi fuerint, Chriſtiano mentiri non audentes, ibidem illius Chriſtiani procaciſſimi ſanguinem fundite, *if they do not confeſs themſelves to be Devils, not daring to lye to a Chriſtian, let the Blood of that Malepert Chriſtian be ſhed before you in that very place. What is more manifeſt than this Experiment, more faithful than this Proof? Here is plain Evidence laid before you, whoſe Virtue will aſſiſt it ſelf, here can be no Suſpicion; even ſay that Magick, or ſome ſuch Fallacy, is impoſed upon you, if your Eyes and Ears will permit you.*

All this we have delivered upon certain Knowledge, and confirm'd to us with the higheſt Atteſtations, by Men of greateſt Wiſdom, to diſtinguiſh betwixt Truth and Falſhood, and ſo diſcern Matters of real Fact, from vain Impoſtures; by Men of that Sincerity, and undiſguis'd Piety, as renders their Veracity, in Matters ſubject to their Senſes, and their Experience inconteſtable; by Men who ſuffer'd all that is terrible to Human Nature, for the Profeſſion of a Faith whoſe Truth depended on the Certainty of theſe Events, and which in this World, call'd for continual Acts of Self-denial, and Auſterity, and the renouncing all that tends to gratifie the ſenſual Appetite, only for the Enjoyment of inward and ſpiritual Pleaſures here, and of Celeſtial Joys hereafter. Again, all this is ſaid in their Diſcourſes directed to *Heathen Emperors*, and *Judges*, or to the *Heathen* World, partly to mitigate their Hatred of them, and their Severities againſt them, and partly to engage them to embrace the Chriſtian Faith, which ſure no Perſon of Sincerity would, no Men of Wiſdom could attempt by ſuch Untruths as might be eaſily detected by them: For could they boaſt of their continual Triumphs over *Satan's Kingdom* throughout all the World, and ſend the Heathens to *Rome* and *Carthage*, and other famous *Cities*, to be convinc'd of the Truth of what they ſaid? Would they talk of the multitude of Converts they had made to the Chriſtian Faith by diſpoſſeſſing Men of Devils, or forcing evil Spirits in their preſence to confeſs they were but Devils? Would they encourage others to embrace the Chriſtian Faith, by promiſe of like Power when they did cordially believe and practiſe ſuitably to it? Would they appeal to the Senſes, to the Ears and Eyes, to the Conſcience and Experience of their moſt ſuitable *Adverſaries?* Would they provoke them to make the Experiment of the Truth of what they ſaid with the hazard of their Lives, and even to encourage them to ſhed their Blood, if, upon Trial, they ſhould fail of the Performance? or could they by ſuch means as theſe, prevail upon the World, and daily gain new Proſelytes, had not the Evidence of Truth confirmed their Sayings? And if in theſe Aſſertions they ſpeak *the Words of Truth and Soberneſs*, they give the cleareſt Evidence of the Power of that Jeſus whoſe Name ſo mightily prevailed over the Hoſt of theſe *infernal Legions*. For is it reaſonable to conceive theſe Devils, without Conſtraint from a Superiour Power, ſhould not only quit the Power they ſo long had exerciſed over the Bodies and the Souls of them who worſhipped them as Gods, but alſo ſhould confeſs ſo oft even in the preſence of their Votaries, at the Command of them who ſought the Ruine of their Kingdom, and uſed their Confeſſions to that purpoſe, that they were evil Spirits? Or could the Name of *Jeſus*, without the Power to which he pretended, have been ſo great a Terror and a Torment to them, or be thus efficacious even in the Mouths of wicked Men, and thoſe who followed not him, had not this alſo tended to the Confirmation of his Power? Did ever any of the *Heathen Juglers*, with all their Arts of *Magick*, extort ſuch plain Confeſſions from them? Did they thus force them to deſert the Bodies and the *Temples* they poſſeſs'd, and to exert their power to the ruine of themſelves, and the amendment of thoſe Souls they had enſnar'd? This therefore being only done by our *Jeſus*, or others in his Name, demonſtrate his Divine Commiſſion.

Obj. Againſt this ſignal Demonſtration of the Truth of *Chriſtian Faith*, the only *Cavil* which the *Infidels* and *Sceptick* raiſe, is this, That we find no mention of Perſons thus poſſeſs'd

(o) *Apol. Cap.* 23.

with

with the *Devil* among *Jews* or *Gentiles*, before our *Saviour*'s Advent; nor have we now Experience of any ſuch thing, either among *Chriſtians*, or in the *Heathen* World, and therefore cannot eaſily believe it was ſo then, but rather, that the Perſons repreſented as *Demoniacks* were only Perſons afflicted with ſome ſtrange Diſeaſes, Fits of the Mother, Convulſions, Falling-ſickneſs, Madneſs, and the like.

Anſw. 1. To this I anſwer, That were this granted, yet muſt this be a Demonſtration of the Power of *Chriſt*, and of the Truth of *Chriſtian* Faith, that it enabled its *Profeſſors* every-where, by Virtue of the Name and Invocation of the *Holy Jeſus*, thus to heal all manner of Diſtempers, which no *Phyſicians* could cure by their Art, much leſs by ſpeaking of a Word.

2*dly*, Moreover, I have ſufficiently coufuted this Cavil, by ſhewing, That the *Chriſtians* of thoſe times ejected *Devils*, not only out of Men, but alſo from their *Temples*, *Oracles*, and *Altars*, and that ſo ſignally, that even the beſt *Hiſtorians* of thoſe Ages, tho' by Religion *Heathens*, and ſome of them profeſſed Enemies of *Chriſtianity*, are forc'd to confeſs their *Oracles* were ſilent, and that *Chriſtianity* had thus triumphed over their ſuppos'd Deities, and alſo by ſhewing, that they forc'd theſe evil Spirits to confeſs they were but *Devils*. Beſides, we find both in the *Sacred Records*, and in the Writings of thoſe *Fathers*, a conſtant and a plain Diſtinction betwixt theſe two things, *the curing Diſeaſes*, and *the caſting out of Devils*; ſo *Mark* 1. 34. *He healed many that were ſick of divers Diſeaſes, and caſt out many Devils, and ſuffered not the Devils to ſpeak, becauſe they knew him*, Mat. 10. 1. *He gave to the Apoſtles Power againſt unclean Spirits, to caſt them out, and to heal all manner of Sickneſs and Diſeaſes.* The *Chriſtians*, ſaith (a) *Irenæus*, *truly caſt out Devils, and heal the Sick by Impoſition of Hands.* Ἐξαπάδωσι δαίμονας, καὶ πολλὰς ἴασεις ὁπτελοῦσι, *they caſt out Devils, and heal many Diſeaſes*, ſaith (b) *Origen. How many honeſt Men have by us been healed, or freed from Devils?* is the Enquiry of (c) *Tertullian.*

3*dly*, The Falſhood of the Suggeſtion, that Men poſſeſs'd with evil Spirits were not known among the *Jews* in former Ages, appears from the plain Teſtimonies of (d) *Joſephus*, who ſaith, That *God taught* Solomon *this Wiſdom, for the benefit of Men; and that he left behind him thoſe ways of exorciſing* Demons, *which ſo effectually expell'd them, that they never entred into them more; and from that time to this, hath that way of curing thoſe who were poſſeſs'd, been very powerful.* He alſo talks of a *ſtrange Herb*, or *Shrub*, which being artificially pulled up, (e) τὰ καλούμενα δαιμόνια ταχέως ἐξελαύνει, *preſently expels Devils.* We alſo read in the *Acts* of Seven Sons of one *Scæva* a *Jew*, who were *Exorciſts*, Acts 19. 13. and of *their Children caſting out of Devils*, Matth. 12. 25. And both (f) *Juſtin Martyr*, and (g) *Irenæus* inform us, That they did this before the time of our *Saviour*, *by Invocation of the God of* Abraham, Iſaac, *and* Jacob.

That among the *Heathens*, there were Perſons thus poſſeſs'd, appears ſufficiently by this, that otherwiſe the *Chriſtians* could not have pretended to caſt them out; and from the *Exorciſts* and *Magicians* in every Nation, of whom (h) *Plutarch* ſaith, That *they adviſed thoſe who were poſſeſſed, to repeat the* Epheſian *Letters:* And (i) *Lucian* mentions it as a thing known to all, That they had thoſe *who did diſpoſſeſs Demons.* (k) *Juſtin Martyr* ſaith, The *Jews* exorciſed them, τῇ τέχνῃ ὥσπερ καὶ τὰ ἔθνη χρώμενοι, *uſing that Art as the Heathens did.* The Names of *Abraham*, *Iſaac*, and *Jacob*, are us'd, ſaith (l) *Origen*, not only by the *Jewiſh Exorciſts*, Ἀλλὰ δὴ καὶ πάντας τοὺς τὰ τῶν ἐπῳδῶν καὶ μαγειῶν πραγματευομένους, *but almoſt by all that practice the Art of Magick or Enchantment.* So that 'tis certain, that the Hiſtory of *Chriſt* and his *Apoſtles*, caſting out *Devils* in *Judea*, and of *Chriſtians* caſting them throughout the World, was therefore never queſtion'd by *Jew* or *Gentile*, becauſe they had among themſelves in every place, Pretenders to it.

(a) *L.* 2. *c.* 56, 57. (b) *Contr. Celſum. l.* 1. *p.* 34. (c) *Ad Scap. c.* 4.

(d) Καὶ τοῦτον ἐξορκώσεων κατέλειπεν οἵας ἐνδόμυχα τὰ δαιμόνια, ὡς μηκέτ' ἐπανελθεῖν ἐκδιώκουσι. καὶ αὐτὴ μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει. Arch. l. 8. c. 2. p. 257.

(e) *De Bello Jud. l.* 7. *c.* 23. *p.* 981. (f) *Dial. p.* 311. (g) *L.* 2. *c.* 5.

(h) Οἱ Μάγοι τοὺς δαιμονιζομένους κελεύσι τὰ ἐφέσια γράμματα πρὸς αὐλοὺς κατελέγειν. Sympoſ. l. 1. q. 5. p. 706.

(i) Ὅσοι τοὺς δαιμονῶντας ἀπαλλάττουσι τῶν δεινῶν.

(k) *Dial. p.* 311. Philopſ. Ed. Gr. p. 363. 364.

(l) *L.* 4. *p.* 184, 185. & *l.* 1. *p.* 17.

And

And if after the Triumphs of the Goſpel, there now continue among *Chriſtians* no footſteps of this Power of *Satan*, this is a Teſtimony of the Truth of what our Lord foretold, *Now is the Prince of the World caſt out*, John 12. 31.

§ XI. Of thoſe internal Gifts, which ſhew the Power of the Holy Ghoſt engaged to promote the Chriſtian Faith.

Firſt, That of Tongues is moſt illuſtrious. This was a Gift exceeding requiſite, to the ſpeedy Propagation of the Goſpel, which in the ſpace of forty Years was by our Lord's Prediction, *Matth.* 24. 14. to ſpread itſelf throughout the World. And therefore, it was daily exerciſed among the *Heathens* to convert them, and by themſelves, when they embraced the *Chriſtian* Faith; for the Family, the Friends, and Kindred of *Cornelius*, *receiv'd the Holy Ghoſt*; and, to the Amazements of the *Jewiſh* Converts, *ſpake with Tongues, and magnified God*, Acts 10. 46. Upon the twelve *Diſciples* of the *Baptiſt*, the *Apoſtle* lays his hands, and they *receive the Holy Ghoſt, and ſpeak with Tongues*, Acts 19. 6. St. *Paul* in his Epiſtle to the Church of *Corinth*, ſaith, *They were enriched with, and they abounded* ἐν παντὶ λόγῳ, *in all Tongues*, Cor. 1. 5. See the Note there. Among the Gifts imparted to them, he reckons *divers kinds of Tongues, and the Interpretation of them*, 1 Cor. 12. 9 and puts the Queſtion to them thus, *ver.* 30. *Do all ſpeak with Tongue?* This he objecteth as their Crime, That *when they came together, every one had his Tongue*, 1 Cor. 14. 26. and adds, That if they thus continu'd to uſe this Gift, 'twould breed Confuſion in their *Churches*, and cauſe their Auditors to ſay, *That they were mad*, ver. 23. Whence he adviſeth them who uſed theſe Tongues, *to pray they might interpret*, ver. 13. permitting only two or three to ſpeak with Tongues in one Aſſembly, and that *by courſe, and with Interpretation*, ver. 26. 27, 28. impoſing Silence on them, when no *Interpreter* was preſent; and Order, ſaith he, being thus obſerved, *Let no Man forbid to ſpeak with Tongues*, ver. 39. And if this Gift was ſo abundantly conferr'd upon that Church, in which the Apoſtle found ſo great Miſcarriages, and of which he only ſaith, *They came behind the other Churches in no Gifts*; we reaſonably may ſuppoſe others, and better *Churches*, had an equal Share in this Gift. Accordingly *we have heard*, ſaith *Irenæus* (*l.* 5. *c.* 6) *many Brethren who have received the Spirit of God*, καὶ πάντοδαπαῖς λαλέντων διὰ πνεύματος γλώσσαις, *and by that Spirit ſpake all Languages.*

And now, what can the Unbeliever offer to invalidate the Strength of this convincing Demonſtration? Will he aſcribe this Gift to the Aſſiſtance of the Devil? Let him produce one Inſtance of like nature from any *Heathen* Writer, to ſhew, that ever this was done by any beſides *Chriſtians*: Or tell us, why that ſubtile Spirit ſhould thus concern himſelf to propagate, and to confirm that Faith, which bears the cleareſt Oppoſition both to his Nature and Deſigns? Will they aſcribe it to ſome Fit of Melancholy, or ſome Diſtemper of the Brain? What can be more abſurd, than to aſſert, That at the Preaching of a Sermon, the ruſhing of a mighty Wind, the laying on of an *Apoſtle*'s hands, or the baptizing of a Perſon in the Name of *Jeſus*, ſuch inaccountable Diſeaſes ſhould ſeize on many Thouſands, and ſhould enable them to ſpeak a Language they had never learn'd? Or, is it reaſonable to think, this Diſtemper ſhould be ſo peculiar to *Chriſtian* Conſtitutions, as that no other Perſons ſhould pretend to it? And that it ſhould wholly ceaſe from them, when once the *Chriſtian* Faith had ſpread it ſelf over all *Nations*, *Chriſtians* themſelves never pretending, that it laſted beyond the ſecond Century.

§ XII. The ſecond internal Gift of which the Scripture maketh frequent mention, is that of *Propheſie*; of which let it be noted,

That ſeeing the *Jews* from the Foundation of their *Church* to the Completion of the *Canon* of the *Old Teſtament*, had a continual Succeſſion of *Prophets* to inſtruct them in the Mind of God, it ſeemeth highly requiſite, that the like Gift ſhould for ſome ſeaſon be conferr'd upon the *Church* of *Chriſt*, which was not only to ſucceed, but highly to excel the *Jewiſh Oeconomy*. Eſpecially, if we conſider, that their own Prophet *Joel* had foretold, touching the Times of the *Meſſiah* promiſed to the *Jews*, God would then *pour his Spirit upon all Fleſh, and their Sons and Daughters ſhould propheſie*, Joel 2. 18. and alſo that our Lord had promiſed to ſend the Spirit of Truth to his *Diſciples*, to lead them into all Truth, and to declare unto them things to come, *Joh.* 16. 13. and to ſend to the *Jewiſh* Nation *Prophets and wiſe Men*, Matth. 23. 34. and of theſe muſt he be ſuppos'd to ſpeak, when he engageth, That *he that receiveth a Prophet in the Name of a Prophet, ſhall receive a Prophet's Reward*, Matth. 10. 41. So that you ſee, the *Chriſtians* had juſt reaſon to expect the Spirit of *Propheſie* ſhould be again reviv'd in their Days, and plentifully conferr'd upon them; and that both *Jew* and *Gentile* muſt have had ſufficient Cauſe to queſtion

queſtion the whole Truth of *Chriſtian Faith*, had not this Spirit of Propheſie been found among them: And therefore of the Completion of this Promiſe, we are aſſured,

Firſt, From the Catalogue of *Chriſtian Prophets*, mention'd in the *New Teſtament* and Ancient Writers of the *Church*. For *Acts* 11. 27, 28. mention is made of *Chriſtian Prophets coming from Jeruſalem*; and of *Agabus*, who foretold the Famine, that hapned in the Days of *Claudius Cæſar*, as (m) *Joſephus*, (n) *Suetonius* and (o) *Dion* teſtifie. In the 13th Chapter, we are told of *five Prophets* in the Church of *Antioch*, who whilſt they were employed in the Publick Miniſtry, received a Divine *Afflatus*, commanding them *to ſeparate Barnabus and Saul, to ſome ſpecial Work to which the Holy Spirit had deſigned them*, verſ. 3. And *Chap.* 15. 32. we read of *Judas* and *Silas*, who being *Prophets*, *exhorted the Brethren with many Words*. And *Chap.* 19. 6. of *Twelve Diſciples*, whom when St. *Paul* had laid his Hands upon them, *ſpake with Tongues and propheſied*. In the *Revelations* of St. *John*, mention is made of *Chriſt's Servants the Prophets*, Chap. 16. 6. and of *the Blood of the Prophets ſlain by the Beaſt*, Chap. 18. 20, 24. and of the *Prophets his Brethren*, Chap. 19. 10. (p) *Euſebius* cites an *Ancient* Author, who ſpeakes af *Quadratus* and others, as πνευματοφορεθέντες Προφηται, *Inſpired Prophets*, and who declared, That the Prophetick Gift continued ſtill in the *Church*. Moreover, as *Joel* had foretold, that *in thoſe days their Daughters and their Hand-maids ſhould propheſie*; ſo we read in the Hiſtory of the *Acts*, of *four Daughters of Philip the Evangeliſt, who did propheſie*. Acts 21. 9. In the Epiſtle to the *Corinthians*, of Women *propheſying*, 1 Cor. 11. 5. and in the *Eccleſiaſtical Hiſtory*, of (q) *Ammia* of *Philadelphia*, *a Propheteſs*.

In a word, there was not any *Church* in which this Gift of *Propheſie* was not frequent. We read of *Prophets* at *Jeruſalem*, the Mother of all *Churches*, Acts 11. 27. in the *Church* of *Antioch*, Acts 13. 1. of the *Gift of Propheſie* in the *Church* of *Rome*, Rom. 12. 6. in that of *Corinth* and of *Theſſalonica*, 1 Theſſ. 5. 20. and of *Spiritual Perſons* in the *Church* of *Galatia*, Chap. 6. 1. They are ſaid to be placed in the *Church* in General; *for God*, ſaith the *Apoſtle*, *hath ſet ſome in the Church*, Firſt, *Apoſtles*; 2dly, *Prophets*; 3dly, *Teachers*; as therefore the *Apoſtles* and the *Teachers*, ſo did the *Prophets* exerciſe their Functions in all *Churches*. They were given to the *Church* for ends which equally concern'd all their Aſſemblies, *Chriſt* having given *ſome Apoſtles*, *ſome Prophets*, *ſome Evangeliſts*, *ſome Paſtors and Teachers*, *for the perfecting of the Saints*, *for the Work of the Miniſtry*, for the *edifying the Body of Chriſt*, Eph. 4. 11, 12. Now theſe are ends in which all *Churches* muſt be equally concern'd, and therefore we have reaſon to believe, that as *Apoſtles*, *Evangeliſts* and *Paſtors*, ſo *Prophets* alſo were vouchſafed to them all.

Moreover it ſeems evident, That at the firſt Foundation of a *Chriſtian Church* among the *Gentiles*, there were no ſettled *Paſtors* to perform the Publick Offices in their Aſſemblies, but they were generally performed by *Prophets*, or by *Spiritual Men*, who had the Gift of *Propheſie*, or were in the Aſſembly excited to that Work by an *Afflatus* of the Holy Spirit. To clear up this, let it be noted:

Firſt That as ſoon as any Perſon that embraced the *Chriſtian* Faith, they receiv'd with it the Gift of *Propheſie*, or of the Holy Ghoſt; ſo when *Peter* and *John* laid Hands on the *Samaritan* Converts, *they received the Holy Ghoſt*, Acts 8. 15. When *Peter* preached to *Cornelius* and his Friends, *the Holy Ghoſt fell on all them that heard the Word*, *and they ſpeak with Tongues*, *and magnified God*, Acts 10. 44, 46. So alſo the Twelve Diſciples of the *Baptiſt*, when St. *Paul* laid his hands upon them, *ſpake with Tongues*, *and propheſied*, Acts 19. 6. ſo that this Gift of *Propheſie* was ſtill contemporary with a *Chriſtian* Church or Family of *Chriſtian* Converts.

Note, *Secondly*, That the Apoſtles did not preſently upon the Converſion of any number of Perſons to the *Chriſtian* Faith ordain them *Elders in every Church*, but left them for a Seaſon to the Conduct of thoſe *Prophets* and *Spiritual Men*, the Holy Ghoſt had fitted for that Work. The Church of *Antioch* was converted, ſaith Dr. *Lightfoot* in the Fortieth Year of our Lord, and *a great number of them turned to the Lord*, Acts 11. 21. and yet no Elders were ordained among them, till the Fiftieth Year, *Acts* 14. 23. But in this interval, there were *Prophets* among them who miniſtred in their Aſſemblies to the Lord, *Chap.* 13. 2. The Inhabitants of the *Iſle* of *Crete*, were converted for ſome conſiderable

(m) *Antiq. l.* 20. *c.* 2. (n) *C.* 18. (o) *L.* 60.
(p) *H. Ecc. l.* 5. *c.* 17. (q) *Ibid. l.* 5. *c.* 17.

time

time before St. *Paul* ſent *Titus* to them, *to ſet in order the things which were lacking, and ordain Elders in every City*, Chap. 1. 5. How were they then in the mean time ſupply'd with *Teachers*, and Men that miniſtred in their Aſſemblies, unleſs by Men aſſiſted by that Spirit *which was ſhed on them abundantly* at their Converſion? *Chap.* 3. 5, 6. And if we may take an Eſtimate of other *Churches*, by what was certainly performed in the Aſſemblies of the Church of *Corinth*, we cannot reaſonably doubt the Truth of this Aſſertion. For, where all the Publick Offices performed then in the *Church* were *Prayer* and *Pſalmody*, expounding or *preaching of the Word*, and *Euchariſtical Oblations*; all theſe are in the Fourteenth Chapter of the firſt Epiſtle aſcribed to the *Prophets* in that Church, or to the Men endowed with *Spiritual Gifts* among them: For when they came together, ſome of them prayed, others compoſed Sacred Hymns by their *Spiritual Gifts* among them: For when they came together, ſome of them prayed, others compoſed Sacred Hymns by their *Spiritual Gift*, ver. 15. their *Prophets* did then teach for *Edification*, *Exhortation* and *Comfort*, ver. 3. and 31. they alſo did then εὐλογεῖν, *Bleſs*, which is the Word uſed for Conſecration of the Euchariſt, *Cap.* 10. 16. and εὐχαριστεῖν, *Give Thanks*, which is the Word uſed in our Lord's Inſtitution of this Sacrament, 1 Cor. 11. 21. and at this Thankſgiving the People anſwered, *Amen*, (r) as they were wont to do at the Celebration of the Sacrament, *ver.* 16. 17. That all, or any of theſe things were done by ſtated *Paſtors*, we never read in the Epiſtles to that Church. And this ſeems yet more probable, touching the Church of *Corinth*, becauſe there ſeems no Order obſerved among them in their *Propheſying*, and no Subjection of the *Prophets* in their Aſſemblies, to any Ruler in that Church. When the inceſtious Perſon was to be delivered up to *Satan*, this was done by the Authority of St. *Paul*, with the Concurrence of the whole Aſſembly; *When you are met together*, ſaith he, *deliver ſuch a one to Satan*, 1 Cor. 5. 4. *put away from your ſelves that wicked Perſon*, ver. 13. And when he ſpeaketh of this Act of Diſcipline, he calls it ἐπιτιμία ὑπὸ τῶν πλειόνων, *the Puniſhment inflicted by many*, 2 Cor. 2. 6. See the Note there. And when the ſame Perſon was to be abſolved, there is no Direction ſent to any Rulers of the Church to give him Abſolution, but all ſeems immediately to be done by the Authority of St. *Paul*, and by the whole Aſſembly. And laſtly, in the Epiſtle ſent from *Corinth* to the Church of *Rome*, we find not any Salutation ſent to *Rome*, from any *Biſhop* or *Elder* of the Church of *Corinth*, but only from the Kindred of St. *Paul*, from *Gaius the Hoſt of that Church*, *Eraſtus the Chamberlain of the City*, *and Quartus a Brother*, Chap. 16. 21, 22, 23. All which things put together, render it more than probable, that there were then no ſettled Paſtors in the Church of *Corinth*, which makes it neceſſary, that the Affairs of their Church Aſſemblies ſhould be wholly managed by their *Prophets* and *Spiritual Perſons*.

It ſeemeth alſo highly probable, this was the caſe of other Churches, ſince the *Apoſtle* directing his *Epiſtles* to many of them, maketh no mention of any *Church Governours* amongſt them, either in the beginning of them, as he doth in his Epiſtle to the *Philippians*, or the Salutations at the cloſe of them, as he doth in the *Hebrews*, ſaying, *Salute all them who have the Rule over you*, Chap. 13. 24. For inſtance, there is no Direction of the Epiſtle writ to the *Galatians* to any *Church Governours* among them, no Salutation of them in the cloſe of it, no charge againſt them for ſuffering thoſe great Diſorders which had obtained in that Church, no Exhortation to them to take heed to their Miniſtry, or to oppoſe themſelves to the Deceivers then crept in among them; but there are plain Directions given to the *Spiritual Men*, or to the *Prophets* then among them, in theſe Words, *Brethren, if any Man be overtaken with a Fault, ye that are Spiritual*, i. e. who are endow'd with thoſe Spiritual Gifts which enable you for Publick Miniſtrations in the Church, *reſtore ſuch a one in the Spirit of Meekneſs*, Chap. 6. 1. (See the Note there) which makes it highly probable, that Church was managed not by ſtated *Paſtors*, but by *Prophets*, and *Spiritual Teachers* of the Word.

Thus alſo ſeems it, to have been in the Church of *Theſſalonica*. For (*Firſt*,) we find no notice taken of them in the front of the Epiſtles to them, no Salutation of them in the cloſe; the Words of Salutation being only theſe, *Salute all the Brethren with an holy Kiſs.* (2dly.) We find no Directions given to them in particular, but only to the Brethren in general, touching ſuch Matters as muſt have related to their Office only, or chiefly, had they been ſettled *Rulers* in that Charch. The Churge, 1 *Theſſ.* 5. 14. runs thus: *We exhort you Brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak.* And 2 *Theſſ.* 2. 6. thus, *We command you Brethren, in the Name of the Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother that walks diſorderly, and not according to the Tradition which ye have received from us.* And, *ver.* 13. 14. *And ye Brethren,---if*

(r) *Juſ. M. Apol.* 2. *p.* 97. *Conſtit. Ap. l.* 8. *c.* 12.

any

any Man obey not the Word by this Epiſtle, note that Man, and have no Company with him, that he may be aſhamed; yet count him not as an Enemy, but admoniſh him as a Brother. And laſtly, to theſe Brethren the Adjuration mention'd, *Chap.* 5. 27. is directed, *charging them by the Lord, that this Epiſtle be read to all the holy Brethren.*

The ſame may be obſerved of the *Epiſtle* directed by the ſame *Apoſtle* to the Church of *Rome*; for 'tis directed in the General, To *all that are in Rome, beloved of God, and Saints called*; and among the numerous Salutations in the Cloſe, we find not one directed to any ſtated *Paſtors* of that Church; but this we find, that having finiſhed his great Diſpute concerning Juſtification, and the Rejection of the *Jews*, he exhorts them *to be wiſe to Sobriety, as God had diſtributed to every one the meaſure of Faith*, Chap. 12. 3. and adds, *Having therefore Gifts differing according to the Grace given to us, whether it be Propheſie, let us Propheſie according to the Proportion of Faith*, ver. 6. *or Miniſtry, let us wait on our Miniſtry, or he that teacheth on Teaching.* Now evident it is, that both the *Prophets* and *Teachers* in thoſe Times, are reckoned as Men who exerciſed thoſe Offices by a Spiritual *Afflatus*, and were enabled to perform them by the miraculous Gifts of the Holy Spirit then vouchſafed to them; whence they are ſtiled in the Words now cited χαρίσματα, *Spiritual Gifts.* Hence therefore it is highly probable, theſe were the Men who then preſided in their Aſſemblies, and exerciſed Sacred Offices in the Church of *Rome.* Now if theſe things were ſo, all *Chriſtian Churches* at their firſt Converſion to *Chriſtianity*, muſt have a ſenſible and conſtant demonſtration of the Exerciſe of theſe Spiritul Gifts in their Aſſemblies, and ſo a certain Evidence of the Divine Preſence with them, and of the Truth of the Profeſſion they embraced.

This will be farther evident, if we conſider what is aſcrib'd to theſe *Prophets*, what Demonſtrations they afforded, that they were truly acted by a Divine *Afflatus.*

In Proſecution of this Head, I do acknowledge that Propheſie doth 1 *Cor.* 14. ſignifie, expounding the Scriptures, *for Exhortation, Edification and Comfort*, but then it ſignifies the doing this by a Divine *Afflatus*; and when this Gift was exercis'd by Singing, or by praiſing God, this was ſtill done, as *Holy Scripture* doth inform us, ᾠδαῖς πνευματικαῖς, in *Pſalms*, and *Hymns*, and *Odes*, compoſed by the immediate Impulſe and Aſſiſtance of the *Holy Ghoſt*; for upon that account alone, could this be ſtiled *Praying*, and *Singing in the Holy Ghoſt*, and mentioned as an inſtance of their Spiritual Gifts; and ſuch a Manifeſtation of the Spirit did attend them in this Exerciſe, as made it eaſie for others to diſcern that they were *Prophets*; for either with the Gift of *Propheſie* they had the Gift of Tongues, as in the firſt Effuſion of the *Holy Ghoſt*, when *they ſpake with other Tongues the wonderful things of God*, Acts 2. 11. and thereby ſhew'd the Spirit of *Propheſie* which God had promiſed by his Servant *Joel*, was fulfilled upon them, and on *Cornelius* and his Kinſmen, the firſt *Gentile* Converts; for by this were the *Jews* convinced, that *God had ſhed on them alſo the Gift of the Holy Ghoſt, that they heard them ſpeak with Tongues, and magnifie God*, Acts 10. 44, 45. Or, 2*dly*, They foretold things future and contingent, according to our Saviour's Promiſe, That *the Spirit he would ſend, ſhould ſhew them things to come*, Joh. 16. 13. Thus we find mention in the Sacred Story, of the Prophet *Agabus*, who foretold the Year before, that Dearth which hapned in the Reign of *Claudius*, Acts 11. 27. that other *Chriſtians* might be moved by this Prediction, to ſend their Charity to their Brethren where the Famine pinched them moſt, as it did in *Judea*, ſaith *Joſephus*; and of *Timothy*, choſen to be an Evangeliſt, *according to the foregoing Propheſies concerning him*; whence by the Ancients this Gift was ſtiled, ὁ τῆ προγνώσεως *the Gift of Foreknowledge.*

Moreover, in the Epiſtles of St. *Paul* we find not only mention of *Prophets* ſettled in the Church, and of *Propheſie* reckoned among the Gifts of the good Spirit, but we find him comparing it with other Gifts; particularly, (*Firſt*,) with that of *Tongues*, and preferring it before that Gift, as being ſuch a Gift as tended more to the Edification of the Church; *For greater is he that Propheſieth, than he that ſpeaketh with Tongues*, ſaith the *Apoſtle*; *for he that ſpeaketh with Tongues edifieth himſelf only, but he that Propheſieth edifies the Church*, 1 Cor 14. 2, 5. Hence he declareth his Deſire, that they ſhould *rather propheſie than ſpeak with Tongues.* (2*dly*,) He compares it with that of *Charity*, declaring in that caſe, that Charity excels it, becauſe, *tho' we have the Gift of Propheſie, and underſtand all Myſteries, and all Knowledge, yet if we have no Charity we are nothing*, 1 Cor. 13. 2. and becauſe *Propheſies ſhall ceaſe*, but *Charity never ceaſeth*, ver. 8. Moreover, he gives Directions to *Prophets*, to *Propheſie, according to the proportion of Faith*, Rom. 12. 6. to *Propheſie ſucceſſively*, or *one by one, and let the other Prophets judge*, 1 Cor. 14. 29. and *to hold their Peace when any thing is revealed to another Prophet*, ver. 10. He alſo blames them for *propheſying all together*, in a confuſed manner, and without Obſervation of due Order, and for ſuffering their *Women to propheſie in the Church*, ver. 39.

And yet after all theſe Directions, he exhorts them to *covet Propheſie*, and ſaith, *Quench not the Holy Spirit, deſpiſe not Propheſies*, 1 Theſſ. 5. 19, 20. Now theſe things give us an unqueſtionable Evidence, that this Gift was then plentifully conferr'd upon the Church of Chriſt; for could the *Apoſtle* talk with ſo great Confidence in his *Epiſtles* directed to *Chriſtian Churches*, of *Prophets*, and a *Gift of Propheſie* vouchſafed to them, and ſetled in the Church by God? Could he ſpeak ſo much of the Edification, which the Church received by thoſe who had the Gift of *Propheſie*, and of the *Revelations* which they made by Virtue of it, and of the Effect it had on Unbelievers, to force them to acknowledge, *that God was preſent with the Church?* Could he compare it with other Gifts then extant in the *Church*, and give it the Pre-eminence above them, and with the Grace of Charity, exalting that even above *Tongues* and *Propheſie?* Could he give Directions to the *Prophets* then among them, how to exerciſe this Gift, and chide them for abuſing it? Could he ſay to them, *Covet and deſpiſe not Propheſies*, and could he cloſe thoſe Sayings with theſe Words, *If any Man be a Prophet, or Spiritual, let him acknowledge, that the things I write to you are the Commandments of God?* 1 Cor. 14. 37. I ſay, could he have written all theſe things in ſuch *Epiſtles* as were embraced, as the Word of God, had it not been beyond exception, that there was ſuch a Gift of *Propheſie* vouchſafed to, and exerciſed in the Church of God.

Laſtly, Of the Continuance of this Gift of *Propheſie*, not only in the Age of the *Apoſtles*, but alſo in the Age ſucceeding, we have ſufficient Evidence from the beſt Writers of the *Chriſtian Church*. For,

Firſt, *Hermas*, Contemporary with St. *Paul*, ſpeaks of this Gift as ſtill remaining, and uſually practiſed in the Church of Chriſt: For he profeſſedly gives Rules, by which all *Chriſtians* might diſtinguiſh betwixt true and falſe Prophets, thoſe who were acted by an evil Spirit, and thoſe who were acted by the *Holy Ghoſt*, ſaying, *That he who had the earthly Spirit, came not into the Congregation of juſt Men; or if he came thither*, (l. 2. c. 11.) Obmuteſcit, nec quidquam poteſt loqui, *He was preſently ſtruck dumb, and had no power to ſpeak before them. But* (s) *when a Man comes*, ſaith he, *who hath the Spirit of God, into the Congregation of the Juſt, and prays to God, he is then filled with a Divine Afflatus, and ſpeaketh as God will.* Whence two things are evident:

(*Firſt*,) That he ſuppoſeth there were then Men in the Church inſpired with the Spirit of *Propheſie*. (2*dly*,) That this *Prophetical Afflatus* came upon them, and was exerted by them in the Aſſemblies of the Church.

Of the Continuance of this Gift in the Second Century, we have a ſignal Teſtimony of the Church of *Smyrna*, declaring, That *Polycarp* their *Biſhop*, was διδάσκαλος Ἀποστολικὸς, καὶ Προφητικὸς, an *Apoſtolical* and *Prophetical Teacher*; *for*, ſay they, (t) *every Word he ſpake, hath been already fulfilled, and will be fulfilled.*

Euſebius makes mention of (u) *Quadratus* as an *Apoſtolical Man*, and one of the firſt Order of their Succeſſors, *who was*, ſaith he, Προφητικῷ χαρίσματι διαπρέψας, *celebrated for his Prophetical Gift.*

Juſtin Martyr ſpeaks of himſelf, as a Diſciple of the *Apoſtles*; and *Methodius* ſaith, *He was not far from the Apoſtles*; now he expreſly ſaith to (w) *Trypho*, Παρ' ἡμῖν καὶ μέχρι νῦν Προφητικὰ χαρίσματά ἐστιν, *we have ſtill Prophetical Gifts among us.*

Irenæus was alſo near to the *Apoſtles* Times, ſaith *Baſil* and St. *Auſtin*; and he not only declares, That ſome *Chriſtians* had then (x) Πρόγνωσιν τῶν μελλόντων, καὶ ὀπτασίας, καὶ ῥήσεις Προφητικὰς, *the Knowledge of Things future, and Viſions, and Prophetical Predictions*, but confirms this from what he and others had then heard; *for*, ſaith he, *St.* Paul *calls them perfect, who had received the Spirit, and by him ſpake with all Tongues*; Καθὼς καὶ ἀκούομεν πολλῶν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ προφητικὰ χαρίσματα ἐχόντων, (y) *as alſo we have heard many Brethren in the*

(s) *Cum ergo venerit homo qui habet ſpiritum Dei in Eccleſiam juſtorum habentium fidem Dei, & Oratio fit ad Deum, tunc muncius Sanctus Divinitatis implet hominem illum* Spiritu Sancto, *& loquitur in turba ſicut Deus vult.*

(t) Πᾶν γὰρ ῥῆμα ὃ ἐλάλησεν ἐν τῷ στόματι αὐτοῦ, καὶ ἐτελείωθη, καὶ τελειωθήσεται. Martyr. Polyc. § 16.

(u) *H. Eccl. l.* 3. *c.* 37. (w) *P.* 308. *B.* (x) *L.* 2. *c.* 57.

(y) *L.* 5. *c.* 6.

Church,

Church, who had Prophetical Gifts, and by the Spirit ſpake with all Tongues, and diſcovered the Secrets of Men, and expounded the Myſteries of God. Moreover, three things are in this Matter very remarkable.

Firſt, That by this very Argument, the *Chriſtians* of the ſecond and third *Century*, endeavoured to convince the *Jews*, that their Religion was to give place to *Chriſtianity*, that God had left their *Synagogues*, and was now efficaciouſly preſent with thoſe Churches who had embrac'd the *Chriſtian Faith*, becauſe that Gift of *Propheſie* which formerly had been peculiar to the *Jewiſh Church*, had now entirely left them, and was tranſlated to the Aſſemblies of *Chriſtians*, among whom they remained, μέχρι νῦν, *to that preſent time*, as hath been proved already by the Teſtimonies of *Juſtin Martyr*, in his Dialogue with (z) *Trypho*. Thus to *Celſus*, pleading in the Perſon of a *Jew* for that Religion againſt *Chriſtianity*, *Origen* declares, That the Divinity of *Chriſt* had transferr'd his Providence from the *Jews*, to the converted *Gentiles*; *for*, ſaith he, *we may ſee them after the coming of our Lord, enterely deſerted, and having nothing venerable that remains among them, they having now no Prophets, and no Miracles*, (a) ὧν κἂν ἴχνη ἔτι πόσον παρὰ Χριστιανοῖς εὑρίσκεται, καί τινα γὲ μέζονα, *of which ſome conſiderable Footſteps have ſo long remained among Chriſtians.*

2*dly*, The Caſe of *Montanus*, and his Followers, pretending to this Gift of *Propheſie*, hath in it many Circumſtances, which plainly ſhew, this Gift did ſtill continue in ſome meaſure in the Church. For,

(*Firſt*,) *Euſebius informs us*, That when *Montanus*, *Alcibiades*, and *Theodotus* in *Phrygia*, pretended to the Gift of *Propheſie*, (b) *many believed they might be Prophets, becauſe many extraordinary Operations of the Divine Gifts, were ſtill performed in divers Churches.*

(2*dly*,) They confute the *Montaniſts* pretence to this Gift, by the Falſhoods which they utter'd; *Maximilla*, one of his Propheteſſes, having declared, That *after her, there ſhould be no Prophets, but the conſummation of all things*; and becauſe they left no *Prophets* to ſucceed them, *whereas*, ſay they, (c) *the Prophetick Gift is to continue in all Churches*; which ſhews, it did continue then; for otherwiſe, this Objection muſt have been as ſtrong againſt the Church of *Chriſt*, as againſt the Sect of the *Montaniſts*. And, *Laſtly*, They confute them from their way of *Propheſying*, they ſpeaking ſtill in Ecſtaſies and ſtrange Emotions of their Minds; *Whereas*, ſay they, (d) *the Prophets under the Old Teſtament, and ours under the New*, Agabus, Judas, Silas, Quadratus, *and many others, were never ſubject to ſuch Ecſtaſies*; whence they concluded, μὴ δεῖν Προφήτην ἐν ἐκστάσει λαλεῖν, *that Prophets muſt not ſpeak in Ecſtaſies.*

Laſtly, It farther is obſervable, that ſome *Hereticks* denied the Goſpel of St. *John*, becauſe he had ſo fully ſpoken of the Promiſe which our Lord had made to his Diſciples, That *he would ſend the Comforter to teach them all things, and ſhew them things to come.* They rejected alſo the Epiſtles of St. *Paul*, becauſe in his Epiſtle to the *Corinthians*, he had ſo fully ſpoken, de propheticis chariſmatibus, *of the Prophetical Gifts.* Now *theſe*, ſaith (y) *Irenæus*, *are unhappy Men who chuſe themſelves to be falſe Prophets*, i. e. *to ſpeak in God's Name*, when they confeſs they are not taught of God, *and who endeavour to repel the Grace of Prophecy from the Church*; which Words ſuppoſe it was extant in the Church of God.

§ XIII. There is one other Divine Gift which beareth ſome affinity to that of *Prophecy*, which therefore I ſhall briefly handle, *viz.* that of diſcerning Spirits. Now this imports not only the Skill of diſcerning betwixt true and falſe *Prophets*, which he that had ſeems by (z) St. *Clemens* to be ſtiled, ὁ σοφὸς ἐν διακρίσει τῶν λόγων, *a wiſe Man* in diſcerning words,

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(z) *P.* 308.

(a) *L.* 2. *p.* 62. *Vide l.* 7. *p.* 337.

(b) Πλεῖσαι γοῦν ἂν εἰ ἄλλαι παραδοξοποιΐαι τῆς θείας χαρίσματος, ἐτύγχανον τότε κατὰ διαφόρους ἐκκλησίας ἐπιτελούμεναι, πίστιν παρὰ πολλοῖς τὸ καινίσας τερατεύεσθαι παρεῖχον. H. Eccl. l. 5. c. 3.

(c) Δεῖν γὰρ εἶναι τὸ Προφητικὸν χάρισμα ἐν πάσῃ τῇ ἐκκλησίᾳ. Ibid. c. 17.

(d) Τοῦτον δὲ τὸν τρόπον, οὔτε τινὰ τῶν κατὰ τὴν παλαίαν, οὔτε τῶν κατὰ τὴν καινὴν, πνεύματοφορεθέντα Προφήτην ἐκστῆναι συνήσειν. Apud. Euſeb. l. 5. c. 17.

(y) *Simul Evangelium & Propheticum expellunt ſpiritum infelices vere qui pſeudoprophetæ quidem eſſe volunt, propheticæ autem gratiam repellunt ab Eccleſia. L.* 3. *c.* 11. *p.* 259.

(z) *Ep. ad Cor.* § 42.

or in distinguishing betwixt the lying Wonders, and *Magical* Operations of evil Spirits and the Powers of the *Holy Ghost*, which must be in some measure common to all *Christians*, they being all enjoyned *to try the Spirits whether they be of God*, 1 Thess. 5. 20. 1 John 4. 1. But chiefly it signifies the Power of discerning the inward Operations of the Soul, and of discovering the Secrets of Mens Hearts. Thus of the Prophets of the Church of *Corinth*; *every one*, saith St. *Paul*, *hath his Revelation:* And again, *if ye all prophesie, and there come into your assembly, one who is an unbeliever, or unlearned, he is convinced of all*, ἀνακρίνεται ὑπὸ πάντων, his Actions are discerned by all the *Prophets*, *and thus are the secrets of his heart laid open, and so falling down upon his face, he will worship God, and declare that God is in you of a truth*, 1 Cor. 14. 14. 26, 30. So *Peter* discerned the Heart of *Ananias* and *Saphira*, saying to *Ananias*, *Why hath Satan filled thy Heart to lye to the Holy Ghost?* And to *Saphira*, *Why have you agreed to tempt the Holy Ghost?* Acts 5. 3. 9. *i. e.* having joined your selves to the Assembly of *Christians*, where you have had so great Experience of the Assistance of the *Holy Spirit*, to declare the Secrets of Men, why, after such Experience, have you dared to lie in the Assemblies of those Men in which the *Holy Spirit* thus resides, and thereby shew you doubt his Power to reveal what you have fraudulently conceal'd? He also knew the Heart of *Simon Magus*, for to him he speaks thus, *Acts* 8. 22. 23. *I perceive thy heart is not right before God, but thou art in the gall of bitterness, and in the bond of iniquity.* 'Twas by this Gift that St. *Paul* at *Lystra* looking upon a blind Man, *saw that he had faith to be healed*, Act. 14. 9. (a) *Ignatius* also speaks of the Spirit in him that did τὰ κρύπτα ἐλέγχειν, *reprove things secret*, and (b) *Irenæus*, that the Brethren which had the *spiritual Gift*, did τὰ κρύφια τῶν ἀνθρώπων εἰς φανερὸν ἄγειν, *discover the hidden things of Men.*

It was discover'd in discerning Mens Fitness or Qualifications for any Office in the Church; and accordingly in setting them apart for that Office. Thus the *Holy Ghost*, in the *Prophets*, said, *Separate me Barnabas and Saul for the work to which I have called them.* Thus is the Holy Ghost said to have made the *Bishops* and *Presbyters* in *Asia* the Overseers of the Churches there, *Acts* 20. 28. Because, as (c) *Clemens Romanus* saith, the *Apostles constituted Bishops* and *Deacons*, δοκιμάζοντες τῷ πνεύματι, *approving of them by the Spirit.* And (d) *Clemens of Alexandria*, that St. *John ordained to be of the Clergy*, τὲς ἀπὸ τῦ πνεύματ☉ ἁγίᾳ σημαινομένυς, *them who were signified to him by the Spirit.* And (e) *Ignatius* saith of the *Bishops* of his time, that they were *constituted not by Men*, but, Ἰησῦ Χριςῦ γνώμῃ, *by the Council of Christ Jesus.*

§ XIV. I proceed, Lastly, To shew the reason we have to believe that these extraordinary Gifts were equally conferr'd upon the other *Churches*, as upon those which the *Apostles* mention in their Epistles. This we may gather,

1*st*. From these Expressions of St. *Paul* to the Church of *Corinth*, in which they were so plentifully exercised; for his Enquiry to them runs thus: *What is it wherein you were inferiour to other Churches?* 2 Cor. 12. 13. and his Assertion thus, *In every thing you are enriched by him in all utterance, and in all knowledge, so that ye came behind the other Churches in no gift*, 1 Cor. 1. 5, 7. which words plainly insinuate, that all other Churches were plentifully endowed with these Gifts.

2*dly*, This also may be gathered from the Reason of the thing: For the Operations of the *Holy Ghost* are said to be designed for these ends; 1. *The Confirmation of the Testimony, and the Faith of Christ*, 1 Cor. 1. 6. and their *establishment in Christ*, 2 Cor. 1. 21, 22. 2. *The edification of the Body of Christ*, 1 Cor. 12. 7. Eph. 4. 11, 12. 3. *To be a pledge and earnest of their adoption*, and their *future happiness*, Rom. 8. 23. 2 Cor. 1. 22. Gal. 4. 6. 7. Eph. 1. 13. 4. *To be their comfort under persecutions*, Rom. 5. 3, 5. 2 Cor. 1. 7. 1 Pet. 4. 14. Now these are ends as necessary for all, as for any *Christian Churches*, who must all equally need the Confirmation of their Faith, the Work of the Ministry, the Perfecting the Saints, and the Edification of the Body of Christ, the Support and Comfort of the Spirit under Persecutions, the Pledge and Earnest of their future Hopes.

3*dly*, This also may be gathered from that Account which the *Apostle* giveth of Spiritual Gifts, and Spiritual Persons in the Church. The Gifts given for the Edification of the Church in general are these, *the Word of Wisdom, and of Knowledge, the Gifts of Healing, the working of Miracles, Prophecy, discerning of Spirits, kinds of Tongues, and the Inter-*

(a) *Ep. ad. Philad.* § 7. (b) *Lil.* 5. *cap.* 6. (c) *Ep. ad. Co.* § 42.
(d) *Apud Euseb. Hist. Eccl. l.* 3. *c.* 23. (e) *Præm. Ep. ad Philad.* & § 1. 3. 6.

pretation

pretation of them, 1 Cor. 12. 8, 9, 10. The Perſons exerciſing them are mention'd thus; *God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly, Teachers, after that Miracles, then the Gifts of Healing*, &c. *v.* 28. And in the Epiſtle to the *Epheſians* thus, *He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying the Body of Chriſt*, Eph. 4. 11, 12. Which places evidently ſhew that theſe were Gifts deſigned for the benefit of all the Churches of Chriſt in general, and exerciſed by theſe Perſons as they went about to plant, or to confirm the Churches, the Power of Miracles, and the Gift of Healing, being alſo exerciſed by them in Confirmation of that Faith they preached according to our *Saviour*'s Promiſe. So that ſome Gifts ſeem for ſome time conſtantly exerciſed by the Members of each Church in their Aſſemblies, and others by thoſe Perſons who preached the Goſpel firſt among them, or travel'd to confirm the Churches, and ſo all had Experience, more, or leſs, of theſe Spiritual Operations done among them.

Laſtly, From the Conſideration of that Baptiſm which they all generally receiv'd; for as the Promiſe ran to the *Jews* in general, that *they ſhould be baptized with the Holy Ghoſt*, Matth. 3. 11. to every one that would believe, and be baptized, that *they ſhould receive the Holy Ghoſt*, Acts 2. 38. and that becauſe *the Promiſe was to them, and to their Children, καὶ πᾶσι τοῖς εἰς μακρὰν, and to all that were afar off, even as many as the Lord ſhould call*; ſo was this Promiſe ſignally fulfilled to the Believers of the *Jewiſh* Nation, who being enlightned, φωτισθέντες, that is, *baptized*, they alſo *taſted of the Spiritual Gift, and were made Partakers of the Holy Ghoſt, and of the Powers of the World to come*, Heb. 6. 4, 5. See the Note there: And *great Grace was upon them all*, Acts 4. 33. To the Believers in *Samaria*, for when the *Apoſtles*, *Peter* and *John*, *laid their hands upon them, they received the Holy Ghoſt*, Acts 8. 17. To the Converts of the *Gentiles*; *for by one Spirit they were all baptized into one Body*, 1 Cor. 12. 13. and *after they believed, they were all ſealed with the Spirit of Promiſe*, Eph. 1. 13. they being ſaved, *by the waſhing of Regeneration, and the renewing of the Holy Ghoſt, which was ſhed on them abundantly through Jeſus Chriſt*, Tit. 2. 5, 6. All *Chriſtians* therefore being made Members of Chriſt's Body by Baptiſm, all *Chriſtian Churches*, and Bodies muſt have theſe powerful Gifts conferr'd upon, and exerciſed by ſome of the Members of thoſe Churches, to the edification of the reſt.

Accordingly it is declar'd by *Juſtin M.* of them who were converted to the *Chriſtian* Faith, that *being* (a) *baptized in the Name of Chriſt they received, ſome the Spirit of Knowledge, ſome of Counſel, ſome of Fortitude, ſome of Healing, ſome of Fore-knowledge, ſome of Doctrine.*

§ XV. To conclude, the *Primitive Profeſſors*, and *Martyrs* for the *Chriſtian* Faith, afford us a full Teſtimony of the Continuance of theſe Gifts and Operations of the Holy Ghoſt in the next Ages of the Church. (b) *Clemens Romanus*, in his Epiſtle to the Church, of *Corinth*, ſaith, *There was* πλήρης πνεύματος ἁγίου ἔγχυσις ἐπὶ πάντας, *a full Effuſion of the Holy Spirit upon them all.* (c) *Ignatius* ſaith of the Church of *Smyrna*, that *ſhe was* ἐλεημένη ἐν παντὶ χαρίσματι, *favoured with all Gifts, and was deficient in none.* (d) *Juſtin* ſaith, That *even their Men and Women had the Gifts of the Holy Ghoſt.* *Euſebius*, having mention'd the firſt Order of the Succeſſors of the *Apoſtles*, he ſaith, that (e) *even then they performed many wondrous Works by the Holy Ghoſt.* 'Tis needleſs, ſaith (f) *Irenæus*, to inſiſt upon Particulars, *for the miraculous Gifts which the Church throughout the World enjoys, and the beneficial Miracles ſhe worketh for the good of Heathens, are innumerable.* This he ſaith after he had enumerated among the Gifts then given to Believers *the caſting out of Devils, Prophecy, the Knowledge of things future, the healing the ſick, and the raiſing the dead.* And when *Montanus* appeared, there was not only in the Church the Gift of Prophecy, but in divers Churches (g) *many other ſtrange Works performed by the Divine Gifts.*

(a) Οἱ καὶ λαμβάνοσι δόματα ἕκαστος, ὡς ἄξιοι εἰσὶ φωτιζόμενοι διὰ τοῦ ὀνόματος τοῦ χριστοῦ, ὁ μὲν γὰρ λαμβάνει σωφέσεως πνεῦμα, ὁ δὲ βουλῆς, ὁ δὲ ἰσχύος, ὁ δὲ ἰάσεως, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας. Dial. cum Tryph. p. 258.

(b) § 2. (c) *Proem. Ep. ad Smyrn.*

(d) Παρ' ἡμῖν ὅσον ἰδεῖν, καὶ θηλείας, καὶ ἄρσενας, χαρίσματα ἀπὸ τοῦ πνεύματος τοῦ θεοῦ ἔχοντας. Dial. cum Tryph. p. 315. D.

(e) Τοῦ θείου πνεύματος ἐτι τότε διὰ αὐτῶν πλεῖσαι παράδοξαι δυνάμεις ἐνήργουν. Hiſt. Eccl. l. 3. c. 37.

(f) Οὐκ ἔστιν ἀριθμὸν εἰπεῖν τῶν χαρισμάτων ἃν κατὰ παντὸς κόσμου ἡ ἐκκλησία παρὰ θεοῦ λαβοῦσα ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐκάστης ἡμέρας ἐπ' ὠφελησία τῶν ἐθνῶν ἐπιτελεῖ. Lib. 2. cap. 57.

(g) Πλεῖσαι μὲν καὶ ἄλλαι παράδοξοποιΐαι τοῦ θείου χαρίσματος ἔτι τότε καλὰ διαφόρους ἐκκλησίας ἐτετέλεσμένα, &c. Hiſt. Eccl. *l.* 5. c. 3.

Here

Here then we find, by all these early Testimonies, That in the two first Centuries many Gifts of the Holy Ghost were still continu'd in all Churches, that every one at their Baptism received some or other of them. These also are Relations not of things past, or of things done in a corner, but of things commonly performed in the face of the Assemblies, and so confirmed by the joint Testimonies of all *Christian Churches*; they were Miracles which their own Eyes had seen, *Tongues* and *Prophetick Gifts* which their own Ears had heard; Gifts which they used against the *Jews* and *Hereticks* for their Conviction; and beneficial Miracles so truly wrought upon the Heathen, that they were efficacious to engage them to espouse and persevere to the end, in the Profession of the *Christian* Faith. This therefore is, saith (h) *Origen*, οἰκεία ἀπόδειξις τῦ λόγυ, *the proper Demonstration of our Jesus*, no other Pretender to the Power of doing Signs or Wonders, having ever derived that Power from himself to others, or engaged that Believers should so generally receive it, none ever pretending to enable their Followers to speak with Tongues, discover the Secrets of Mens Hearts, or confer all, or any of these Gifts upon their *Proselytes*. It also must be owned as a most convincing Demonstration of the Truth, and the Divine Original of that Faith which ministred these Gifts so plentifully to its Professors.

§ XVI. And oh that all who by this Demonstration of the Spirit are convinced of the Truth of *Christian* Faith, would seriously consider how much it does concern them, in point of Interest and Wisdom, to yield an Obedience to all the Precepts of that Faith! For, if the *Gentiles* were *given up to vile Affections, and a reprobate Mind*, Rom. 1. 24. 26. only for Sins committed against the dim and the imperfect Light of Nature; if the Jews *received a just recompence* for every Transgression of the Law delivered by *Moses* to them; *how shall we escape if we neglect this great Salvation, which at the first was spoken by the Lord, and was confirmed by them that heard, God bearing witness to it by divers Signs and Wonders, and Distributions of the Holy Ghost?* Hebr. 2. 3, 4. And to this end consider,

1*st*, That by our Disobedience to the *Christian* Precepts we contradict the great Design of all these Demonstrations of the *Holy Spirit*, they being all intended, saith St. *Paul*, *to make the Gentiles obedient in word and deed*, Rom. 15. 18.

2*dly*, That all our Certainty of *Christian* Faith doth highly aggravate the Guilt of our Transgression of the *Christian* Precepts: For the stronger is the Motive to believe, the greater is the Guilt of Disobedience, because such Motives may be easily discerned, and so our Ignorance of them must be less excusable; and we cannot resist their Evidence, but we must offer Violence to the Convictions of our Consciences, and so we have no cloak for our Sin.

3*dly*, That though we own the *Christian* Faith, and our *Lord Jesus*; yet whilst we live in Disobedience to his Precepts, God looks upon us as mere *Infidels*, such as *in words profess to know him, but in works deny him, being disobedient*, Titus 1. 16. Our Faith at least must be irrational and absurd, for *why call ye me Lord, Lord*, saith *Christ*, *and do not the things that I say?* Luke 6. 46. And 'twill be as unprofitable, as it is irrational; for tho' *we know these things, we only can be happy if we do them*, John 13. 17.

To conclude all, Our Convictions of the Truth of *Christian* Faith, add Strength to those Engagements and Encouragements which that Religion offers towards a Virtuous and Holy Life; for if all that is delivered in these Sacred Records be the revealed Will of God, then all the Promises and comfortable Passages contained in them, will be assuredly made good to all obedient *Christians*, and the Assurance of such inestimable Blessings as the Gospel promiseth, must lay upon us strong Engagements *to be stedfast and unmoveable, always abounding in the work of the Lord, as knowing that our Labour shall not be in vain in the Lord.*

(h) *Contra. Celsum, lib.* 1. *p.* 5.

THE

THE

PREFACE

TO THE

Epiſtle to the *ROMANS.*

IT *is the general Note of the* Ancient Commentators, *that though this Epiſtle be in place the firſt of all St.* Paul's *Epiſtles, yet was it not firſt written by him,* * *but was the laſt of all he wrote from* Aſia, Macedonia, *and* Achaia, *before he went to* Rome: *The Epiſtles to the* Theſſalonians, *to the* Corinthians, *and the Epiſtle to the* Galatians, *being writ before it. They therefore think that it was placed firſt, either as being written* † to the Imperial City, *as ſome thought, or* for the Excellency of the Doctrine contained in it, *as others do conjecture. So ſaith* Theodoret *in his Preface.*

It was written from Corinth, *as the ſame* Ancients *note, for he calleth* Eraſtus *the* Chamberlain of the City *from whence he writ it,* Chap. 16. 23. *and he had his abode at* Corinth, 2 Tim. 2. 4. *He calleth* Gaius *his Hoſt,* i. e. *the Man with whom he lodged,* Chap. 16. 23. *now he was a* Corinthian, 1 *Cor.* 1. 14. *He commendeth to them* Phæbe, a Servant of the Church at Chencræa, *Chap.* 16. 1. *now* Chencræa *was a Port of* Corinth. *Moreover it was written thence, not when St.* Paul *travelled through* Greece, *Acts* 20. 2. *for that then he came to* Corinth, *is not ſaid; nay it is gainſaied by St.* Paul *himſelf, who in his Second Epiſtle to the* Corinthians, *writ the ſame Year with this, excuſes himſelf for not coming to them,* Chap. 1 *and declares, that* the third time he was ready to come to them, *Chap.* 13. 1. *Add to this that when he writ this Epiſtle to the* Romans, *he knew the Contributions of the Church of* Corinth *were actually made, and even depoſited in his hands, he being then going up with them to* Jeruſalem, *Rom.* 15. 25--28. *Whereas when he travelled* Greece, *and came to* Macedonia, *Acts* 20. 1, 3. *they either indeed were not ſo, or at the leaſt he knew not that they were ſo, and therefore ſent firſt* Titus, *and then his Second Epiſtle to them, that they might be ſo,* Chapters 8, 9.

It was written to the Romans *when he had not ſeen them,* Chap. 1. 11. *and before he was gone up to* Jeruſalem, *for he was but then going thither,* Rom. 15. 15. *and purpoſed from thence to go by* Rome *to* Spain, v. 28. *And ſo it muſt be written* A. D. 57. *for we find him at* Jeruſalem, *Acts* 21. 6. *and a Priſoner under* Felix *in the fourth Year of* Nero. *See Dr.* Pearſon, Annal. Paulin, *p.* 15, 16.

That the Church of Rome *conſiſted partly of the* Jews *then dwelling there, we learn both from the* 14*th Chapter, where the* Gentiles *are exhorted to bear with their weakneſs. And from the* 15*th Chapter, where he ſpeaks thus,* I have written unto you more boldly, ἀπὸ μέρους, as to the Gentile part. *See the Note there,* v. 15. 16. *And from the Salutations ſent to them at* Rome, *they being chiefly ſent to them of the* Jewiſh *Nation.*

The two Great Doctrines laid down in this Epiſtle, are (1.) *That of Juſtification by Faith alone, without the Works of the Law. Of which ſee the Preface to the Epiſtle to the* Galatians. *And* (2.) *The Myſtery of the Calling of the* Gentiles, *the Rejection at preſent of the* Jews, *and the recalling of them when the fulneſs of the* Gentiles *was to come in.*

Laſtly, It is obſervable, that among all his Salutations to thoſe of Rome, *he hath not one directed to St.* Peter, *nor doth he give us any hint that St.* Peter *then had ever been at* Rome, *or planted any Church there, which, as it makes it highly probable he had not then been there at all, ſo doth it make it certain that St.* Paul *knew not of his being there when this Epiſtle was endited.*

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* Πασῶν ἐγάτη τῶν ἐκ τῆς Ἀσίας καὶ Μακεδονίας καὶ Ἀχαΐας ἐκπεμφθεισῶν. Chryſt. Theodoret.

† Ὡς παύλου δαπὰν ἔχουσαν διδασκαλίαν καὶ τὴν τῶν δογμάτων ἀκείβειαν διὰ πλειόνων διδάσκουσαν, τινὲς φάσιν ὅτι τὴν πόλιν τιμῶντες ὡς τῆς οἰκουμένης πρωκαθημένην καὶ τῆς βασιλείας τὰ σκῆπτρα καθέχουσαν πρώτην, ἔταξαν τὴν πρὸς τέτους γραφεῖσαν ἐπιστολήν. Theodoret.

A PARAPARASE WITH ANNOTATIONS ON THE Epiſtle to the *ROMANS.*

CHAP. I.

a Verſe 1. PAul, a Servant of Jeſus Chriſt, called to be an Apoſtle, a ſeparated to the Goſpel of God.

2. Which [*Goſpel*] he had promiſed afore by his Prophets in the holy Scriptures [*ſpeaking in them,*]

3. Concerning his Son Jeſus Chriſt our Lord, who was made of the Seed of *David* according to the fleſh, [*Acts* 2. 30. 2 *Tim.* 2. 8. *and*]

b 4. b Declared to be the Son of God [*inveſted*] with Power, according to the Spirit of Holineſs [*reſiding in him without meaſure,* John 3. 34. *and*] by the Reſurrection from the Dead.

5. By whom [*thus raiſed and inveſted with all power, and acting now not as a Prophet, but as Lord of all, by the whole fulneſs of the* c *Godhead*] we have received c Grace, and Apoſtleſhip [i. e. *the Office of an Apoſtle, and the Grace belonging to it*] for obedience to the Faith among [Gr. *in*] all Nations.

6. Among whom are ye alſo the called of Jeſus Chriſt.

7. [*I Paul write*] to all that be in Rome beloved of God, called to be Saints, [Gr. *Saints called. See Note on* 1 Cor. 1. 1. *wiſhing*] Grace [*may*] be [*given*] to you from God our Father, and [*from*] the Lord Jeſus Chriſt.

8. [*And*] firſt, I thank my God through Jeſus Chriſt [*the Fountain of all our Bleſſings,* Eph. 1. 3. for [*the Converſion wrought in*] you all [*ſo viſibly*] that your Faith is ſpoken of throughout the World.

9. [*This happy ſucceſs of the Goſpel being very grateful to me,*] for God is my witneſs, whom I ſerve with my ſpirit in the Goſpel of his Son, that without ceaſing [Gr. *how unceſſantly*] I make mention of you.

10. Making requeſt [Gr. *requeſting*] always in my prayers to come to you, if by any means, now at length, I might have a proſperous journey by the will of God;

11. For I long to ſee you, d that I may d impart to you ſome ſpiritual gift, to the end that you may be eſtabliſhed.

12. That is, that I may be e comforted e together with you, by the mutual Faith, both of you [*through faith receiving*] and me [*by faith imparting theſe gifts.*]

13. Now I would not have you ignorant, Brethren, that oftentimes I purpos'd to come to you, that I might have ſome fruit among you alſo, even as among other Gentiles, [*though through many hindrances I have not been able to accompliſh my purpoſe,* Ch. 15, 22.]

14. For [*as*] I am a debtor both to the Greeks, and the Barbarians; both to the wiſe, and to the unwiſe, [*as having by God the diſpenſation of the Goſpel committed to me for their ſakes,* 1 Cor. 9. 6.

15. So, as much as is in me, I am ready f to preach the Goſpel to you that are at f Rome alſo.

16. For I am not aſhamed of the Goſpel of Chriſt, for it is [*attended with*] the power of God to ſalvation, to every one that believeth, to the Jew firſt, [*to whom it was by God's appointment to be firſt preached,* Acts 3. 26. *and* 13. 46.] and alſo to the Gentile.

17. For therein is g the Righteouſneſs of g God revealed h from faith to faith, [Gr. *the* h *Righteouſneſs of God by faith is revealed to*

beget

i *begat in men faith*] as it is written,[i] but the juſt ſhall live by faith.

18. [*And this way of Juſtification, or obtaining Remiſſion of Sins, is neceſſary to exempt all men, whether Jew, or Gentile, from the wrath of God*;] for [*to begin firſt with the Gentiles*;] k the wrath of God is revealed from heaven l againſt all ungodlineſs, and unrighteouſneſs of [*thoſe*] men who hold the truth, [*they know by the light of Nature*,] in unrighteouſneſs.

19. Becauſe that which may be known of God [*by the light of Nature*] is manifeſt in, [or, *to*] them, for God hath ſhewed it to them.

m 20. For the inviſible things of him m from the Creation of the World are clearly ſeen, [or, *are clearly ſeen* (*even*) *from the creation of the World*] being underſtood by the things that are made, [i. e. *by his works*,] even his eternal Power and Godhead; ſo that they are without excuſe; [viz. *who do not worſhip him alone as God, who is the Creator of all things, but rather give the worſhip due unto him, to the works of his hands.*]

21. Becauſe when they knew God, they glorified him not as God, [*by giving him the honour due to the Deity*,] neither were thankful [*to him, who giveth to all men, life, breath, and all things*, Acts 17. 28. *and* 14. 17.] but became vain in their Imaginations [*of him*,] and their fooliſh heart was dearkned.

22. Profeſſing themſelves to be wiſe, [*and uſurping that name*, v. 14. 1 Cor. 1. 20, 21.] they became, [*in their actions*,] fools.

n 23. And changed n the glory of the incorruptible God into an Image made like to corruptible men, and to birds, and four-footed beaſts, and creeping things.

24. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their bodies among themſelves, [*as did the Sodamites and Canaanites of old*, ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, Jude 7.]

25. [*As being alſo men*] who changed the truth of God into a lie, [*worſhiping as God's them who by nature were no Gods*, Gal. 4. 8. *or only Demons*, 1 Cor. 10. 20.] and [*they*] ſerved the o Creature more than the Creator, who is bleſſed for ever. Amen. o

26. For this cauſe God gave them [*farther*] up to vile affections, for even their women did change the natural uſe [*of their bodies*,] into that which is againſt nature. [*See Lucian.* διάλ, ἑταιρ Κλωνάριον καὶ Λέαινια.]

27. And alſo the men, leaving the natural uſe of the women, burned in their luſts one towards another, men with men working that which was unſeemly, [*Gr. filthineſs*,] and receiving in themſelves that recompence of their error which was meet; (i. e. *being given up thus to diſhonour their own Bodies*,) (*See* Lucian's ἔρωτες) *for the diſhonour they did to God by their Idolatry.*]

28. And as they liked not to retain God in their knowledge, [*ſo*] p God gave them up q to a reprobate mind, to do thoſe things which were not convenient: [*They*] p q

23. Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs, full of envy, murther, debate, deceit, malignity, whiſperers,

30. Backbiters, haters of God, deſpiteful, proud, boaſters, inventers of evil things, diſobedient to parents;

31. Without underſtanding, covenant breakers, without natural affection, implacable, unmerciful;

32. Who knowing the judgment of God, [*viz.*] that they who do ſuch things are r worthy of death, not only do the ſame, but s have pleaſure in them that do them. r s

Annotations on Chap. I.

a Verſe 1. Ἀφωρισμένος, *ſeparated.*] He in this word ſeems to allude to his former Separation when he lived a *Phariſee*, i. e. one ſeparated from all Ceremonial Defilement, and from the People of the Earth, *i. e.* the Common People, who obſerved not the exact Rules of Legal Purity; ſaying, That he was ſeparated now, not to a nicer obſervation of the Jewiſh Rites and Cuſtoms, but to the Preaching of the Goſpel of God; and the affinity betwixt this, and the *Epiſtle* to the *Galatians*, both as to Matter and Style, inclines me not to interpret the *Apoſtle* of the Separation mention'd *Acts* 13. 2. where the *Holy Ghoſt* ſaith, *Separate me Barnabas and Saul for the work of the Miniſtry, to which I have appointed them*; but of God's *ſeparating him from his mother's womb*, and calling him to that work, *Gal.* 1. 15.

V. 4. Ὁρισθέντος, *declared to be the Son of God.*] Chriſt, while he was on Earth, declared that he was the Son of God, whom the *Father* had ſanctified, and ſet apart to his *Prophetick* Office: Accordingly *the Spirit of God deſcended* on him at his *Baptiſm*, and *a voice from heaven ſaid, This is my beloved Son in whom I am well pleaſed*; this he proved from the powerful Works wrought by him, that he was *the Son of God*, ſanctified and conſecrated to his Office by the Spirit of God abiding in him, and ſo was *in the Father*, and *the Father in him*, declaring that he did his Miracles by the Power of the Holy Ghoſt, and by *the Spirit of God*, did *caſt out Devils*, Matth. 12. 28. And thus St. *Peter* repreſents this *Prophet* to *Cornelius*, ſaying, *God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power, who* [therefore] *went about doing good, and healing all* b

that were oppreſſed of the Devil, for God was with him, Acts 10. 38. And thus it ſeemeth neceſſary he ſhould act in his *Prophetical* Office, a *Prophet* being a Perſon ſent from God, and ſpeaking in his Name, and acted by his Spirit in the delivery and confirmation of his Meſſage; That our Great *Prophet Jeſus* was, as in a more ſublime, ſo in this ſenſe, *the Son of God*, endowed with power of working Miracles by the *Holy Ghoſt* for confirmation of his Doctrine, God hath demonſtrated, ſaith the *Apoſtle*, here, by *raiſing him from the dead.*

c Ver. 5. Χάριν καὶ Ἀποστολὴν, *Grace and Apoſtleſhip.*] That is, ſaith *Oecumenius*, χάριν εἰς Ἀποστολὴν, *Grace for the Office of Apoſtles*; the favour to be *Apoſtles*, ſay ſome, becauſe the *Apoſtle* call this Office *Grace*, Rom. 15. 15. Gal. 2. 9. Eph. 3. 2---7. but where he doth ſo, there is always ſomething added of the Gifts and Powers by which they were enabled to exerciſe it: *v. g. To me is this grace given, that I may be the Miniſter of Chriſt to the Gentiles*, Rom. 15. 15, 16. *In the power of Signs, and Miracles, and Gifts of the Holy Ghoſt*, v. 19. *James, Cephas, and John knew the grace given to me*, Gal. 2. 9. becauſe *God had wrought mightily with me towards the Gentiles*, V. 8. And *Eph.* 3. 2. there is mention of *the Grace of God* given to St. *Paul*; but then 'tis added, that he is made a Miniſter, *according to the gift of the Grace of God, given to him by the effectual working of his power*, V. 7. I therefore think fit to join both together, and give the ſenſe of the words thus: *By whom we have received the Office of Apoſtles, and Grace through his Name to call all Nations to the obedience of Faith in him*; or to yield Obedience to the Faith preached in his name.

d V. 11. Ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν, *that I might impart to you ſome ſpiritual Gift.*] This is by moſt interpreted of the Spirit of Wiſdom and Knowledge, by which St. *Paul* would inſtruct them: I rather chuſe to refer it to ſome *Spiritual Gift* he at his coming would beſtow upon them, by the Impoſition of his Hands upon ſome of them, as the *Apoſtles* uſed to do, *Acts* 8. 17. and 19. 6. 2 Tim. 1. 6. For (*firſt*) that is moſt agreeable to the phraſe μεταδῦναι χάρισμα πνευματικὸν, to *give* the Spirit, or a *Spiritual Gift*. And (*ſecondly*) to his words in the cloſe of this *Epiſtle*, that he *ſhall come to them in the fulneſs* τῆς εὐλογίας *of the bleſſing of the Goſpel of Chriſt*, that Phraſe being applied to the giving of the Spirit, and his Gifts, *Gal.* 3. 14. *Eph.* 1. 3. And (*thirdly*) to the end here aſſigned of the imparting this Gift, *viz.* the Eſtabliſhment of the *Romans* in the Faith: For the vouchſafement of the Spirit, and his Gifts unto the *Churches*, is ſtill called βεβαίωσις *the Confirmation* of them in the Faith, 1 *Cor.* 1. 5, 6. 2 *Cor.* 1. 21, 22. and 5. 5. *Gal.* 5. 5. 1 *Theſſ.* 1. 5.

Ver. 12. Συμπαρακληθῆναι, *to be comforted together with you.*] It being both a comfort and eſtabliſhment of Faith in them, to receive theſe Gifts of the Spirit, and in him, to be able to impart them to them, and to find God ſo effectually working by him. e

V. 15. Ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι, *to preach the Goſpel to you at Rome.*] St. *Paul* here ſeems plainly to challenge *Rome* as part of his Province, as being *the Apoſtle of the Gentiles.* So again, Chap. 11. 13. *I ſpeak to you, Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnifie my Office.* And Chap. 15. 15. *I have written the more boldly to you in part*, i. e. as to the *Gentile* part among you, *as putting you in remembrance of the grace given to me of God*, v. 16. *that I ſhould be the Miniſter of Jeſus Chriſt to the Gentiles*; and ſo on to *v.* 30. And here, *I purpoſed to come to you Gentiles, for I am a debtor*, &c. When therefore the *Ancients* tell us, that St. *Peter* was *Biſhop* of *Rome*, as well as St. *Paul*, this can be only true of *Peter* as to the *Jewiſh* Converts there, whilſt St. *Paul* was the *Apoſtle* and *Biſhop* of the *Gentiles* at *Rome*, according to the Agreement made between them, that *Paul and Barnabas ſhould go unto the Gentiles*, St. *Peter* and *John to the Circumciſion*, Gal. 2. 9. And ſo the *Biſhop* of *Rome*, if he will be St. *Peter*'s Succeſſor, muſt only preach to the *Jews*, or be the *Biſhop* of the Circumciſion. Moreover, it ſeems highly probable that St. *Peter* was not yet come to *Rome*, much leſs had ſettled his *See* there; for if ſo, why ſhould St. *Paul* be ſo deſirous, ſo often purpoſing to come to them, *that he might impart ſome ſpiritual Gift to them, to the end they might be eſtabliſhed*, unleſs St. *Peter* were either unſufficient for, or very negligent in that work? See the Preface to this *Epiſtle.* f

Ver. 17. Δικαιοσύνη Θεοῦ, *the Righteouſneſs of God.*] This Phraſe in St. *Paul*'s ſtile, doth always ſignifie *the Righteouſneſs of Faith in Chriſt Jeſus* dying, or ſhedding his Blood for us. So Chap. 3. 20, 21. *The Righteouſneſs of God without the Law is manifeſt, to wit, the Righteouſneſs of God through Faith in Jeſus Chriſt.* The ſame *Apoſtle* having declared, that the *Gentiles, who followed not after Righteouſneſs, had obtained unto Righteouſneſs, even the Righteouſneſs of Faith*; but *Iſrael* not believing *had not attained to the Law of Righteouſneſs*, Rom. 9. 30, 31. He proves the ſecond aſſertion thus: *For they being ignorant of the Righteouſneſs of God, and ſeeking to eſtabliſh their own Righteouſneſs (which is of the Law) have not ſubmitted* τῇ δικαιοσύνῃ τοῦ Θεοῦ *to the Righteouſneſs of God*; i. e. to the Righteouſneſs of Faith in Chriſt, to which the *Gentiles* had ſubmitted, Chap. 10. 3. *For Chriſt is the end of the Law for Righteouſneſs*; i. e. for Juſti- g

fication

fication through Faith in Chriſt, *v.* 10. See the Note on 2 *Cor.* 5. 21. *The Righteouſneſs of God* is therefore manifeſtly taken for Goſpel Righteouſneſs, as Mr. *Cl.* notes on *Rom.* 3. *p.* 263. But when he adds, *that is, for ſanctity of life conſequent upon Repentance*, he is miſerably out; for this Righteouſneſs conſiſts not in our Sanctification, but in our Juſtification, or Abſolution from our Sins paſt, through Faith in the Blood of Chriſt, ſhed for the Remiſſion of Sins.

h Ib. Ἐκ πίστεως εἰς πίστιν, *from* i.e. *by faith to faith.*] Ἐκ being here put for διὰ, as in this very Verſe, *the juſt ſhall live* ἐκ πίστεως *by his faith.* So Chap. 3. 20. *It is one God who will juſtifie the Circumciſion* ἐκ πίστεως *through faith, and the uncircumciſion* διὰ πίστεως *by* the ſame *faith.* So ἡ ἐκ πίστως δικαιωσύνη is *the Righteouſneſs that is by faith*, Chap. 9. 30. & 10. 6. δικαιωσύνη ἡ τῇ πίστει, and διὰ πίστεως τε Χριστε, *the Righteouſneſs by faith in Chriſt.* Vain therefore is the Deſcant of Mr. *LeClerk* upon theſe words, *That from the Faith whereby the Jews believed the Prophets, and the Gentiles their Anceſtors, they might proceed to another faith:* For if he means they ſhould proceed from the one Faith to the other, this is true of the *Jews* who were to add to their Faith in God, and in his *Prophets*, Faith in our Lord *Jeſus Chriſt*, John 14. 4. But it is falſe as to the *Gentiles*, who were to renounce, and turn from the Faith of their *Anceſtors*, that they might believe in Chriſt. If he means by *proceeding from Faith to Faith*, renouncing the one to embrace the other, this is true of the *Gentiles*, but falſe when applied to the *Jews*, who were not to renounce their Faith in the *Prophets*, but by virtue of it to embrace this Righteouſneſs of God, *teſtified by the Law and the Prophets.* The ſenſe of theſe words ſeems plainly to be this; *The Righteouſneſs of God, which is by Faith, is revealed in the Goſpel to beget faith in men.*

i Ibid. Ὁ δίκαιος ἐκ πίστεως ζήσεται, *the juſt ſhall live by his faith.*] In God's Promiſes; whence it appears that Faith doth not include Obedience, but only a firm belief of God's Promiſes obliging to Obedience. Hence the *Apoſtle* argues from this very place, *Gal.* 3. 10, 11. that *the Law is not of faith*, becauſe it ſaith, *That man that doth theſe things ſhall live in them*, making Obedience the Condition of Juſtification by the Law.

k Ver. 18. Ὀργὴ Θεε, *the wrath of God.*] This was before more expreſly revealed againſt the unrighteouſneſs of the *Jews*, God in the mean time ſo far *winking* at the unrighteouſneſs of the *Gentiles*, as to make no expreſs denunciation of his Wrath againſt them; but now *he calls all men every where to repent* of their unrighteouſneſs, *becauſe he hath appointed a day in which he will judge the world in righteouſneſs*, Acts 17. 30, 31.

l Ibid. Ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων, *againſt all ungodlineſs and unrighteouſneſs of men.*] The ungodlineſs of men ſignifies their impiety of robbing God of his honour, and giving it to graven Images, or to them which *by nature were no Gods*, and ſo being ungrateful to him, who was the Author of all their Bleſſings, *v.* 21. to 26. Their unrighteouſneſs is their injuſtice to one another, from *v.* 26. to the 30*th.* And they are ſaid *to retain the truth in unrighteouſneſs*, by acting contrary to the Notions of it, they had, or might have learned from the Law of Nature, and by ſuppreſſing or corrupting the Dictates of their Natural Conſcience. So of the Builders of the Tower of *Babel*, (a) *Philo* ſaith, That *it ſufficed them not*, τὰ πρὸς τὰς ὁμοφύλους συγχεῖν δίκαια, *to confound the Laws of Juſtice among men, but alſo they invaded Heaven*, ἀδικίαν μὲν σπείροντες, ἀσέβειαν δὲ θερίσοντες, *ſowing unrighteouſneſs, and reaping ungodlineſs.*

m Ver. 20. Ἀπὸ κτίσεως κόσμε, *from the Creation of the World.*] This Phraſe ſeems not to ſignifie the means by which they came to the Knowledge of God, for that is afterwards expreſſed in theſe words, ποιήμασι νοούμενα, *being made known by his works*; but rather to import, that from the beginning of the World the *Heathens* had this means of knowing the true God from the Works of the Creation; ſo ἀπ' ἀρχῆς κόσμε is *from the beginning of the world*, Matth. 24. 21. ἀπὸ καταβολῆς κόσμε, *from the foundation of the world*, Matth. 13. 35. Luke 11. 50. Heb. 4. 3. and 9. 26. Strange is the Conceit of a Learned Perſon, who interpretes theſe, and all the following words of this Chapter of the *Gnoſticks*; for whoever heard that the *Gnoſticks changed the glory of the incorruptible God into an Image made like to birds, and fourfooted beaſts, and creeping things?* Who of the *Ancients* ever ſaid, *Their women changed the natural uſe of the body for that which is againſt Nature?* or, How is it poſſible that the *Apoſtle* ſhould here accuſe them of all this *Idolatry* and *Image*-worſhip, and yet in the next Chapter ſay of the ſame *Gnoſticks*, according to the Interpretation of the ſame Perſon, *Thou that abhorreſt Idols, doſt thou commit Sacriledge?* v. 22. Doubtleſs the Apoſtle ſpeaks here of that Knowledge of God which by the Light of Nature was in the heart of the *Gentiles*, and ſo was manifeſt in, and to them, even from the time of the Creation of the world, by his works, becauſe *the Heavens declare the glory of God, and the Firmament ſheweth*

(a) *De Confuſ. Ling.* p. 267. F.

his

his handy work, Pſal. 19. 1. and therefore doth not here ſay, that his Mercy, and Grace, and Love to Mankind, but that his *Eternal power and Godhead* was ſhewed by theſe Works, which yet in reaſon he ſhould have mentioned here, as he doth elſewhere, had he ſpoken of the Diſcoveries God made of himſelf by the Goſpel Revelation.

n Ver. 23. Τῶ δόξαν τῦ ἀφθάρτε Θεῦ, *the glory of the incorruptible God.*] The Deſcription of God in the New Teſtament is this, That *he dwelleth in Light inacceſſible*, 1 Tim. 1. 16. That he *is Light*, 1 John 1. 5, 6. And thus he always exhibited himſelf to Men in a mighty Splendor of Flame and Light, as a viſible Token of his Special and *Majeſtick* Preſence. Thus he appeared to the *Antediluvians*, to *Adam*, ſaith the Learned Biſhop of *Ely* on *Gen.* 2. 15. and 3. 8. and to *Cain* and *Abel*, when they brought their Offerings to the Lord, *i. e.* to the place where his *Schechinah* or Glorious Preſence uſed to appear; for God *had reſpect to Abel and his Offering*, i. e. ſaith *Theodotion*'s Tranſlation, ἐνεπύρισεν, *he ſet it on fire by a ſtream of light*, or flame from the *Schechinah*, which then uſually appeared at the place of Worſhip: Why elſe doth *Cain* complain thus, *From thy face ſhall I be hid?* Or why is he ſaid *to go out from the Preſence of the Lord?* Gen. 4. 4, 14. So after the Flood, we may preſume he appeared to *Noah* offering Burnt-offerings to him; for God accepting his Oblation, as he did that of *Abel*'s, 'tis reaſonable to conceive that he gave the like token of that Acceptance. So he appeared to *Abraham*, when he ſaid unto him, *Get thee out of thine own Country*, in a lamp of fire conſuming his Sacrifices, *Gen.* 15. 17. Whence St. *Stephen* ſaith, ὁ Θεὸς δόξης, *the God of Glory appeared to our Father Abraham*, Acts 7. 2. In this viſible Majeſty God appeared to him again, Chap. 17. 1. For in the Concluſion of that Chapter it is ſaid, *God went up from Abraham*, i. e. *the glory of the Lord aſcended*, ſaith the *Chaldee Paraphraſe*, and *B. Uziel*. So he appeared to *Moſes* in the Buſh, *Exod.* 3. 2. ſo to the People on *Mount Sinai*, Exod. 24. 16, 17. where τὸ εἶδος τῆς δόξης τῦ Κυρίε ὡσεὶ πῦρ, *the ſight of the Glory of the Lord was like fire.* This viſible Appearance of God in Light is above thirty times in the *Old Teſtament* ſtiled *the Glory of the Lord*; See Note on *Phil.* 2. 8. and on *Heb.* 1. 3. And this *Schechinah* was not only given to the *Jews* after the Law, but to the *Gentiles* before the Law, as a Preſervative from Idolatry, or to inſtruct them to make no other Reſemblance of him, or Symbol of his Preſence, beſides that which he from the beginning had choſen to appear in; but this, ſaith the *Apoſtle*, *they changed into the ſimilitude of Men and Birds*, &c. And of the *Jews* making the *golden Calf*, God ſays, *they changed* δόξαν αὐτῶν *their glory into the ſimilitude of a Calf*, Pſal. 106. 20. and of the ſame *Jews* departing from God to Idols, it is ſaid, *My people* ἠλλάξαλο τ δόξαν ἀτῦ *hath changed its glory for that which cannot profit them*, Jer. 2. 11.

Ver. 25. Ἐλάτρευσαν τῇ κλίσι, *they ſerved the* o *Creature.*] In the 23d Verſe they are charged only with falſe Repreſentations of God, in this alſo with a falſe Object of their Worſhip, by giving the Divine Honour to a Creature.

Ver. 28. Εἰς ἀδόκιμον νῦν, *to a reprobate* p *mind.*] To a mind that could not be approved of by God or Men, to do τὰ μὴ καθήκονλα things not agreeable to Nature, or to Reaſon.

Ibid. Παρέδωκεν ἀυτῦς ὁ Θεὸς, *God gave them* q *up to a reprobate mind.*] V. 24. *God gave them up in the luſtings of their hearts to uncleanneſs.* V. 26. *God gave them up to diſhonourable affections.*] Here the *Fathers* carefully inform us, that theſe Phraſes cannot be ſo underſtood, as to lay upon them, of whom St. *Paul* ſpeaks, a neceſſity of being thus unclean and unnatural in their Affections, or thus perverſe in their Minds. *For then* (b), ſay they, *this would not be their fault, nor would it be blame-worthy in them to do all theſe things.*

2ly, They poſitively tell us that the *Apoſtle* here puts the Phraſe, (c) *He gave them up*, for, *he permitted them to be given up.*

3dly, That this was done, (1.) (d) *by leaving them naked and deſtitute of his former Providence and Care of them*; not giving them any warning of his Diſpleaſure againſt them for theſe things by his *Prophets*, as he did to the *old World*, and *Nineveh*, or by his Judgments, in order to their Reformation. (2dly,) By giving them up to (e) *Satan*, that unclean Spirit, who will not fail, when he hath permiſſion, to provoke them to ſuch uncleanneſs, and who is that

(b) *Non enim vires agitur, neque neceſſitate in alteram Partem anima declinatur, alioquin nec culpa ejus, nec virtus poſſet aſcribi, nec boni electio, præmium, nec declinatio mali, ſupplicium mereretur, ſed ſervatur ei in omnibus libertas arbitrii, ut in quod eunque voluerit, ipſa declinet.* Orgen. in Locum.

(c) Παρέδωκεν ἀντὶ τῦ σωεχώρησε, Theodoret. Ἀντὶ τῦ ἐάσεν, Chryſoſtom, Theophylact.

(d) Τῆς οἰκείας προμηθείας ἐγύμνωσε, Theod. Οὐκ αὐτὸς παρέδωκε ἄπαγε! ἀλλ' αὐτὸς μᾶλλον ἀυτῶν ἠμέλησεν ὡς ἀναξίων ὄντων καθ' εμονίας, Photius. Τῶ τῦ Θεῦ καλάλειψιν, παράδοσιν ὀνομάζει, Theoph.

(e) Λοιπὸν ᾗ λάβων αὐτὸς ὁ Σατανᾶς παρέδωκεν εἰς ἃ παρέδωκεν, Phot. Τῇ γὰρ ἀναχωρήσει τῦ Θεῦ εἰσάγεται νῦς ἀδόκιμος παρὰ τῶν δαιμόνων, τῦτο ᾗ παράδοσιν ἔθος καλεῖν τὴ γραφήν. Oecum.

God

God of the World who blinds mens eyes, that they ſhould not ſee the Truth, 2 Cor. 4. 4. So the Lord moved *David* to ſay, *Go, number Iſrael and Judah*, 2 Sam. 24, 1. i. e. *Satan* provoked him to do it, 1 *Chron.* 21. 1. And thus, ſay they, *a Phyſician gives up his Patient to do what he will, when he finds he will not follow his Preſcriptions.* Laſtly, They obſerve, that they were thus deſerted, and given up by God, as the juſt puniſhment of their Iniquities committed againſt the Law of Nature, which they had received, becauſe they held *the truth* revealed *in unrighteouſneſs*, v. 18. becauſe *when they knew God, they did not glorifie him as God, nor were they thankful*, v. 21. and becauſe, *knowing that they who did theſe things were worthy of death, they not only did the ſame, but had pleaſure in them that did them*; and ſo indeed (*f*) they were delivered up to do theſe things by their own wickedneſs. *Thus on the contrary we ſay, Such a Man's Money deſtroyed him, when it was not the Money, but his intemperate and evil uſe of it that did ſo. And ſuch a Man's Flatterers corrupted him, when it was his hearkning to them, and being perſwaded by them which did it; whereas he had it in his power not to hearken to them.* And in this permiſſive ſenſe the word παρέδωκεν, *he gave them up*, is uſed almoſt an hundred times in the *Old Teſtament*; when God is ſaid *to give Men up into the hands of their Enemies, to give them up to the Sword*, Thus the three Children παρέδωκαν, *gave up their Bodies to be burned*, Dan. 3. 20. Thus *David* prays he may *not be given up into the hand of his Oppreſſors*, i. e. that God would not leave him to their power, *Pſ.* 119.121. And the Son of *Syrach*, That God would *not give him up to a proud look*, Ecclus. 23. 4. And ſo God gave his People up *to their own hearts luſts*, i. e. *he let them follow their own Inventions*, Pſal. 81. 12. And this is further evident from *v.* 32. where they are ſaid to have done all theſe things againſt their knowledge of the Judgment of God upon ſuch evil Doers.

He that would ſee a larger Comment upon *v.* 29. 30, 31. let him conſult the Learned *Grotius*; I only ſhall obſerve from the *Greek* Commentators, 1. That from theſe words, *being filled with all unrighteouſneſs*, it ſeemeth reaſonable to interpret almoſt all that follows as ſome Species of Unrighteouſneſs or Injuſtice. 2. That πονηρία ſignifies that wickedneſs which cauſes Men to do Miſchief againſt their Neighbour by Treachery; κακία, to do it out of Malice; κακοήθεια, to accuſtom themſelves to do ſo. 3. That ψιθυριςαὶ are they that whiſper things to the damage of others when they are preſent; καταλάλοι, they that openly defame them being abſent. 4. Ὑπερηφανία, is that Pride which puffs us up on the account of the things we do enjoy; ἀλαζονεία, that boaſting we make of things which we have not.

Ver. 32. Ἄξιοι θανάτου, *worthy of death.*] That Murther, Adultery, and unnatural Luſts deſerved death, they knew not only by the Light of Nature and of Conſcience, but by their own Laws condemning them who did them, to death. That all theſe Sins being Species of Injuſtice, condemned by the Law of Nature, rendered them obnoxious to the Diſpleaſure of that God who is the Governour of the World, and the Avenger of all Unrighteouſneſs; and ſo obnoxious to Death for violating the Laws he had given them to govern themſelves by, they might know by the Light of Nature. r

Ibid. Συνευδοκοῦσι τοῖς πράσσουσι, *have pleaſure in them that do them.*] This, ſay the *Greek* Commentators, is much worſe than the bare doing of them; for a Man may do them through the power of Temptation, and by conſideration may after become ſenſible of his folly, and repent of it; but when he is arrived at that height of wickedneſs, that he not only approves, but delights in ſeeing the like things done by others, he demonſtrates ſuch a ſtrong affection to them as is incurable. s

(*f*) Τὸ δὴ παρέδωκεν αὐτὸς ὁ Θεὸς, τοῦτέστιν ἡ εἰς θεὸν πλημμέλεια καὶ παρανία, ἡ οἰκεία αὐτῶν πρᾶξις, ἡ ἐκείσε πώρωσις αὐτὴ παρέδωκεν αὐτὸς εἰς τὰ τῆς ἀτιμίας πάθη, καὶ ὅτι τε ἐναντία δεῖ ἐνθάμβως λέγειν ὅτι ἀπώλεσεν αὐτὸν τὸ ἀργύριον, καίτοι γε τὸ ἀργύριον ἀπόλλυσιν, ἀλλ' ἡ ἄσωτος αὐτὸν καὶ ὅτι κακῶν χρῆσις, καὶ διέφθειρεν αὐτὸν τῶν κολάκων τὸ πλῆθος, καίτοι γε ἐκ ἐκεῖνοι διεφθείρουσιν, ἀλλὰ τὸ προσέχειν, καὶ πείθεσθαι τούτοις, ὃ πρόκειται ἐν τῇ γνώμῃ τῇ ἐμῇ τὸ πείθεσθαι ἢ μὴ. Photius.

CHAPTER

CHAPTER II.

Verſe 1. THerefore,[*ſince God hath ſhewed his diſpleaſure thus againſt the Gentiles for ſinning againſt the Law of Nature,*]thou art inexcuſable,[a] O [*Jewiſh*]man, whoever thou art that judgeſt [*ſo ſeverely of them,*] for wherein thou judgeſt another, [b] thou condemneſt thy ſelf, for [b] thou that judgeſt doeſt the ſame things, [*offending as much againſt the Law of* Moſes, *as they have done againſt the Law of Nature.*]

2. But we are ſure that the judgment of God is according to truth, againſt them which commit ſuch things,[*it being equitable that he ſhould, and certain that he will deal with men according to his word.*]

3. And [*then*] thinkeſt thou this, O man, who judgeſt them who do ſuch things [*againſt the Law of Nature,*] and doeſt the ſame [*againſt the Law of* Moſes] that thou ſhalt eſcape the judgment of God, [*which they have ſo ſeverely felt ?*]

4. Or deſpiſeſt thou the riches of his goodneſs [*to thee above them, in giving the Law, Covenant and Promiſes to thee,* Chap. 9. 4.] and [*his*] forbearance and long ſuffering [*exerciſed hitherto to thee, who haſt long deſerved his wrath,* Chap. 9. 22. not knowing [*or diſcerning*] that the goodneſs of God [*naturally*] leadeth thee to repentance,[*and is a powerful motive to engage thee to it,* 2 Pet. 3. 9, 15.]

5. But after the hardneſs and impenitency of thy heart [*which will not ſuffer thee to repent, and believe the Goſpel,*] treaſureſt [*yet*] up [*more*] wrath againſt the day of wrath, and revelation of the righteous judgment of God, [*Rom.* 9. 22. 1 *Theſſ.* 2. 16. 5. 9.]

6. Who will render to every man [*Jew, and Gentile*] according to his deeds.

[c] 7. To them, who [c] by patient continuance in well doing, ſeek for glory, and honour, and immortality ; eternal life :

[d] 8. But to them who are contentious [*againſt*] and [d] obey not the truth [*of the Goſpel, as generally you Jews do not*] but obey unrighteouſneſs [*or falſhood* ;] indignation and wrath.

9. Tribulation and Anguiſh [*I ſay*] ſhall be upon every ſoul that worketh evil, upon the Jew firſt, [*as being under greater light, and as having the Goſpel firſt preached to them,* Acts 13. 46. *and to whom Chriſt was firſt and in perſon ſent,* Acts 3. 26. and alſo upon the Gentile, [*for though God winked at the times of their former ignorance,* Acts 17. 30. *yet now he hath revealed his wrath from heaven againſt all unrighteouſneſs,* Chap. 1. 17. *they muſt expect his juſt diſpleaſure who turn not from it to the way of truth, as the Goſpel is called,* 2 Pet. 2. 2.]

10. But glory, honour and peace ſhall be to every man that worketh good,to the Jew firſt, [*as being the Church of God, to whom the promiſes of the Meſſiah chiefly did belong,* Rom. 9. 4.] and alſo to the [*believing*] Gentile, [*they being by faith* Abraham's *ſeed, and heirs according to the promiſe,* Gal. 3. 29.]

11. [*I ſay to the Gentile alſo*] for there is [e] no reſpect of perſons with God. [e]

12. [*Tribulation and Anguiſh, I ſay, ſhall be on every ſoul that worketh evil, whether Jew or Gentile,*] for as many as have ſinned without the [*written*] law, [*which is the caſe of the Gentiles,*] ſhall alſo periſh without [*that*] law, [*being condemned by the Law written in their hearts,*] and as many as have ſinned in [*or under*] the law, [*which is the caſe of the Jews,*] ſhall be judged [*and condemned for their evil deeds*] by the Law.

13. For [*know this, oh thou Jew, that*] [f] not the hearers [*only*] of the law, are [*upon that account*] juſt before God, but the doers of it [*only*] ſhall be juſtified, i. e. *accepted of God, as acting ſuitably to their Profeſſion.*]

14. [*And ſay not, that the Gentiles therefore cannot be juſtified, or accepted with God, becauſe they having not the Law, cannot be doers of it,*] for [g] when the Gentiles who have not the law [*of Moſes,*] do by nature the things contained in the [*Moral*] law, they having not the [*written*] law, are a law [*a rule of living*] to themſelves.

15. [*Doing thoſe things*] which ſhew the work of the law written in their hearts, their conſciences alſo bearing witneſs [*to it,*] and their thoughts mean while [*or their reaſonings within themſelves*] accuſing, or elſe excuſing one another, [*and ſo the Uncircumciſion keeping the Righteouſneſs of the Law, and fulfilling the Law, ſhall be by God accounted for Circumciſion, and be as acceptable to him as the Circumciſion,* v. 26, 27.]

16. [*And theſe Rewards and Puniſhments will be diſtributed to Jew and Gentile*] in the day when God ſhall judge the ſecrets of mens [*hearts*] by Jeſus Chriſt, according to my Goſpel [*or as my Goſpel teſtifies he will ; for the Heathens are not to be judged according to the Tenor of the Goſpel, but according to the Light of Nature,* v. 12.]

17. Behold [*thou who glorieſt in this, that*] [k] thou art called a Jew, [*one of that Nation which God hath known above all the Families of the Earth,* Amos 3. 2. *to whom pertaineth the Adoption and the Covenants,* Ch. 9. 4.] and reſteſt in [*the outward performances of*] the law, and makeſt thy boaſt of God, [*as the Author and Patron of thy Religion, and thy God in Covenant.*]

18. And [*that thou*] knoweſt his will,and approveſt the things that are moſt excellent, being

being inſtructed out of the Law [*concerning them.*]

19. And art confident that thou thy ſelf
l art [*able to be*] a guide l to the blind [*Gentile,*] a light of them [*that ſit*] in darkneſs.

20. An inſtructer of m the fooliſh, a
m teacher of babes, which haſt the form of knowledge and of truth in the law; [i. e. *a Scheme or Draught of the Affirmative Precepts of the Law, which inſtruct thee what to do, and of the Negative Precepts, which teach thee what to leave undone.*]

n 21. Thou therefore n which teacheſt another, [i. e. *who undertakeſt to be a Guide unto, and Teacher of the Gentile,*] teacheſt thou not thy ſelf? [*to practiſe thine own Leſſons:*] thou that preacheſt [*or proclaimeſt*] a man ſhould not ſteal, doeſt thou ſteal? [*and ſo condemneſt thy ſelf out of thine own mouth?*]

o 22. Thou that ſayeſt a man o ſhould not commit adultery, doeſt thou commit adultery? Thou that abhorreſt idols, doeſt thou commit ſacrilege? [*robbing God of his honour another way.*]

23. Thou that makeſt thy boaſt of [*thy skill in*] the law, through breaking the law, [*in thoſe inſtances which the Conſcience of the very Heathen doth condemn,*] diſhoureſt thou [*the Name of*] God [*among the Gentiles?*]

p 24. For p the name of God is blaſphemed among the Gentiles, through you [*Jews, pretending to be ſo dear to God, and ſo great Favourites of Heaven, and yet living ſo licentiouſly as you do, and ſo it hath hapened to you according*] as it is written [*of you,* Iſa. 52. 5. Ezek. 36. 23.]

25. For circumciſion verily profiteth if thou keep the law, [*as Circumciſion obligeth thee to do,* Gal. 5. 2.] but if thou art [*ſtill*] a breaker of the law, thy circumciſion is made [*of no more advantage to free thee from God's condemnation, than*] uncircumciſion q. q

26. Therefore [*on the other ſide*] if the uncircumciſion [i. e. *the Gentile, though uncircumciſed,*] r keep the righteouſneſs of the law, ſhall not his uncircumciſion be accounted for circumciſion; [i. e. *ſhall he not be as acceptable to God, as if he had been circumciſed?*] r

27. And ſhall not [*the*] s uncircumciſion s
which is by nature, [i. e. *the Gentile, who continues uncircumciſed as he was by nature*] if it fulfil the law, judge [*and condemn*] thee, who by the letter [i. e. *having the letter of the Law* doeſt tranſgreſs the Law?]

28. For he is not [*in God's account*] a Jew, [i. e. *one beloved of him*] who is one [*only*] outwardly, [*by Profeſſion,*] neither is that [*valued by him as true*] circumciſion which is outward in the fleſh [*only*].

29. But he is a Jew [*in God's eſteem*] who is one inwardly, [*by the purification of his heart from inward filth, and evil diſpoſitions and affections*] and [*the*] circumciſion [*valued by him*] is that of the heart in the ſpirit, [*wrought in us by the Spirit,*] and not in [*or by*] the letter, whoſe praiſe is not of men, [*who are not able to diſcern it,*] but of God, [*who is the ſearcher of the heart.*]

Annotations on Chap. II.

a THE Apoſtle had in the former Chapter laid down this as the Foundation of his Diſcourſe, That *the Goſpel of Chriſt was the Power of God to the Salvation both of Jew and Gentile*, v. 16. and that there only was revealed that Righteouſneſs of God through Faith, by which alone Life and Salvation was to be obtained. He had alſo ſhewed the Neceſſity of this Faith, becauſe *the wrath of God was revealed from Heaven againſt all unrighteouſneſs of men, who held the truth in unrighteouſneſs*; and that this the *Gentiles* had done by acting againſt the Light of Nature; and that God had been angry with, and puniſhed them for it, he had ſhewn from *v.* 19. to the end of that Chapter.

Theſe *Gentiles* were by the *Jews* reputed as unclean, great Sinners, and ſo uncapable of Salvation; and their great quarrel againſt the Goſpel was this, that it admitted ſuch Men to the Favour of God without Circumciſion, and Obedience to the Law of *Moſes*. To thoſe *Jews* the *Apoſtle* in this Chapter directeth his Diſcourſe, proving here, That they who lived under the Law wanted this Juſtification, as much as others, being alſo great Sinners: and in the following Chapters, that neither they, nor the *Gentiles*, could obtain this Juſtification by the Law. See *v.* 13. & 17.

Ver. 1. Τὰ γὰρ αὐτὰ πράσσεις, *for thou doeſt the ſame things.*] If to any one it ſeem ſtrange that the *Apoſtle* ſhould pronounce the *Jews* guilty of the ſame ſins of which he had accuſed the *Gentiles*, Chap. 1. let him conſider what their own (a) *Joſephus* hath recorded of them, and he will ceaſe to won- b

(a) Καθ' ἕκαστον μὲν ἂν ἐπεξιέναι τὴν παρανομίαν αὐτῶν ἀδύνατον, συνελόντα δ' εἰπεῖν μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γένεαν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν. De Bell. Jud. l. 6. c. 27. p. 933. Τίμιον δέ τι τῶν εὐλογωτάτων ὑπὸ τοῦ νομοθέτου πέπρακται; τί δὲ τῶν ὑπ' ἐκείνου καλῶς νόμων παρελέλειπται, c. 26. p. 930. C.

der. For firſt, he aſſures us, there *was not a Nation under Heaven more wicked than they were. What*, ſaith he, *have you done of all the good things required by our Law-giver? What have ye not done of all thoſe things which he pronounced accurſed? So that* (b) *had the* Romans *delayed to come againſt theſe execrable Perſons, I believe*, ſaith he, *either the Earth would have ſwallowed up, or a Deluge would have ſwept away their City; or Fire from Heaven would have conſumed it, as it did* Sodom, *for it brought forth a generation of Men far more wicked than they who ſuffered ſuch things.* There is not a Sin mention'd *Chap.* 1. of which he doth not in that Hiſtory accuſe them, not excepting that of unnatural Luſts: For of their *Zealots* he ſaith, (c) *It was ſport to them to force Women; they freely gave up themſelves to the Paſſions of Women, exerciſing, and requiring unnatural Luſts, and filling the whole City with Impurities.* And again, *They committed all kinds of wickedneſs, omitting none which ever came to the memory of Man, eſteeming the worſt of Evils to be good, and finding that reward of their Iniquity which was meet, and a Judgment worthy of God.*

c Ver. 7. Καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *by patient continuance in well doing.*] This good Work being put in the ſingular number, ſeems to intimate ſome Work eminently ſo. Now when the *Jews* asked our *Saviour, What ſhall we do that we may work the works of God?* His anſwer was, *This is the work of God, that ye believe in him whom he hath ſent*, John 6.28, 29. The preaching of this Faith is ſtiled emphatically, *the Work*, Acts 5. 38. & 13. 2. & 14. 26. & 15. 38. and ſometimes *the Work of Chriſt*, Philip. 2. 30. *the Work of the Lord*, 1 Cor. 16. 10. The Faith wrought by it is ἔργον πίστεως, *the Work of Faith*, 2 Theſſ. 1. 2. And he that begets it in us, is ſaid to begin us ἔργον ἀγαθὸν, *the good Work*, Philip. 1. 6. And in this ſenſe it accords well with the Scope of the *Apoſtle*, whether it be joyned with the word *Patience*, or with the following words; for the *Apoſtle* had ſaid in the former Chapter, That *the Goſpel of Chriſt was the power of God through faith to ſalvation to every one that believeth, to the Jew firſt, and alſo to the Gentile*, Rom. 1. 16. This he here proſecutes, ſaying, That *to them who by patience in the faith of Chriſt, ſeek the glory, honour and immortality* promiſed in the Goſpel, God will give *eternal life.*

Ver. 8. Καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, *and obey not the Truth.*] The Goſpel being ſtiled *the Truth of God*, Rom. 3. 7. & 15. 8. *The Word of Truth*, Eph. 1. 3. Coloſſ. 1. 5. 2 Tim. 2. 15. James 1. 18. The Knowledge of it being ἐπίγνωσις ἀληθείας, *the knowledge of the Truth*, 1 Tim. 2. 4. & 4. 3. 2 Tim. 2. 25. Titus 1. 1. Heb. 10. 26. The belief of it being πίστις ἀληθείας, *the belief of the Truth*, 2 Theſſ. 2. 13. Obedience to it being *Obedience to the Truth*, Gal. 1. 3. & 5. 7. Walking according to it, being *walking according to the Truth*, 1 John 2. 4. John 3. 3. the Goſpel it ſelf being emphatically ſtiled *the Truth*, Eph. 4. 21. 2 Joh. v. 2 & 3. 3 John v. 12. to know it, being *to know the Truth*, 1 John 2. 21. To profeſs it, to *be of the Truth*, 1 John 3. 19. To reject it, *not to believe the Truth*, 2 Theſſ. 2. 12. To err from it, *to err from the Truth*, Titus 1. 14. James 5. 19. I ſay, this being ſo, οἱ ἐξ ἐριθείας, *they that are contentious* here, *and obey not the Truth*, may, be, firſt the unbelieving *Jews*, or falſe *Apoſtles* coming from them, who *preached Chriſt*, ἐξ ἐριθείας, *out of contention* againſt *Paul*, Phil. 1. 16. And ſecondly, the *Gentiles*, which ſpake againſt the Truth, and rejected it; and both theſe obeyed, and gave up themſelves to Falſhood: The *Gentiles*, by *changing the truth of God into a lie*, Chap. 1. 25. The *Jews*, by adhering to their *vain Traditions*, which made void the Commands of God, and owning them as derived from *Moſes*, when they were only the *Doctrines of Men.* d

Ver. 11. Οὐ προσωποληψία, *no reſpect of perſons.*] *i. e.* He is not one who will connive at Men doing wickedly, becauſe they are *Jews*, whilſt he puniſheth the like wickedneſs in the *Gentiles*, or afford Juſtification and Salvation to the *Jew* believing, and working that which is good, and not to the believing and obedient *Gentile*, Rom. 3. 29, 30. e

Ver. 13. Οὐκ οἱ ἀκροαταὶ τῷ νόμῳ, *not the hearers of the Law.*] The *Jewiſh* Religion was very much corrupted at our Saviour's Coming, ſo that they thought it ſufficient to obtain God's favour, and to ſecure them from his Judgments; (1.) That they were f

(b) Οἶμαι Ῥωμαίων βραδυνόντων ἐπὶ τὰς ἀληψείας, ἢ καταποθῆναι ἂν ὑπὸ χάσματος, ἢ κατασυυθῆναι τὴν πόλιν, ἢ τὰς τῶ Σοδομήνης μεταλαβεῖν κεραύνους, πολὺ γὰρ τῶν ταῦτα παθόντων ἤνεγκε γενεὰν ἀθεωτέραν, De Bello Jud. l. 6. c. 37.

(c) Γυναικῶν ὕβρεις ἐπαίζοντο, καὶ μετὰ ἀδείας ἐνεθηλυπάθουν τῷ κόρῳ ὃ μόνον ὑπὸ κόσμου, ἀλλὰ καὶ πάθη γυναικῶν ἐμιμοῦντο, καὶ δι' ἀφθονίαν ἀσελγείας ἀθεμίτους ἡδονὰς ἐπενόησαν. l. 5. c. 34. p. 897. Πᾶν γὰρ κακίας ἔργον ἐξεμιμήσαντο, μεθ' ὅτι πρότερον προὔπαρχθὲν, ἢ μνήμη παραδέδωκεν, αὐτοὶ παραλιπόντες ἀζηλώτον, τὰ μέγιστα κακῶν ἀγαθὰ νομίζοντες, τοιγαροῦν τὸ πρόσηκον ἕκαστοι τέλος ἔυρον, τῇ θείᾳ δίκαν ὑπὸ πᾶσιν αὐτοῖς τιμωρίαν βραβεύσαντος. l. 7. c. 30. p. 986. E.

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of *the Seed of Abraham*. And hence the *Baptiſt* ſpeaks thus to them, *Bring forth fruits meet for repentance, and* (think it not ſufficient to) *ſay within your ſelves, we have Abraham for our father*, Matth. 3. 8, 9. The *Chalde Paraphraſts* do often mention their Expectation of being preſerved for the Merits or good Works of their *Fore-fathers, Abraham, Iſaac* and *Jacob*; and their Writers add, That (*d*) *Hell-fire hath no power over the ſinners of* Iſrael, *becauſe* Abraham *and* Iſaac *deſcend thither to fetch them thence.* (2.) They held that Circumciſion was of ſufficient virtue to render them accepted of God, and to preſerve them from Eternal Ruin; for they teach (*e*) That no *Circumciſed Perſon goes to Hell*, God having promiſed them to deliver them from it, *for the merit of Circumciſion*, and having told *Abraham*, that *when his Children fell into tranſgreſſion, and did wicked works, he would remember the odor of their fore-skins, and would be ſatisfied with their Piety.* And (3.) they taught that (*f*) *All Iſraelites had a Portion in the World to come*, and that notwithſtanding their ſins, yea, though they were condemned here for their wickedneſs; This is the firſt Sentence in the *Capitula Patrum*: Whereas of all the *Gentiles*, without Exception, they pronounce that [*g*] *they are fuel for Hell-fire.* [4.] They teach, that to be employed in hearing and ſtudying the Law, was a thing ſufficient to make them acceptable with God. To this St. *James* ſeems to refer in theſe words, *And be ye doers of the word, and not hearers only, deceiving your own ſouls*, James 1. 22. Now moſt of theſe vain Opinions the *Apoſtle* in this Chapter, and throughout this *Epiſtle*, labours to confute: The firſt here *v.* 9. the ſecond, *v.* 25. the third, from *v.* 2. to the 9th; and the fourth, in this *verſe*.

g Ver. 14. Ὅταν γὰρ ἔθνη for when the *Gentiles.*] Moſt Interpreters underſtand this of the believing *Gentile, the righteouſneſs of the Law being fulfilled in them* only, *who walk not after the fleſh, but after the ſpirit*, Rom. 8. 4. And he being only the *inward Jew who hath the circumciſion of the heart in the ſpirit*, v. 29. But all the *Ancient Commentators* interpret theſe laſt ſix Verſes, not indeed of the *Idolatrous Gentiles*, but of ſuch *Gentiles* as lived before the Law, as *Melchiſedec*, and *Job*; or were worſhippers of the true God, as *Cornelius*; or repented, as the *Ninevites*. Theſe Examples, ſaith *Chryſoſtom*, he ſets before the *Jews*, as being ſuch as they could not contradict. And in his Comment on the 15th Verſe, he makes this Inference from the words, (*h*) *By theſe things he ſhews that God made man ſufficient of himſelf to chuſe Vertue and avoid Vice*; adding, that this was neceſſary to be ſaid to ſtop the Mouths of them who enquired πῦ ἢ ἐμφαίνεται χεῖρον τὰ τοσαύτης προνοίας ἴχνη, *where were the footſteps of ſuch a Providence in former times?* This the *Apoſtle* ſeems plainly to inſinuate, by arguing that God did, and will accept the *Gentile*, living according to the *Law written in his heart*, and therefore owning him as the true God, and honouring or *glorifying him as God*, who made the Heaven and the Earth, becauſe he is *no reſpecter of perſons*. This ſeems the obvious meaning of thoſe words of St. *Peter*, in the caſe of *Cornelius* and all his Friends, *Of a truth I perceive that God is no reſpecter of Perſons*, (*i. e.* he affects them not barely becauſe they are circumciſed, or of ſuch a Nation,) *but in every Nation he that feareth him, and worketh righteouſneſs, is acceptable to him*, Acts 20. 34, 35. ſuppoſing that there might be ſuch in every Nation. And the Argument of *Origen* ſeems here conſiderable; That (*i.*) *If God condemned the Gentiles becauſe they held the truth in unrighteouſneſs, and when they knew God, did not glorifie him as God, neither were thankful; it ſeems reaſonable to conceive, that had they done what they culpably neglected, and might have done,* i. e. *had they glorified him as God, and been thankful, they would have done what had been acceptable to God, and fit to be rewarded by his Goodneſs*; i. e. had they held the Truth in Righteouſneſs, and abſtained from thoſe Actions for which their Conſcience did accuſe them, and for which *they knew they were worthy of death*, as they who were inexcuſable for doing of them, might have done, they would have eſcaped the *wrath of God revealed from Heaven againſt all unrighteouſneſs.* But then theſe things may here be offered to Conſideration,

1. That this Acceptance may not reach ſo far as to put them under the ſame Privileges and Favours with his Church and People; but if they live in ſuch Times and Places where an exacter Knowledge of his Will might be obtained, it may induce his

(d) *Pocock. Miſcell.* p. 172, 227. (e) *Pug. fid. Part.* 3. *Diſc.* 3. c. 16. §. 36, 37. (f) *See* Smith's *Jewiſh Notion of Legal Right.* c. 3. (g) *Pirk. Eliez.* p. 69. §. 4.

(h) Διὰ τέτων ἔδειξε πάλιν ὅτι αὐτάρκη τὸν ἄνθρωπον ἐποίησε ὁ Θεὸς πρὸς τὴν τῆς ἀρετῆς αἵρεσιν, καὶ τὴν τῆς κακίας φυγήν.

(i) *Si enim videtur Apoſtolos condemnare Gentiles ex eo quod naturali intelligentia cum cognoviſſent Deum non ſicut Deum magnificaverunt, quando non putamus quod etiam collaudare eos poſſit & debat, ſi qui in his cognoſcentes Deum, ſicut Deum magnificent, dubitari igitur non puto quin is qui pro malo opere condemnari meruiſſet, idem, ſi operatur bonum, remuneratione boni operis dignus haberetur.*

Providence to find out means of imparting that alſo to them, as in the Caſe of *Cornelius*, and his Friends, who was told things *by which he and his houſe ſhould be ſaved*, Acts 11. 14.

2*dly*, That though God may, and will reward ſuch honeſt *Heathens*, becauſe otherwiſe they could have no encouragement to own, or ſerve him as their God, ſince *he that cometh to God*, ſaith the *Apoſtle*, *muſt believe that he is a rewarder of them that diligently ſeek him*, Heb. 11. 6. Yet he is not obliged to give them the glorious Reward which he hath promiſed to the *Chriſtian*; for this not being due to their Works, they could not from the Light of Nature be aſſured of it; and it being ſo peculiarly aſſigned to Faith in *Chriſt*, both affirmatively and negatively, when the *Apoſtle* ſaith, *God hath given us eternal life, and that life is in his Son. He that hath the Son hath life, and he that hath not the Son, hath not life. This is life eternal, that they know thee the only true God, and Jeſus Chriſt whom thou haſt ſent. This is the true God and eternal life.* It cannot well be ſaid to belong to any other, and therefore (*k*) *Origen* freely grants this, and yet thinks ſuch Perſons may not be utterly deprived of a Reward; eſpecially it ſeems not equitable that they ſhould be deprived of all Reward, purely for want of an impoſſible condition; *i. e.* becauſe they believed not in him, of whom they had not, and very often could not have heard. It may be added

1 Joh. 5. 11,12,13, 20. Joh. 17.3. See Joh. 1.4. & 13. 16, 36. & 5.24.& 6.27.

3*dly*. That if any of them did arrive at ſuch a ſtate, as made them indeed to *fear God, and work righteouſneſs*, they did this not meerly by the ſtrength of Natural Light; for though ſome of them ſeem to ſay, that (*l*) *Nature*, or Philoſophy, *was a ſufficient Guide to Vertue*, yet that they meant not this excluſively of the Divine Aſſiſtance, which they ſaw neceſſary to preſerve them againſt the infirmities of Humane Nature, (*m*) their own words do fully teſtifie. And if God owned any of them as truly righteous, it was by virtue of their Faith in God; *i. e.* that Faith by which they believed *he was a rewarder of them that diligently ſeek him*; which being, as to kind, the ſame with that which the *Apoſtle* ſo highly commends, Heb. 11. even the *expectation of things hoped for*, the *evidence of things not ſeen*, when it produced in them a ſincere endeavour to ſerve, and pleaſe him according to the Light of Nature, and cleave to their Duty, though they might ſuffer for it in this World, might be imputed unto them for Righteouſneſs. I conclude theſe Conjectures with *Origen* on the ſame place, *Sed tamen in arbitrio legentis eſt probare quæ dicta ſunt vel non.*

Ver. 17. Σὺ Ἰουδαῖος ἐπονομάζῃ, *thou art called a Jew.*] The *Apoſtle doth not here* begin to ſpeak to the *Jew*, but to prove farther, and illuſtrate what he ſaid before, as is evident from the words ἴδε σὺ, *behold thou* (to whom I ſpeak) *art called a Jew*; he therefore may be ſuppoſed to ſpeak this farther to convince him that he, doing the ſame things, ſhall not eſcape the Judgment of God; and that the hearing of the Law he doth not practice, will be ſo far from juſtifying him before God, that 'twill add to his Condemnation. k

Ver. 19. Τυφλῶν, *of the blind.*] The *blind*, and *them that ſit in darkneſs*, is a Periphraſis of the *Gentiles*. See *Iſa.* 9. 1. & 42.6,7. & 49. 9. Luke 1. 79. *Eph.* 5. 8. l

Ver. 20. Ἀφρόνων, *of the fooliſh.*] The *fooliſh* and the *babes*, ſeem to be here the *Proſelytes* to the *Jewiſh* Law, whom they accounted as *Infants new born.* m

Ver. 21. Ὁ οὖν διδάσκων ἕτερον, *thou that teacheſt another.*] This Verſe may be illuſtrated out of the *Jewiſh* Writings; For they ſay, that (*l*) *he who teacheth others what he doth not himſelf, is like a blind Man who hath a Candle in his hand to give light to others, whilſt he himſelf doth walk in darkneſs.* So oppoſite is the firſt queſtion to convince thoſe *Jews* who pretended to be Guides and Lights to the blind *Gentiles*, that they themſelves were blind. And again, *How can a wiſe Man ſay in the Congregation, thou ſhalt not ſteal, when he ſteals?* Whence it appears, that in their own account this was ſufficient to cut off their pretence to Wiſdom. n

Ver. 22. Ὁ λέγων μὴ μοιχεύειν, *thou that ſayſt a man ſhould not commit adultery*, &c.] Of all theſe things the *Jewiſh Doctors* were notoriouſly guilty, and of moſt of them they were accuſed by our Lord. As, *v. g.* firſt that *they ſaid, and did not*; that *they laid heavy Burthens upon others, which they would* o

(k) *Licet alienus a vita videatur æterna, qui non Credit Chriſto, videtur quod per hæc quæ dicuntur ab Apoſtolo bonorum operum gloriam, & honorem, & pacem perdere penitus non poſſit.*

(l) *Nec eſt quiſquam gentis ullius qui ducem naturam nactus ad Virtutem venire non poſſit.* Cic. de leg. l.1.n.3.

(m) *Multos & noſtra Civitas & Gracio tulit ſingulares Viros, quorum neminem, niſi juvante Deo, talem fuiſſe credendum eſt—— Nemo igitur vir magnus ſine aliquo afflatu divino unquam fuit.* Circ. de Nat. Deorum, l.2. n. 124, 125. Αἱ δ' ἄλλαι ψυχῆς φύσεις ἀμφιβήτησιμοι ἐν μετρίῳ τ ἀρετᾶς, ἀρετῆς, πρὸς τ ἐχάτην μοχθηρίαν κεῖσθαι, δεῖν δ' ξωπαγωγεῖν, θεᾶ καὶ συλλήπτορος. Max. Tyr. Diſſert. 22.p. 218.

(l) *Sepher Hamaaloth*, p. 87.

not

not touch with their own fingers, Matth. 23. 3, 4. That they made his Father's Houſe *a Den of Thieves*, Matth. 21. 13. Joh. 2.16. That they were guilty of *Adultery* by unjuſt Divorces, *Matth.* 19. 9. And their *Polygamy* was ſo ſhameful, that they would proclaim in any place where they came, *Quænam erit mihi Uxor in diem*, (m) *who will be my Wife for this day*, or while I ſtay in this place? And ſurely ſuch a Wife was little better than a Whore. Hence (n) *Juſtin Martyr* tells the *Jews*, that whereever they travelled, or came, they did, with the permiſſion of their Rabbins, ὀνόμασι γάμου γυναῖκας ἄγεσθαι, *take women, and uſe them as their Wives, under pretence of marriage* And the Theft and Merchandize of which they are accuſed, *Matth.* 21. and *John* 2. being about holy things, may be well alſo ſtiled *Sacrilege*; though of this they being accuſed in the times of the Prophet *Malachi*, doubtleſs they were more guilty of it in theſe worſt of times. Accordingly (o) *Joſephus* doth pronounce them guilty, not only of *Theft*, *Treachery*, *Adultery*, *Sacrilege*, *but of Rapines and Murthers, and new ways of wickedneſs invented by them, of all which the Temple was made the Receptacle.* Add to this that the ſame *Joſephus* informs us, that not long after the writing of this *Epiſtle*, the Servants of the *High-Prieſts*, τὰς τῶν ἱερέων δεκάτας ἐλάμβανον βιαζόμενοι, *took away by violence the Tythes of the Prieſts, ſo that many of them periſhed for want of food*, Antiq. l. 20. c. 8. p. 698. E.

Note alſo from theſe words, *Thou that abhorreſt Idols*, the miſtake of thoſe who think the *Gnoſticks* are here referred to, they being ſo far from abhorring Idols, that (p) *Irenæus* informs us, *they had their Images, they worſhipped Idols without fear, and went firſt to the Feaſts celebrated in the Idol-Temple.* (q) *Origen* alſo aſſures us, that he, *viz. Simon Magus*, taught his Diſciples *to count Idolatry as a thing indifferent.*

p Ver. 24. Βλασφημεῖται ἐν τοῖς ἔθνεσιν, *is blaſphemed among the Gentiles.*] Of this (r) *Joſephus* doth frequently accuſe them, ſaying, *What Wickedneſs do you conceal or hide, which is not known to your Enemies? You triumph in your wickedneſs, ſtrive daily who ſhall be moſt vile, making a ſhew of your wickedneſs, as if it were vertue.* And thinkeſt thou this, O man, that thou ſhalt eſcape the Judgment of God, who puniſheth the *Gentiles*, when thou art as guilty as they of acting againſt thy Conſcience, and doing that for which thine own Mouth condemns thee, or which is as bad as that which thou condemneſt in them, and which doth alſo cauſe them to *blaſpheme that holy name by which thou art called*? Surely, after theſe things ſo ſcandalouſly done, 'twill be of no advantage to thee that thou art *called a Jew*, or haſt received the Sign of Circumciſion.

Ver. 25. Having thus proved that the Sins q
of the *Jews* muſt render them obnoxious to the Divine Wrath, as well as thoſe of the *Gentiles*, he proceeds to prove what he ſaid *v.*7. and the 10th, that the Righteouſneſs of the circumciſed *Gentile* muſt alſo render him acceptable to God, and rewardable by him, as well as the Righteouſneſs of the *Jew*.

Ver. 26. Τὰ δικαιώματα τοῦ νόμου, *the righte-* r
ouſneſſes, or ordinances of the law.] The word δικαιώματα is uſed ſometimes for the Divine Judgments, which being always done in equity, and according to the deſerts of Men, are fitly called δικαιώματα, or *righteous Judgments*, Rom. 1.32. Rev. 15.4. And ſometimes it relates to the Ceremonial Inſtitutions which God thought fit for a ſeaſon to preſcribe to the *Jews*, and then it ſeems beſt to be rendred *Ordinances*, as *Heb.* 9. 1. 10. And ſometimes to the Moral Precepts of the Law; as when the *Apoſtle* ſaith, τὸ δικαίωμα τοῦ νόμου, *the righteouſneſs of the Law is fulfilled in us, who walk not after the fleſh, but after the ſpirit*; which ſeems to be the ſenſe of the Phraſe here.

Ver. 27. Ἡ ἐκ φύσεως ἀκροβυστία, *the uncir-* s
cumciſion which is by nature.] Moſt *Interpreters* think that the *Apoſtle* ſpeaks in theſe two Verſes of the believing *Gentile*, and only doth deſign to prove againſt the *Jew*, that his want of Circumciſion, if he be a doer of Righteouſeneſs, will not hinder his Acceptance with God, 1 *Cor.* 7. 19. Gal. 5. 6. and 6. 15. and that becauſe this Righteouſneſs of the Law is ſaid to be *fulfilled by them who walk according to the ſpirit*, Chap. 8. 4. *i. e.* by them *who are in Chriſt Jeſus.* v. 1. But *Grotius*, and *Oecumenius* ſeem to interpret this of the *Hea-*

(m) *Lightf. in Matth.* 19. 3. (n) *Dial cum Tryp.* p. 363. D. 371. A.

(o) Τὰ κρυπτὰ μὴν τῶν ἁμαρτημάτων ἠδικήκασι, κλοπὰς λέγω, καὶ ἐνέδρας, καὶ μοιχείας, ἁρπαγαῖς δ' ἐριζέσι, καὶ φονοις, καὶ ξένας καινοτομοῦσι κακίας ὁδούς, ὡς δοκεῖν ὑπὸ πάντων τὸ ἱερὸν γέγονε. De Bell. Jud. l. 6. c. 26.

(p) Καὶ πᾶσαν εἰδωλείαν τῶν ἐθνῶν τέρψιν εἰς τιμὴν τῶν εἰδώλων ἡγουμένῳ πρῶτοι σωίασιν. l. 1. p. 26. D.

——*Imagines quidem depictas, quasdam autem & de reliqua materia fabricatas habent & has coronant, & proponunt eas cum Imaginibus mundi Philoſophorum, videlicet cum Imagine Pythagoræ, Platonis, & Ariſtotelis. Et Reliquorum, & reliquam obſervationem circa eas ut Gentes faciunt.* l. 1. c. 24. Vide *Euſeb.* Hiſt. Eccleſ. l. 2. c. 13.

(q) Κατὰ διαφορὰν πρὸς τὴν εἰδωλολατρείαν. Contra Celſum. l. 6. p. 282.

(r) Τί ὑπολαμβάνεται παρ' ὑμῖν ὅτι κρύπτεται, τί ὃ οὐκ οἶδε, καὶ τοῖς ἐχθροῖς φανερὸν γέγονε, πομπεύεται δὲ καταφρονούμενος καὶ καθ' ἡμέραν ἀμίλλαν ἔχετε τὸν χείρονα φαίνεσθαι, τὴν ἀδικίας ὥσπερ ἀρετῆς ἐπίδειξιν ποιούμενοι. De Bell. Jud. l. 6. p. 931. B. C.

thens,

thens, ſuch as the *Centurions* in the Goſpel were, becauſe the Condemnation of the *Jew* ſeems to ariſe from this, That he who had the Letter of the Law, did not that which they who were without it, did.

CHAPTER III.

Verſe 1. [BUT *you will ſay, if the uncircumciſed perſon, keeping the righteouſneſs of the Law, is to be reckoned as circumciſed*, Chap. 2. 26. *and if the inward circumciſion be that alone which is acceptable to God*, v. 28, 29.] what advantage then hath the Jew [*above the Gentile*?] or, what profit is there of [*the*] circumciſion [*above uncircumciſion*?]

2. [*I anſwer*] much every way? [*Chap.* 9. 4. *but* chiefly becauſe that unto them were committed the Oracles of God, [*in which the Covenants and Promiſes made to them, and chiefly that of the Meſſiah, and of Juſtification by Faith in him, were contained.*]

3. [*Which Oracles muſt be made good, notwithſtanding their Infidelity*,] for what if ſome of them [*to whom theſe Oracles and the promiſe of a Meſſiah, or a ſeed in whom the Nations of the Earth ſhall be bleſſed, were committed*,] did not believe [*in the promiſed ſeed*, ſhall their unbelief make the Faith [*or Fidelity of God* [*in making this promiſe to Abraham*] of none effect.

4. God forbid [*that ſuch a thought ſhould enter into our hearts*,] yea [Gr. *but, on the contrary*] let God be [*acknowledged*] true, [*and faithful to his word*,] but every man a liar; [i. e. *though all men ſhould prove liars*]
a as it is written, [*Pſal.* 51. 4.] a That thou mayeſt be juſtified in thy ſayings, [*or mayeſt appear juſt and faithful in performing them*,]
b and clear when b thou art judged, [i. e. *when thou judgeſt and contendeſt with Men.*]

But if our unrighteouſneſs commends,
c [*illuſtrates, and eſtabliſhes*,] c the righteouſneſs of God, [*that way of juſtification by faith*
d *which he alone approves of*,] d what ſhall we ſay? is God unrighteous who taketh vengeance [*on Jew and Gentile, for theſe ſins which thus commend his righteouſneſs, and ſhew the wiſdom and grace of God in admit-*
e *ting this way of our juſtification*? e I ſpeak as a man, [i. e. *as an Heathen or Unbeliever would be apt to conclude from our Doctrine of juſtification by Faith*:]

6. [*For*] God forbid [*that I ſhould have a thought that God can be unrighteous*;] for how then ſhall God judge the world [*for their unrighteeuſneſs*?]

7. [*I ſpeak, I ſay their ſenſe*,] for, *ſay they* if the truth of God hath more abounded
f to his glory f through my lie, [*if the truth of his promiſe to juſtifie the Gentile through faith in Chriſt, hath appeared more illuſtriouſly to the glory of his grace, through my Idolatry, and changing his truth into a lie*,] why am I alſo judged as a ſinner, [*as well as the Jew*?]

8. And [*why will it*] not rather [*follow* ὅτι ποιήσωμεν] that we ſhould do evil that good may come, [*or that God may be glorified*?] as we be ſlanderouſly reported, and as ſome affirm, that [*in effect*] we ſay, [*by aſſerting the Doctrine of Juſtication by faith, which yet we are ſo far from ſaying, that we declare them who do ſo, men*] g whoſe dam- g
nation is juſt.

9. What then [*or wherefore*] are we better than they? [*Do we Jews excel the Gentiles*,] h no in no wiſe, [οὐ πάντως, *not altoge-* h
ther, as to the benefit mentioned v. 2. *but not as to juſtification*,] for we have before proved [*touching*] both Jews [*Chap.* 2.] and Gentiles, [*Chap.* 1.] that they are all under ſin, [*and ſo all ſtand in need of Juſtification*] *by faith.*]

10. [*The Jews, I ſay, as well as the Gentiles*,] i as it is written [*of them*, there is i
none righteous, no, not one.

11. There is none that underſtandeth, there is none that ſeeketh after God;

12. They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no, not one.

13. Their throat is an open ſepulchre, with their tongues they have uſed deceit, the poiſon of Aſps is under their lips; [*they are Men*]

14. Whoſe mouth is full of curſing and bitterneſs.

15. Their feet are ſwift to ſhed blood;

16. Deſtruction and miſery are in their way,

17. And the way of peace have they not known.

18. There is no fear of God before their eyes.

19. *Which words of the Pſalmiſt may juſtly be applied to them*;] for we know that what things ſoever the Law ſaith, [*not applying the words to any others*,] it ſaith to them that are under the Law, that [*not only the mouths of the Gentiles, but*] every mouth may be ſtopped, and all the world may [*ſee they are*] become guilty before God.

20. Therefore by the deeds of the Law there ſhall no fleſh be juſtified in his ſight; for by the Law is k the knowledge of [*that*] ſin [*which rendreth us obnoxious to condemnation.*]

21. But

21. But now [*in the Diſpenſation of the Goſpel,*] the righteouſneſs of God without [*performing the works of*] the Law is manifeſted [*to the World,*] being witneſſed, [i. e. *atteſted to,*] by the Law, [*giving us the knowledge of ſin,* v. 20.] and by the Prophets, [*declaring that the juſt ſhall live by faith.*]

22. Even the righteouſneſs of God which is by faith in Jeſus Chriſt to all, and upon all that believe, for [*as to the way of juſtification,*] there is no difference [*betwixt Jew and Gentile.*]

23. For all have ſinned, and [*ſo*] come
l ſhort of [*attaining*] l the glory of God, [*without a free act of juſtification by grace.*]

24. Being juſtified, [i. e. *abſolved from the guilt and condemnation due to us for our paſt*
m *ſins,*] freely by his grace, m through the redemption that is in Jeſus Chriſt.

25. Whom God hath ſet forth [*or propoſed*]
n to be n a propitiation, [*a Propitiatory, or Mercy-ſeat,*] through faith in his blood, to declare his righteouſneſs, [i. e. *the way of juſtification by faith, which God alone*
o *admits of*] o for the remiſſion of ſins that are paſt, through the forbearance of God, [*not imputing their Treſpaſſes to them who believe in him,* 2 Cor. 5. 19.]

26. [*I ſay, God hath now propoſed him as*
p *our Propitiatory,*] p to declare at this time his righteouſneſs, [*or the way of juſtification he allows of,*] that he, [*by juſtifying us only through the Redemption that is in Chriſt Je-*
q *ſus,*] might [*appear to*] be q juſt, [*in requiring this ſatisfaction for our ſins,*] and yet the juſtifier of them that believe in Jeſus.

27. [*And if this be the only way of juſtification, or being righteous before God,*] Where is [*there any ground of*] boaſting then? It is excluded. By what Law? [*that*] of works? Nay, [*for he that is juſtified by works hath whereof to boaſt,* ἔχει καύχημα, *Chap.* 4. 2.] but by the law of faith [*only.*]

28. Therefore we conclude, that a man is juſtified by r faith [*alone,*] without [*reſpect to*] the deeds of the Law [*given to the Jews; for*] r

29. Is he the God of the Jews only? Is he not alſo of the Gentiles? [*which have not the Law; hath he vouchſafed to them no means of juſtification or acceptance with him?*] Yes [*doubtleſs he is the God*] of the Gentiles alſo;

30. Seeing it is one God who will juſtifie s the circumciſion by faith, and [*the*] uncircumciſion through [*the ſame*] faith. s

31. Do we then make void the Law through [*this*] faith? [*Do we contradict it, or ſay it is an uſeleſs thing, or againſt the Promiſes?* Gal. 3. 19, 21.] God forbid [*that this ſhould be affirmed by us;*] Nay, we eſtabliſh the Law, [*by declaring that it gives the knowledge of ſin,* v. 20. *gives witneſs to this way of juſtification,* v. 21. *and ſo ſhews the neceſſity of faith, and ſo is our Schoolmaſter to bring us to Chriſt, who is the end of the Law,* Rom. 10. 4. Gal. 3. 24.]

Annotations on Chap. III.

a Verſe 4. Ὅπως ἂν δικαιωθῇς, *that thou mayeſt be juſtified.*] Theſe words are a Confeſſion of King *David*, that how ſeverely ſoever God ſhould deal with him for his ſin, he could not accuſe him of too much Rigour, but muſt juſtifie him in his Proceedings, and clear him from all Imputations of Injuſtice; and ſo they cannot be here brought to prove, as *Eſthius* imagines, that notwithſtanding our ſins, God will be faithful to his Promiſes, but to ſhew that, tho' God ſhould reject the *Jews* for their Infidelity, they would have no reaſon to complain of his Severity, or charge him with Injuſtice or Unfaithfulneſs on that account, they having forfeited their Right to be the Seed of *Abraham*, the *Father of the Faithful*, by their Infidelity, and the *Gentiles*, by imitating his Faith, being now become his Children. Note alſo that the *Hebrew* TIZKE which we render *pure* or *clean*, Pſal. 51. 4. is well rendered by the Septuagint νικήσῃς, *might overcome*, it bearing oft that ſenſe in the *Syriac*, and among the *Rabbins*, as *Buxtorf* proves in his *Lexicon* p. 668.

Ibid. Ἐν τῷ κείνεσθαί σε, Hebr. בשפטך *when* b *thou judgeſt,*] or contendeſt with any Man, or entreſt into judgment with him, or inditeſt, or accuſeſt him of ſin; ſo the word is very often uſed in the *Old* and *New Teſtament*. So *Job* 13. 19. τίς ὅδε ὁ κεινηκόμενός μοι, *who is he that will contend with me?* Eccleſ. 6. 10. ὃ ἰσχύσει κεινῆναι, *he cannot contend with one who is ſtronger than himſelf*, Eſa. 43. 26. *Put me in remembrance,* κριθῶμεν, *and let us plead together*, Eſa. 66. 16. ἐν τῷ πυρὶ κεινήσει ὁ κύριος, *by fire will the Lord plead with all fleſh*, Matth. 5. 40. θέλοντί σοι κριθῆναι, *to him that will contend with thee*, 1 Cor. 6. 1. τολμᾷ τις κρίνεσθαι, *dares any one contend before the unjuſt?* See Note on 1 *Pet.* 4. 6.

Ver. 5. Δικαιοσύνη Θεοῦ, *the righteouſneſs of* c *God.*]. That this Phraſe in the *Epiſtles* doth ſignifie always the Righteouſneſs of Faith, or our Juſtification through Faith in Chriſt, hath been ſhewed, Note on *Rom.* 1. 17. and on 2 *Cor.* 5. 21. and this ſeems to eſtabliſh the Expoſition given in the *Paraphraſe*.

Ibid. Τί ἐροῦμεν, μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν, *what ſhall we ſay, is God unrighteous,* d

who

who taketh vengeance?] The *Apoſtle* had laid down the Propoſition which is the foundation of this Diſcourſe, and of the whole *Epiſtle*, in theſe words; *The Goſpel is the power of God to the ſalvation of every one that believes, Jew or Gentile; for therein is revealed the righteouſneſs of God by faith, to beget faith in both.* The Neceſſity of this Faith he ſhews, (1.) with reſpect to the *Gentile*, becauſe they being unrighteous, could not otherwiſe be juſtified before God, or eſcape his wrath, *revealed againſt all unrighteouſneſs*, by any other way than that of Faith; and this Proof he concludes Chapter the firſt. In the ſecond Chapter he ſhews the ſame touching the *Jews*, by reaſon of their unrighteouſneſs, and therefore ſaith here, *v.* 9. *We have before proved both Jews and Gentiles to be under ſin.* Now this moſt plainly ſerves to commend, and eſtabliſh this way of Righteouſneſs by Faith in Chriſt, from the Neceſſity of it to the Juſtification both of *Jew* and *Gentile*. This then muſt be the import of the Objection, if the Unrighteouſneſs both of *Jew* and *Gentile* tends ſo viſibly to illuſtrate and recommend the Wiſdom of God, and the Grace or Favour of God, in appointing this way of Juſtification by Faith in Chriſt, is it righteous in God to puniſh both *Jew* and *Gentile*, as you ſay he did, *Chap.* 1. 24, 26, 32. and will do, *Chap.* 1. 18. *Chap.* 2. 2, 4, 5, 6, 8, 9. for that unrighteouſneſs that tends ſo highly to the glory of the Goſpel-Grace?

e Ibid. Κατ' ἄνθρωπον λέγω, *I ſpeak as a man.*] *i. e.* As a meer natural Man, not acquainted with the revealed Will of God, or not acted by his Spirit; ſo *Chryſoſtom* and *Oecumenius*. *I ſpeak* κατ' ἀνθρώπινον λογισμὸν, *according to humane Reaſon*, ὃ γὰρ ἐγὼ ταῦτα λέγω, ἀλλὰ τῶν ἄλλων τέθεικα λογισμὸς, *For it is not that I ſay theſe things, but I propoſe the Reaſonings of others.* That this is the conſtant import of the Phraſe, ſee Note on 1 *Cor.* 9. 8, 15, 32.

f Ver. 7. Ἐν τῷ ἐμῷ ψεύσματι, *by my lie.*] The Idols of the *Heathens* are called *Lying Vanities*, Pſal. 31. 7. Jonah 2. 8. *numina falſa*, the Makers of them are ſaid to *frame* שקר *a lie*, Jer. 10. 14. and to have, and frame *a lie* with their right hand, Eſa. 44. 20. They who worſhip them are ſaid, to *turn aſide to lies*, Pſal. 40. 5. and to hearken to *a Teacher of lies*, Hab. 2. 18. and to *turn the truth of God into a lie*, Rom. 1. 25. Hence are the *Heathens* introduced making this Confeſſion, *Surely our Fathers did inherit lies*, ὡς ψεῦδος ἐκληρονόμησαν οἱ πατέρες ἡμῶν εἴδωλα, Jer. 16. 19 Now this Argument being that by which the *Apoſtle* in the firſt Chapter proves the *Gentiles* to be ſinners, worthy of condemnation, and ſo uncapable of Juſtification by any other way than that of Faith, this may reaſonably be ſuppoſed to be the thing referred to in this Verſe.

Ver. 8. Ὧν τὸ κρίμα ἔνδικόν ἐστι, *whoſe damnation is juſt.*] They by thus objecting againſt that Diſpenſation of Divine Grace and Wiſdom, which they ſhould thankfully embrace, and accept, and without which they cannot be juſtified; and ſo rejecting it as abſurd in their Imaginations, rendring it juſt that they ſhould ſtill lye under the guilt of Sin, and under the wrath of God for it. g

Ver. 9. Οὐ πάντως, *no, in no wiſe.*] That theſe words may be rendered, *not altogether*, as well as οὐ πάντες is rendered *not all*, 2 Theſſ. 3. 2. *Heb.* 3. 16. we learn from *Oecumenius*, who Paraphraſes them thus, οὐκ ἐκ παντὸς τρόπου, *not in every kind*, and then the Context will plainly force this rendring, as being that which anſwers to the following Reaſon, the words bearing this ſenſe; We do indeed excel them, in having the Promiſe of a *Meſſiah*, and the Salvation tendred by him, firſt made to us, *Chap.* 2. 10. In having the knowledge of the Law, *v.* 17. and the *Oracles* of God committed to us, *Chap.* 3. 2. But we do not wholly, or in all things excel them, becauſe not in the Matter of Juſtification by Faith, which *Jew* and *Gentile* equally ſtand in need of. h

Ver. 10. Καθὼς γέγραπται, *as it is written.*] Theſe words are cited from the 14th *Pſalm*, according to the Edition of the *Septuagint*; but I do not conceive it neceſſary to make good the *Apoſtle*'s Words, or Argument, that they ſhould be ſpoken of the *Jews* of that Age in general, eſpecially ſeeing they are there ſaid to have *devoured God's People*, and to have *ſham'd the counſel of the Poor.* It is enough, 1. That they ſhould generally agree to the *Jews* of the Age in which the *Apoſtle* writ, as both the Scriptures of the *New Teſtament*, and the Writings of *Joſephus* fully prove they do. And, 2. That the Law condemning any for theſe Crimes, doth more eſpecially condemn thoſe under the Law, who at any time are guilty of Crimes thus noted, and condemned by the Law. And with this Concluſion of the *Apoſtle*, the *Jews* themſelves accord, ſaying, (a) *There is not a man who is not obnoxious to God*, (or might not juſtly be condemned by him) *were it not for his Mercy and Clemency.* Moreover, it is farther to be noted, that in the cloſe of this *Pſalm* there ſeems to be a Prayer for the Redemption of the *Jews* by the *Meſſiah*, in thoſe words, *O that the ſalvation of Iſrael were come out of Zion*, v. 7. The Deliverer that was to come out of *Zion*, being the *Meſſiah*, as we learn from *Iſaiah*, Chap. 59. 20. and from this *Apoſtle*, Chap. 11. 26. i

(a) *Cart. Melliſ.* p. 3012.

Note

Note 2dly, That according to the Doctrine of the *Jews*, their *Meſſiah* was to come in thoſe times when the *Jewiſh* Nation was moſt corrupt, and ſo moſt reſembled the Deſcription here alledged. See the Note on *Philip.* 3. 1.

k Ver. 20. Ἐπίγνωσις ἁμαρτίας, *the knowledge of ſin.*] This knowledge of Sin being chiefly by the Moral Law, *Chap.* 7. 7. ſhews that the *Apoſtle* excludes as well that, as the Ceremonial, from Juſtification; and evident it is, that the *Antitheſis* runs all along, not between *Moral*, and *Ceremonial* Works, but between Works in general, and Faith, *v.*20. 22.. The Law of Works, and Faith, *v.* 27. *Chap.* 4. 2, 6. & 9. 32. & 10. 5, 6.

l Ver. 23. Τῆς δόξης τῦ Θεῦ, *the glory of God*;] i. e the fruition of God in glory; for *being juſtified by faith, we have peace with God; and rejoyce in hope of the glory of God*, Rom. 5. 1, 2.

m Ver. 24. Διὰ τ ἀπολυτρώσεως, *through the Redemption*,] Purchaſed by the Death and Blood of Chriſt ſhed for us; we having *Redemption through his blood, the remiſſion of ſins*, Eph. 1. 7. Col. 1. 14.

n Ver. 25. Τῶν πεπγεγονότων ἁμαρτημάτων, *of ſins that are paſt*,] For in this only conſiſts our firſt Juſtification, which is by Faith alone: The Remiſſion of our future Sins committed againſt the New Covenant, eſtabliſhed in the Blood of *Jeſus*, being to be obtained, if they be wilful ſins, which only violate the Covenant of Grace, by a ſincere and particular Repentance for them, which brings us again under that Covenant, and ſo under the Promiſe of Forgiveneſs through the Blood of *Jeſus*: The ἱλαστήριον, or *Mercy-ſeat*, was ſo called, becauſe God there ſhewed himſelf propitious by reaſon of the Blood of the Sacrifice ſprinkled before it. The *Apoſtle* therefore, in alluſion to it, ſaith, that God hath ſet forth Chriſt to be his *Mercy-ſeat*, i. e. the Perſon through whom he will be propitious to us through Faith in his Blood, ſtiled *the blood of ſprinkling*, Heb. 12. 24. and preſented before him in the Heavens.

o Ibid. Ἱλαστήριον, *to be a Propitiation.*] In the *Old Teſtament* we find the *Mercy-ſeat* ſtill ſtiled ἱλαστήριον, becauſe it was the place where God promiſed to be Propitious to them, and where the *High-Prieſt* made an Atonement for himſelf, and all the Congregation, by ſprinkling the Blood of the Sin-offering before the Mercy-ſeat: when therefore the *Apoſtle* ſaith, that God hath ſet forth *Jeſus Chriſt* to be a Mercy-ſeat to us through faith in his Blood, we have reaſon to believe the Blood of Chriſt, as our Sin-offering, doth make Atonement for, and render God propitious to us. And as under the *Old Teſtament*, they who deſired to have God propitious to them, were to come with the Blood of their Sin-offering to the *Mercy-ſeat*; ſo under the *Goſpel-Diſpenſation* they muſt expect to find God propitious to them, through the Blood of Chriſt their Mercy-ſeat, by whom they coming to God, as the *Jews* did by appearing before his Mercy-ſeat, ſhould find him gracious in pardoning their Iniquities *through the Redemption that is in Jeſus:* Whence I argue againſt the *Socinians*, for our Lord's Satisfaction, thus: What is it we do obtain by this Redemption? It is, ſaith the *Apoſtle*, *Remiſſion of Sins.* What is it that procures this Remiſſion? It is the Blood of Chriſt, for *we have redemption through his blood, even the remiſſion of ſins*, Eph. 1. 7. Col. 1. 14. It is the Death of Chriſt, *Heb.* 9. 15. Since then, by the confeſſion of *Sclightingius* upon the place, our Lord is mentioned here as a *piacular Victim*, and ſeeing it is certain thoſe Victims ſtill ſuffered in the Sinners ſtead, and that whenſoever in the *Old Teſtament* mention is made of the Remiſſion of Sins, the Blood of theſe Sacrifices was the thing that made Atonement for them, Remiſſion of Sins was the thing purchaſed by that Blood. Have we not Reaſon from what is here ſaid of *Chriſt*, our *Piacular Victim*, to conceive he ſuffered in our ſtead, and that his Blood; ſhed for us procured the Remiſſion of our Sins, as it aton'd an offended God for our Tranſgreſſions?

p Ibid. Εἰς τὸ εἶναι αὐτὸν δίκαιον, *that he might be juſt.*] The Reverend Dr. *Hammond* ſaith, the word δίκαιος is here to be render'd *clement* and *merciful*, and that 'tis commonly taken in that Notion, and ſeldom in that of *Vindictive* Juſtice: But, in oppoſition to this, I aſſert, that the word δίκαιος is uſed about *eighty* times in the *New Teſtament*, and not once in that ſenſe of Clemency, and Mercy, in which he ſaith 'tis commonly taken; he himſelf produces but one place, *viz.* Matth. 1. 19. *Joſeph being a juſt man, and not willing to make Mary a publick example, was minded to put her away privily*; *Where*, ſaith Dr. *Lightfoot*, *Men torment the word* δίκαιος *to make it ſignifie Clement and Merciful, when it bears clearly the ordinary ſenſe, thus*; Joſeph *being a juſt man, would not cohabit with an Adultereſs, and yet being not willing to make her a publick Example, and no neceſſity*, as he there ſhews, *lying upon him ſo to do, he was minded to put her away privily.* (2.) It is in the *New Teſtament* diſtinguiſhed from the good, and merciful Man; as when *Joſeph* of *Arimathea* is ſtiled ἀγαθὸς καὶ δίκαιος, *a good man and juſt*, Luke 23. 50. when the Law is called δίκαια καὶ ἀγαθὴ, *juſt and good*, Rom. 7. 12. And when 'tis ſaid, *Chap.* 5. 7. that ſcarcely ὑπὲρ δικαίυ *for a righteous man will one die, though* ὑπὲρ ἀγαθῦ *for a good man one would even dare to die.* And (3.) when it relates to God, as here, it al-

ways ſignifies, either the Equity and Congruity of his Dealings, as 2 *Theſſ.* 1. 5, 6. or his faithfulneſs to his word, 1 *John* 1. 9. *Apoc.* 15. 3. or his Vindictive Juſtice, as *Rev.* 16. 5, 6, 7. & 19. 2. 2 *Tim.* 4. 8.

q Ibid. Τῆ δικαιοσύνῃ, *to declare his righteouſneſs.*] This Phraſe *the Righteouſneſs of God*, as I have before obſerved, doth always in the *Epiſtles* ſignifie our Juſtification by Faith in *Chriſt*, as being the only Righteouſneſs that God approves of, and is here ſtil'd, *v.* 22. *The Righteouſneſs of God through faith:* And therefore this Righteouſneſs cannot be demonſtrated, as ſome conceive, by winking at the ſins committed in former Ages, *Acts* 17. 30. but by propoſing by the Goſpel the way of remitting Men's paſt ſins through Faith in *Chriſt*, or his own Non-imputation of them.

Ver. 28. Πίστ, *by Faith.*] Juſtification r from our paſt Sins is from Faith alone, without reſpect to any of our Works. We being *juſtified freely by his grace*, v. 23. *Not by works of righteouſneſs which we have done, but through his mercy he ſaved us*, Titus 3. 5. (*i. e.*) he juſtified us by his Grace, and ſo put us in the way of Salvation.

Ver. 30. Note, that ſo the *Jews* ſay, *If a* s *man believe not as he ought, Circumciſion will not make him a Jew; but if he believe as he ought, he is a Jew, though he be not Circumciſed*, Nitzachon. Sect. 7. Subſt. 21.

CHAPTER IV.

Verſe 1. WHat ſhall we ſay then? [Gr. *what therefore do we ſay, as* a *ſome of our Nation,*] that Abraham our Father, a as pertaining to the fleſh hath found? [Gr. *hath found juſtification, and acceptance with God, by virtue of his Circumciſion in the fleſh?*]

2. [*Surely no*;] for if Abraham were juſtified by [*his own*] works, [i. e. *his obedience to God's command to circumciſe himſelf, and his whole Family,*] he hath whereof to glory, [Gr. *ground of boaſting in thoſe works by which he was thus juſtified*;] but [*manifeſt it is he had*] not [*whereof to boaſt, or glory*] before God;

3. For what ſaith the Scripture? [*even* b *this,*] b Abraham believed God, and it [viz. *that faith*] was counted to him for righteouſneſs.

4. Now [*or whereas*] to him that worketh, [*and by that obtaineth righteouſneſs,*] is the reward reckoned not of grace, but of debt, [*he having performed all that was required in order to his being righteous before God.*]

5. But to him that worketh not, [. i. e. *who hath not any thing on account of which he can be deemed righteous by vertue of his* c *works,*] but believeth c on him that juſtifieth the ungodly, [*on the account of his faith,*] his faith is accounted for righteouſneſs.

6. [*And this account of juſtification is*] even [*ſuch*] as David alſo [*the other great perſon to whom God had promiſed a Bleſſing to all Nations through his Seed*, Eſa. 11. 10. Acts 2. 30. & 13. 23.] deſcribeth [*ſpeaking of*] the bleſſedneſs of the man to whom God imputeth righteouſneſs without works:

7. Saying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered.

8. Bleſſed is the man to whom the Lord will not impute [*the*] ſin [*he hath committed.*]

9. Cometh this bleſſedneſs then [*of righteouſneſs, by not imputing ſin*] upon the circumciſion only, or upon the uncircumciſion alſo? [*This queſtion may be decided by the example of our Father Abraham,*] for we ſay, that d faith was reckoned to Abraham for d righteouſneſs.

10. How was it then reckoned [*to him for righteouſneſs? was it*] when it was in circumciſion or in uncircumciſion? not [*when he was* in circumciſion, but in uncircumciſion; [*he believing unto righteouſneſs before he was circumciſed*, [Gen. 15. 6.]

11. And he received [*afterwards*] the ſign of circumciſion [*as*] a e ſeal of the righte- e ouſneſs of the faith, which he had, yet being uncircumciſed, [*and ſo of his acceptance with that God, who thus entred into Covenant with him, and owned himſelf his God*, Gen. 17. 1.] that he might be the f Father of all them f that believe, tho' they be not circumciſed, that righteouſneſs might be imputed to them alſo, [*which it could not be, where Circumciſion on the Condition of Juſtification and Acceptance with God.*]

12. And [*that he might be*] the father of [*the*] circumciſion alſo, [i. e. *a Father*] to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed.

13. [*I ſay, that he might be the father of the uncircumciſed through Faith, and of the Circumciſion through the like Faith*, Chap. 3. 30.] For the promiſe [*made to Abraham*, Gen. 12. 3. *or to his Seed*, Gen. 22. 18.] that g he ſhould be the heir of the world, [i. e. g *of thoſe Bleſſings which ſhould be derived from him to all the Families and Nations of the Earth,*] was not [*made*] to Abraham, or to his Seed, through [*or by vertue of, their obedience to*] the Law, but through, [*and by vertue of,*] the righteouſneſs of faith.

14. For

14. For if they which are of the law be heirs, [*according to the promiſe made upon*
h *that account,*] h faith is made void, [*as being inſufficient to juſtifie without the Law,*] and the promiſe is made of none effect, [*for then the Nations which are not under the Law, cannot be bleſſed in the Seed of Abraham.*]

15. Becauſe the Law worketh wrath [*by condemning the Tranſgreſſor to that death to which without the Law he would not be ſubject,*] for where no law is, there is no tranſgreſſion, [*and ſo no condemnation for it.*]

16. [*And*] therefore is [*the Inheritance,* Gal. 3. 18.] of faith that it might be by grace [*which both Jew and Gentile wanted as to Juſtification,* Chap. 3. 23, 24.] to the end the promiſe [*of it*] might be ſure to all the ſeed [*of Abraham,*] not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all, [i. e. *that it might be made good to the Gentile alſo, believing as their Father Abraham did.*]

17. [*I ſay, the Father of us all,*] as it is written, *Gen.* 17. 5.] I have made thee a
i i father of many Nations; [*which words, though ſpoken then when Abraham had no Seed, yet were they certain*] before, [*or in reſpect of,*] him whom he believed, even [*that*] God k who quickneth the dead, [*and*
k *ſo was able to quicken his body now dead, and*
l *the deadneſs of Sarah's womb,*] and l calleth thoſe things which be not, [i. e. *the Gentiles which were not then a People,*] as if they were.

m 18. Who, I ſay, againſt [*all Natural grounds of*] hope, believed in hope that he might [Gr. *ſhould*] become the father of many Nations, according to that which was ſpoken [*to him,* Gen. 15. 5. *as the Stars of Heaven*] ſo ſhall thy ſeed be.

19. And being not weak in faith he conſi- n
dered not his own body n now dead, [*or grown already dead, he being about one hundred years old,*] neither yet the deadneſs of Sarah's womb, [*with whom it had ceaſed to be after the manner of Women,* Gen. 18. 11.]

20. He o ſtaggered not at [Gr. *he doubted* o
not of] the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God, [*by acknowledging his power to make it good;*]

21. And being fully perſwaded that what he had promiſed, he was able alſo to perform.

22. And therefore it (viz. *this ſtrong faith,*) was imputed to him for righteouſneſs.

23. p Now it was not written [*thus of* p
him] for his ſake alone, that it [viz. *his Faith*] was imputed to him [*for righteouſneſs.*]

24. But for [*the benefit of*] us alſo, to whom it, (viz. *the like faith*] ſhall be imputed [*for righteouſneſs,*] if we believe on him that raiſed up Jeſus our Lord from the dead [*that he can and will raiſe us alſo by Jeſus from the dead, and crown us with him;*]

25 Who was delivered [*to the death*] for our offences, [*to offer up himſelf a Piacular Victim for them,*] and was raiſed again for our juſtification; [i. e. *to appear before God with the blood of this Victim, to make Atonement before God for us, and thereby to procure our Juſtification, or our Abſolution, from the guilt of ſin.*]

Annotations on Chap. IV.

a Verſe 1. Κατὰ σάρκα, *according to the fleſh;*] *i. e.* By virtue of his Obedience to God's command in circumciſing the Fleſh of his Foreskin. So *Iſrael* κατὰ σάρκα, *according to the fleſh,* 1 Cor. 10. 18. is, *Iſrael* according to the Circumciſion of the Fleſh. To *know Chriſt according to the fleſh,* 2 Cor. 5. 16. is to know him according to his Circumciſion, or being of the Stock of *Abraham.* To glory κατὰ τὴν σάρκα, *according to the fleſh,* is, to glory in being Circumciſed 2 *Cor.* 11. 18. In this the *Jews* had the greateſt confidence of being acceptable to God, and therefore are repreſented by St. *Paul* as πεποιθότες ἐν σάρκι, *having confidence in the fleſh,* Philip. 3. 3, 4. declaring that *no circumciſed Jew goes to Hell,* God having promiſed to deliver them *for the Merit of Circumciſion.* See the Note on *Chap.* 2. 13. Moreover, that vain Opinion had obtained among the *Jews,* That *Abraham* was not pure or accepted with God, till after his Circumciſion. This is hinted in the *Targum* of *B. Uziel,* who renders *Gen.* 17. 1. thus; Walk before me, והוי שלים בשרך i. e. *and be thou perfect in thy fleſh.* But it is in expreſs words aſſerted, *Pirk Eliezer, cap.* 29. *p.* 64. This Opinion the *Apoſtle* here confutes, and then *v.* 11. ſhews what his Circumciſion ſignified. Mr. *Cl.* interprets this Phraſe thus, According to the fleſh (*i. e.*) *in the judgment of man,* or *according to carnal judgment.* But there can be nothing more alien from the mind of *Paul* than this Interpretation: For the *Apoſtle* had been before aſſerting, That the Circumciſion, acceptable to God, was not that made in the fleſh, *Chap.* 2. 28. In the beginning of the next Chapter he anſwers the Enquiry of the *Jews,* if it doth not render us more acceptable to God, what then is the benefit of Circumciſion? It hath many other Advantages, ſaith he, but not that of Juſtification before God, that being the Reſult of Faith; for it is *one* (*and the ſame*)

God, who will juſtifie the Circumciſion through Faith, and the Uncircumciſion by Faith. What then, ſaith he, do we ſay in this Affair? Do we ſay, as the *Jews*, That *Abraham, the Father of the faithful*, found Juſtification (the thing I now diſcourſe of) κατὰ σάρκα, by that laborious Work of Circumciſion performed upon himſelf, when he was Ninety nine years old, and upon all his Family? On which account, ſay the *Jews* (a) *God ſmelt the ſweet odour of their Foreskins, and ſaid, when they tranſgreſſed, he would remember this odour, and they ſhould be repleniſhed with his Mercies.* Here is a Rational Account of the Connexion, and Pertinence of the Apoſtle's Argument. But how comes in, *the Judgment of Men*, with a τί ἐν, *what then do we ſay?* When nothing at all had been ſaid of their Judgment, nor was the *Apoſtle* diſcourſing of Juſtification according to Man's Carnal Judgment. He goes on and ſays, *If* Abraham *was accounted juſt for his Works in the judgment of Men, he hath whereof to glory; he hath* καύχημα *boaſting*, ſaith he, *before Men*; but is that the καύχημα, or boaſting, which, the *Apoſtle* ſaid, was excluded, *not by the Law of Works, but by the Law of Faith?* Chap. 3. 27. No ſure; but boaſting before God: this therefore muſt be here repeated, if *Abraham* were juſtified by Works; (*i.e.*) the Works of Circumciſion performed upon himſelf, and his whole Family, he hath whereof to boaſt before God, but he cannot have whereof to boaſt before God of any Juſtification of this kind, for *what ſaith the Scripture*, &c. In fine, κατὰ σάρκα never ſignifies in Scripture, *the judgment of Man*, but the fleſhly Luſtings, Deſires, and Motions of Men, *John* 8. 15. *To judge according to the fleſh*, is to judge *ex carnali affectu*, from Carnal Affection; and 2 *Cor.* 1. 17. *to purpoſe according to the fleſh*, is to do it according to Carnal Principles and Advantages, as *to walk after the fleſh*, is, to be govern'd and acted by Carnal Principles, *Rom.* 8. 1, 4, 5, 12, 13. 2 *Cor.* 10. 2.

b Ver. 3. Ἐπίσευσε δὲ Ἀβραὰμ τῷ Θεῷ, *Abraham believed God.*] We learn from the Author to the *Hebrews*, that *Abraham* had Faith before this was ſaid unto him, for *by faith Abraham being called, obeyed and went forth*, &c. and that by a yet ſtronger faith, he *offered up his ſon* Iſaac, *believing that God was able to raiſe him up from the dead*, Heb. 11. 8, 17. But neither of theſe Inſtances are pitch'd upon by the *Apoſtle*, as fit for his purpoſe, becauſe, in both, Obedience was joyned with Faith; whereas here was a pure act of Faith without Works; and of this Act of Faith is ſaid, what is not ſaid of either of the other, *it was imputed to him for righteouſneſs*: See *v.* 22. (2.) God for this Act of Faith, and not upon the former, dealt with him as a righteous Perſon, by entring into Covenant with him, which was a ſign that he accepted him, and pardoned all his Sins paſt, for it is ſaid, *In that very day God entred into Covenant with Abraham*, Gen. 15. 18. which he had not done before. Moreover, this was ſpoken to *Abraham* before his Circumciſion, and ſo is very proper to convince the *Jews* of the no neceſſity of Circumciſion to Juſtification: But *Abraham* offered *Iſaac* after his Circumciſion, and ſo the *Apoſtle* could not alledge that inſtance of his Faith here, *v.* 10, 11. he therefore was accounted Righteous by virtue of that Faith which excludes boaſting, *Chap.* 2. 27. and only juſtifies by Grace.

Ver. 5. Ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, *on him that juſtifies the ungodly.*] Juſtification being only the Non-Imputation, or the Pardon of their paſt Sins on the account of that Faith, which laid the higheſt Obligations upon all Believers to die unto Sin for the future, there is no abſurdity in ſaying, that God thus *juſtifies the ungodly*, repenting of, and engging to ceaſe from their ungodlineſs. c

Ver. 9. Ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις, *Faith was reckoned to Abraham for righteouſneſs.*] The Gloſs of *R. Salomon* on *Gen.* 15. 6. is this: *The bleſſed God reputed this to* Abraham *for Righteouſneſs and Merit, for the Faith by which he believed in him.* And the Book (*b*) *Ikkarim* ſaith thus: *Our Father* Abraham *was praiſed for his Faith, as ſaith the Scripture*, Abraham *believed God, and it was counted to him for righteouſneſs.* d

Ver. 11. Σφραγῖδα τὴν δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, *the ſeal of the righteouſneſs of faith*, &c.] The *Apoſtle* in this *Epiſtle* inſiſts much upon the Juſtification of the uncircumciſed *Gentiles*, called therefore by the *Jews* ἡ ἀκροβυστία, *the Uncircumciſion* Eph. 2. 11. Rom. 2. 25, 26, 27. declaring that God is not the God of the *Jews* only, but alſo of the *Gentiles*, ſeeing he will juſtifie both the Circumciſion, and the Uncircumciſion through Faith, *Chap.* 3. 29, 30. That the Bleſſing of Juſtification came not only on the Circumciſion, but on the Uncircumciſion alſo, *v.* 9. Faith being accounted to *Abraham* for Righteouſneſs, when he was in Uncircumciſion, *v.* 10. So that theſe words may be rendered thus, *And he received the Sign of Circumciſion, a Seal of the Righteouſneſs of that Faith, which was in the Uncircumciſion*, i. e. of God's Acceptance of the Uncircumciſed *Gentiles* through Faith in Chriſt. e

Ibid. Πατέρα. *the Father*;] *i. e.* that he might be the *Father* of all Nations, whether f

(a) *Pug. fid.* p. 674.

(b) *Lib.* 1. *c.* 21.

Jew

Jew, or *Gentile*, and they might all be bleſſed in him, according to the Promiſe, *In thee ſhall all the Nations of the Earth be bleſſed*, Gen. 12. 3. Or as it is *Gen.* 22. 18. *In thy ſeed.*

g Ver. 13. Τὸν κληρονόμον αὐτὸν εἶ) τῷ κόσμῳ, *that he ſhould be the heir of the world.*] The whole difficulty of this Verſe reſts upon the true Interpretation of this Phraſe, *That he ſhould be the heir of the world.* Some think that to be *the heir of the world here*, is to be *heir of the Land of Canaan*, and the Parts adjacent to it, *Idumæa*, &c. But this is not only impertinent to the puropſe of the *Apoſtle*, who is here proving, not that Temporal Poſſeſſions, but that Juſtification is not by the Law, but by Faith; but ſeemeth flatly contrary to the *Apoſtle*; for the Promiſe of the Land of *Canaan* was made to *Abraham* upon his Circumciſion, and to his Seed, *Gen.* 17. 7, 8. And the poſſeſſion of, and their continuance in it was ſtill promiſed to the *Jews*, upon condition of their Obedience to the Law of *Moſes*. Others think that *to be heir of the world*, is to be heir of the Spiritual and Heavenly *Canaan*; but then, as it is hard to find where any ſuch Promiſe was made to *Abraham*, and his Seed, ſo it is as difficult to ſhew how this accords with the main ſcope of the *Apoſtle*, which is to eſtabliſh our Juſtification by Faith. The ancient *Greek Scholiaſts* interpret the words thus; That he ſhould be Heir of the World, τετέσιν ἐν αὐτῷ εὐλογεῖσθαι πάντα τὰ τῦ κόσμυ ἔθνη, (i. e. *that all the Nations of the World ſhould be bleſſed in him.* So *Chryſoſtom*, *Theodoret*, *Theophylact*, *Quod enim dicit, benedicentur in te omnes tribus terræ, hoc eſt, hæredem factum eſſe totius mundi*; So *Origen*. And this is confirmed from the parallel place, *Gal.* 3. 8. for the Promiſe mention'd here, muſt be the ſame with the Promiſe mention'd there, becauſe the Argument is the ſame. Now, (1.) the Promiſe there is, *In thy Seed*, that is, *Chriſt*, *ſhall all the Families of the Earth be bleſſed*, v. 12. And (2.) here there ſpeaks of a Promiſe made Four hundred and thirty years before the Law, which term only agrees to the Promiſe made *Gen.* 12. 3. (3.) This is the Bleſſing of *Abraham* that was to come upon the *Gentiles*, Gal. 3. 14. For, ſaith the *Apoſtle*, *The Scriptures foreſeeing that God would juſtifie the Gentiles through Faith* (in the promiſed Seed,) *preached the Goſpel before to* Abraham, *ſaying*, *In thee ſhall all the Families of the Earth be bleſſed. So then, they that are of faith, are bleſſed with faithful* Abraham. He firſt, as being the *Father* of the Faithful, and ſo the *Heir* of the believing World; and they after him, as being his Sons, and Seed, by walking in the ſteps of his Faith, and ſo becoming Heirs with him of the ſame Promiſe; for *if you be Chriſt's*, if by Faith you be intereſted in him, ſaith the *Apoſtle*, *then are you Abraham's Seed, and Heirs according to the Promiſe*, Gal. 3. 29. So *Heb.* 11. 7. *Noah* is ſaid by his Faith to condemn the unbelieving World, and to be ὁ κατὰ πίστιν δικαιοσύνης κληρονόμος, *the Heir of the Righteouſneſs which is by Faith*, (i. e.) the *Father* of all that believed unto Juſtification or Righteouſneſs after him.

h Ver. 14. *If they which are of the Law be heirs, faith is made void.*] It is made void to them who are not of the law, [becauſe then they cannot by it be made Heirs;] and it is alſo made void to them that are of the law, [becauſe they were Heirs before, and may ſtill be ſo without it.

i Ver. 17. *A Father of many Nations.*] The *Jews* hence prove that a *Proſelyte*, converted to the *Jewiſh* Faith, might be *Legatus Synagogæ*, *quia ſcriptum extat, Conſtitui te Patrem univerſitatis Gentium*, becauſe it is written, *Gen.* 17. 5. *I have made thee a Father of all Nations*; before this time, ſay they, he was only a Father of the *Syrians*; but from this time, he was the *Father* of all Nations. See *Campegius Vitringa de Synag. Vet.* l. 3. part. 2. c. 6. p. 943.

k Ibid. Τῷ ζωοποιοῦντος τοὺς νεκρούς, *who quickneth the dead.*] This being an Inſtance of the Faith of *Abraham*, it ſeems moſt reaſonable to refer it to the Object of his Faith, (*viz.*) That he ſhould have a numerous Seed, yea, that he ſhould have the promiſed Seed from *Sarah*, though her Womb was dead; *and it ceaſed to be with her after the manner of women:* And ſo *Hilary* the *Deacon* doth interpret this Phraſe.

l Ibid. Καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, *and calleth things that be not, as if they were.*] *He that is far from God*, ſaith *Origen*, *as we Gentiles were before we came to the knowledge of the Truth, is ſaid not to be*; and therefore God deſigning to render them the Seed of *Abraham* by Faith, is ſaid *to call thoſe things that be not, as if they were*; for τὰ μὴ ὄντα, *things which are not*, both in the language of the *Old Teſtament*, and of the *Jews*, and of the Primitive *Chriſtians*, ſignifies the *Gentiles*, by converting whom, ſaith (c) *Clemens R.* ἐκάλεσεν ἡμᾶς ἐκ ὄντας, καὶ ἐθέλησεν ἐκ τοῦ μὴ ὄντος εἶναι ἡμᾶς, *God called us that were not, and would that of nothing we ſhould have a being*; as I have ſhewed, Note on 1 *Cor.* 1. 8.

m Ver. 18. Note, That this Verſe confirms the Expoſition of the former Verſe, ſhewing that the Faith there mentioned hath reference to this Promiſe.

n Ver. 19. Νενεκρωμένον, *now dead.*] It is here

(c) *Ep.* 2. § 1.

objected

objected, That *Abraham*'s Body could not be thus dead, ſince after the death of *Sarah*, even forty years after, he had ſix Sons by *Keturah*, Gen. 25. 1. But they who here tell us, that *Abraham*'s Body was not ſimply dead, but only as to *Sarah*'s Womb, and that by a young Woman he was able to have Seed then, ſpeak expreſly againſt the Text, which ſaith, *his body was grown dead*, and againſt the Opinion of *Abraham* himſelf, *Gen.* 17. 17. and of *Sarah* concerning him, *Gen.* 18. 12. They who add that this need not ſeem ſtrange, that *Abraham* ſhould have Children by *Keturah*, conſidering the Age to which he then lived, ſince in our time Men have had Children after they have been Seventy, or Eighty years old, they will not ſuffer that to be ſtrange to us, which ſeemed ſtrange to *Abraham* himſelf, witneſs his Anſwer to the Promiſe of Almighty God, *Shall a Child be born to him that is an hundred years old?* Gen. 17. 17. *Oh that Iſhmael might live before thee.* And to *Sarah*, Gen. 18. 12. they deny the Miracle effected by the great power of God, which therefore the *Angel* doth encourage *Sarah* to believe, becauſe *nothing can be too hard for God*, Gen. 18. 13. They leſſen the Faith of *Abrahrm* which is ſo highly magnified here, as being *hope againſt hope*, v. 18. *believing in him that quickneth the dead*, v. 17. not *ſtaggering at the Promiſe*, but *being ſtrong in faith*, v. 20. That therefore muſt be here acknowledged, which the *Jewiſh Doctors*, and all the *Chriſtian Fathers* ſay, that God gave a new Bleſſing to their Bodies, and by that rendred them capable of getting and bearing Children, when by Nature they were not ſo. This of *Sarah* the *Targum* of *B. Uziel* hints, by paraphraſing the words thus, *Gen.* 17. 16. *As for* Sarah, *I will bleſs her* בגופה *in her body*. And the *Apoſtle* more plainly in theſe words, *Through faith alſo Sarah her ſelf received ſtrength to conceive Seed*, Heb. 11. 11.

o Ver. 20. Οὐ διεκρίθη τῇ ἀπιστίᾳ *he doubted not through unbelief.*] It ſeems, his Faith was not without ſome doubting, from that Anſwer he returns to God, *Shall a Child be born to Abraham, that is an hundred years old? And ſhall Sarah, that is ninety years old, bear?* In which words he ſeems to conſider both *his own dead Body*, *and* Sarah's *dead Womb*, which the *Apoſtle* here denies, *v.* 19. and *v.* 18. he ſays to God, *Oh that Iſhmael might live before thee*; as if he expected no other Offspring. To the firſt Objection it is anſwered, That thoſe words, *Shall a Child be born to Abraham!* are to be conſidered as words of Admiration, not of Doubting; for he rejoiced at it, ſaith the *Chaldee*, and the *Hebrew* word, which we render *laughed*, hath this import, *Chap.* 21. 6. Nor is *Abraham* reprehended for it, as *Sarah* is, *Chap.* 18. 13. *John* 8. 56. To the ſecond it is anſwered, That he only deſires God to bleſs him alſo, as well as the Seed promiſed, which appears probable from God's Anſwer, *v.* 20. *As for Iſhmael, I have heard thee, behold, I have bleſſed him, and will make him fruitful.*

Ver. 23, 24, 25. Note, That from theſe p
three laſt Verſes many things may be obſerved, which tend to the Illuſtration of the Doctrine of Faith, and of Juſtification by Faith. And,

1. From *v.* 3, 22, 23, 24. it is extreamly evident, that it is the very Act of Faith, and not the Object of it, *viz. Chriſt's Righteouſneſs*, which was imputed to *Abraham*, and is imputed to us for Righteouſneſs. As then the Faith of *Abraham* which is here ſaid to be imputed to him for Righteouſneſs, was not the obeying God in his commands of *walking before him, and being perfect*, but as is here expreſly ſaid, his beliving God's Power, and his reliance on it without any doubting, was the thing that was imputed to him for Righteouſneſs, as well as that other Act of Faith, that *in his Seed ſhall all the Families of the Earth be bleſſed.* So the Faith that ſhall be imputed to us for Juſtification, is not, ſaith the *Apoſtle*, that which includeth the performance of Sincere Obedience, not only Faith in the Blood of Chriſt ſhed for the Remiſſion of our Sins, but Faith in him that raiſed up *Jeſus* from the dead, that he will raiſe us alſo from the dead, and glorifie us with him. See the Note on *Rom.* 10. 9. So alſo is the Faith of *Abraham* and *Sarah* repreſented, *Heb.* 11. 11.

2. Hence alſo we learn that our Juſtification depends not only on the Death of Chriſt, but on his Reſurrection: So the *Apoſtle* doth again teach us, ſaying, *Who is he that condemneth us, it is Chriſt that died*, (as a piacular Victim for our ſins,) *yea rather that is riſen again, who is even at the right hand of God*, (preſenting the Blood of this Victim in his Preſence for us,) *who* (by it) *alſo maketh interceſſion for us.* For the clearing up of this matter, let it be noted,

Firſt, That as the Victim offered under the *Old Teſtament* was brought to the Altar, and there ſlain, ſo *Chriſt* offering himſelf for us, was alſo brought to the Altar of the Croſs on which he ſuffered as a Piacular Victim for us, *bearing our Sins in his own Body on the Tree.*

Secondly, As the Blood of the Beaſt thus ſlain was to be brought before the Mercy-Seat, or into the *Holy of Holies*, and there preſented before God to make Atonement with; ſo was the Blood of *Chriſt*, thus ſlain alſo, to be carried into the Heavenly Sanctuary, and there preſented before God to make Atonement for our Sins.

Thirdly, As the Beaſt, when dead, could not offer up its own Blood; ſo *Chriſt*, being dead,

dead, could not, before his Reſurrection. make an Offering of his own Blood, in the Heavens for this end; whence the *Apoſtle* tells us, that *ſuch an High-Prieſt became us, who is higher than the Heavens*, Heb. 7. 26. And were the Opinion of ſome true, that *Chriſt* appeared not with his Blood in the Heavens, he muſt be only a *Metaphorical High-Prieſt*, the offering, or preſenting of the Blood before God, being only the proper Office of the *Prieſthood*; and the Parallel the *Apoſtle* makes betwixt him, and the *Aaronical* Prieſts, muſt be wholly overthrown: For with what Congruity could the *Apoſtle* inſiſt ſo much on the Compariſon betwixt the Blood of *Chriſt* brought into the *Heavenly Tabernacle*, and the Blood of the *Legal Sacrifices* brought into the *Earthly Tabernacle*, if indeed the Blood of *Chriſt* was not carried into the True Tabernacle, and there preſented to God? When the *Apoſtle* ſaith ſo oft, The *Jewiſh High-Prieſt entered into the Holy Place with the Blood of Bulls and Goats*, doth he not mean, that he carried their Blood in thither? When then the ſame *Apoſtle* ſaith, *Chriſt, not by the Blood of Bulls and Goats, but* διὰ τοῦ ἰδίου αἵματος, *by his own proper Blood, entred into the Holy Place*, muſt he not alſo mean, that *Chriſt* carried his own Blood into the *Heavenly Sanctuary?*

CHAP. V.

Verſe 1. THerefore being juſtified by faith, [*and ſo abſolved from thoſe ſins which rendred us obnoxious to the Diſpleaſure of God,*] we have peace with God, through our Lord Jeſus Chriſt.

2. By whom alſo we have acceſs by faith into this [*ſtate of*] Grace, [*or favour with God,*] wherein we ſtand, and rejoice in hope of [*the fruition of*] the glory of God.

3. And not only ſo, but we glory in tribulations alſo, knowing that tribulation worketh patience,

4. And patience [*gives*] experience [*of God's power with us, enabling us to bear theſe tribulations, and of our ſincere affection to him, for whoſe ſake we ſuffer them,*] and experience [*of theſe things, worketh in us*] hope [*of a Reward,*]

5. And hope maketh [*us*] not aſhamed [*of our faith in Chriſt*, Rom. 1. 16.] becauſe [*a ſenſe of*] a the love of God is b ſhed abroad in our hearts by the Holy Ghoſt, which is given to us [*Believers, as the earneſt of our future Inheritance*, Eph. 1. 13. & 4. 30. *and the fruit of our Faith*, Eph. 1. 13. Gal. 3. 14.]

6. [*Of which love to us, even before we believed, the Goſpel gives us the higheſt demonſtrations;*] For when we c were yet without ſtrength, in due time [Gr. *we being fallen, at the appointed time,*] Chriſt died for the ungodly, [*for us, who ſince our fall had no righteouſneſs of our own;*

7. [*Which ſurely is an high degree of love, beyond all Humane Example;*] for ſcarcely for a righteous man will one die, [*I ſay, for a righteous man only,*] yet peradventue for a d good [i. e. *an highly kind and charitable*] man, ſome would even dare to die.

8. But e God commendeth his love towards us, in that whilſt we were yet ſinners Chriſt died for us.

9. [*And if God through Chriſt Jeſus ſhewed ſuch kindneſs to us, being ſinners,*] much more then being juſtified by his blood, [*and ſo made righteous in his ſight, and having peace with God*, v. 1.] we ſhall be ſaved from [*the*] wrath [*of God*] through him.

10. For if when we were enemies [*to him*] we were f reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved g by his life.

11. And not only ſo, [i. e. *we are not only reconciled to,*] but we alſo joy [Gr. *we are rejoycing*] in God through our Lord Jeſus Chriſt, by whom h we have received the atonement [or *Reconciliation.*]

12. Wherefore [διὰ τοῦτο, *by reaſon of this Reconciliation, life is procured to us by the ſecond* Adam, *as death came by the firſt, for*] as by one man ſin entred into the world, and death by ſin, [*or for ſin,*] and ſo death paſſed upon all men [*through him,*] i in whom all had [*ſo far*] ſinned, [*as to become equally obnoxious to death with him.*]

23. [*Through him, I ſay,* For [*it muſt be indeed confeſs'd that*] until the law ſin was in the world, but [*it muſt alſo be acknowledged, that*] ſin is not [k *generally then*] l imputed [*to death,*] when there is no law [*condemning men to death for it.*]

14. Nevertheleſs death reigned from Adam to Moſes, [*the Giver of a new Law, threatning death to the Tranſgreſſors of it,*] even over them that had not ſinned after the ſimilitude of Adam's Tranſgreſſion; [i.e. *Men were all the while ſubject to death, tho' they ſinned not as* Adam *did againſt an expreſs Law, threatning death to them for it, and therefore death muſt reign over them for the ſin of* Adam] who [*in this*] is the figure [*or Reſemblance*] of him that was to come, [i. e. *of the ſecond* Adam, *Chriſt.*]

15. But [*in this reſemblance there are two advantagious Diſſimilitudes, for*] not as the offence, ſo alſo is the free gift, for if through the offence of one man m many be dead, [Gr. *died,*] much more the grace of God, and the gift [*of Juſtification procured*] by

or

[*or through*] the grace of one man, Jeſus Chriſt, hath abounded to many.

16. And [*again*] not as it was by one that ſinned, ſo is the gift; for the judgment [Gr. *the Sentence*] was by one [*ſin*] to condemnation, [*we being all ſentenced to death on the account of* Adam's *ſin*,] but the free
n gift is of n many offences, unto [*that*] juſtification [*of which cometh life.*]

17. For if by one man's offence death reigned by [*that*] one [*Man over all his Poſterity*;] much more they which receive, [*or are made Partakers of*] abundance
o of grace, and [*by it*] of the o gift of righteouſneſs [*or Juſtification,*] ſhall reign in life, by [*the Reconciliation purchaſed for them by the death of*] one Jeſus Chriſt.

18. Therefore as by the offence of one [Gr. *by one offence*] the judgment [Gr. *Sentence*] came upon all men to [*the*] condemnation [*of death,*] even ſo by the righteouſneſs of one, [*by one righteous act, the Obedience of Chriſt to the death for us,*] the free gift came upon all men [*believing in him*] to juſtification of life.

19. For as by one man's diſobedience many were p made ſinners, [*being made ſubject to the death, which was inflicted upon* Adam *for ſin, as much as if they themſelves had violated the Law which rendered him obnoxious to it*;] ſo by the obedience of one [*ſuffering death, the puniſhment of ſin, for them,*] ſhall many be made righteous, [i. e. *be as truly juſtified, and exempted from that death, which is the puniſhment of ſin, as if they had perſonally ſuffered, and alſo accepted and treated by God, as if indeed they had been righteous Perſons.*] p

20. [*I ſay, before the Law we became obnoxious to death by one man's diſobedience,*] q but the law entred that the offence might abound [*unto death, and men might be found obnoxious to it alſo on the account of their Tranſgreſſions againſt the Law*; but where ſin [*thus*] abounded [*unto death,*] Grace did much more abound [*unto life.*]

21. That as ſin hath reigned unto death, [*ſeizing on all men for it,*] even ſo grace might reign through righteouſneſs, [Gr. *Juſtification,*] to eternal life, by Jeſus Chriſt our Lord.

Annotations on Chap. V.

a Verſe 5. [Ἡ Ἀγάπη τῦ Θεῦ, *the love of God,*] to us thus believing. So *Ch.* 8. 35, 39. 2 *Cor.* 5. 14. & 13. 13. 1 *John* 3. 9, 10.

b Ibid. [Ἐκκέχυ϶, *is ſhed abroad.*] This is the word ſtill uſed in the *New Teſtament*, when ſpeaking of the effuſion of the *Holy Ghoſt*, Acts 2. 17, 18, 33. Titus 3. 6. and it is taken from *Joel* 2. 28, 29. and ſo this may refer to the χαείσμαλα of the *Holy Ghoſt* ſo liberally imparted to them.

c Ver. 6. [Ὄντων ἡμῶν ἀδενῶν, *when we were weak.*] It may here be noted, that the words ἀδενὴς, ἀδενέω, ἀδένεια in the *Seventy*, anſwer to the Hebrew חלה and ſignifie to fall, and ſtumble to our Ruine. So *Pſal.* 9. 3. *They ſhall fall and periſh*, ἀδενήσεται καὶ ἀπολῦν϶, *at thy preſence.* Pſal. 26. 4. *They ſtumbled and fell*, ἠδένησαν καὶ ἔπεσον. Pſal. 106. 12. ἠδένησαν, *they fell down, and there was none to help them.* Prov. 24. 16. *The wicked ſhall fall into miſchief*, ἀδενήσουσι ἐν κακοῖς. Jer. 6. 21. *I will lay ſtumbling-blocks before this people, and the fathers and ſons ſhall fall together*, ἀδενήσουσι ἐν αὐτῇ. Chap. 18. 15. & 46. 6, 12. & v. 16. he made *many to fall*, τὸ πολῦθ῏ ἠδένησε. Chap. 50. 32. *Lam.* 5. 15. *Dan.* 11. 14. Many ſhall ſtand up againſt the *King* of the *South*, *but they ſhall fall*, ἀδυνήσουσι. So *v.* 19, 33, 34, 35. So *Hoſea* 4. 5. & 5. 5. & 14. 2, 10. And this import of the word ſuits well with the Text, and ſo is proper to repreſent our fall by ſin, and the words following, *v.* 8. ἁμαρτολῶν ὄντων ἡμῶν, *even whilſt we were ſinners Chriſt died for us*, do render it ſo probable, that I thought fit to mention it in the *Paraphraſe*.

Ver. 7. Ἀγαθὸς *is not* only a vertuous, but d an *obliging, charitable* man, *Matth.* 20. 15. *Is thy eye evil, becauſe I am good?* overcome evil ἐν τῷ ἀγαθῷ *with kindneſs*, Rom. 12. 21. Τὸ ἀγαθόν σε, is, *thy kindneſs*, *Philem.* v. 14. So ἀγαθὸς ὀφθαλμῷ is *the liberal eye*, Eccleſ. 35. 8. See *Buxtorf. in voce* עין p. 1601.

Ver. 8. Συνίστησι δὲ ὁ Θεὸς, *but God commends his love to us.*] The death of Chriſt is uſu- e ally in Scripture repreſented as an inſtance of the great love of God the *Father* to us, becauſe his Wiſdom did contrive this way of Redemption for us, *Eph.* 1. 4, 5. *He ſent his Son into the world to be the Propitiation for our ſins, that we might live through him*, 1 John 4. 9, 10. He graciouſly accepted of his Suffering in our ſtead, and juſtifies us *freely by his grace, through the Redemption that is in Chriſt Jeſus*, Rom. 3. 24. *He ſpared not his own Son, but gave him up freely for us all*, Rom. 8. 32. Though it be alſo true, that *Chriſt loved us, and gave himſelf for us*, Gal. 2. 20. Eph. 5. 2. and that this *love of Chriſt* ought to *conſtrain* us to obedience, 2 *Cor.* 5. 14.

Ver. 10. Ἐν τῇ ζωῇ αὐτῦ, *by his life.* He f being able to *ſave us to the uttermoſt*, becauſe *he ever lives to make interceſſion for us*, Heb. 7. 25. And having all power committed to him, *that he might give eternal life to them whom God hath given him*, John 17. 2.

Ibid. Καλλαγωμὲν τῷ Θεῷ, *we were reconciled* g

ciled to God.] Here are many Arguments to eſtabliſh the Doctrine of our Lord's Satisfaction by ſuffering in our ſtead, to reconcile an offended God to us. For,

1. When it is here ſaid, that *Chriſt died for the ungodly*, 1 Pet. 3. 18. That *when we were yet ſinners Chriſt died for us*, 1 Cor. 5. 15. And elſewhere, that *he ſuffered for our ſins, the juſt for the unjuſt*, Heb. 1. 9. 1 Pet. 4. 1. In theſe, and ſuch like places, one of theſe two things is intimated, That our Lord ſuffered in our ſtead, or that he bore the Puniſhment of our ſin: This being the plain import of the like Expreſſions when they are uſed in the *Old* or *New Teſtament*. For when we read in the *Old Teſtament*, The *Fathers ſhall not be put to death for the Children, nor the Children for the Fathers; every Man ſhall be put to death for his own ſin*, Deut. 24. 17. Of *Amaziah*, that he *ſlew thoſe Servants that had murther'd the King his Father, but the Children of thoſe murtherers he ſlew not*, according to thoſe words of *Moſes*, *The Fathers ſhall not be put to death*, οὐκ ἀποθανοῦνται, they ſhall not die *for the Children*, &c. 2 King. 14. 6. 2 Chron. 25. 4. And in the *Prophet Ezekiel*, *The ſoul that ſinneth, it ſhall die; the Son ſhall not bear the iniquity of the Father, nor ſhall the Father bear the iniquity of the Son*, Ezek. 18. In all theſe places it is plain no Subſtitution is intended, becauſe no Exemption of the *Father*, becauſe the Son, or of the Son, becauſe the *Father* ſuffers; but then 'tis plainly intimated, that the one in this caſe would *bear the puniſhment of the others ſin*. But when *David* ſaith concerning *Abſalom*, *Would God I had died for thee, O Abſalom*, τὶς δῴη τὸν θάνατόν μου ἀντί σου, 2 Sam. 18. 33. O that my death might have gone inſtead of thine. When here the *Apoſtle* ſaith, That *ſcarcely for a righteous perſon one would die, but for a good man ſome would even dare to die*; there evidently a ſubſtitution is intended of the one to free the other from death by the death he ſuffers. When therefore the *Apoſtle* before, and after theſe words, ſaith *Chriſt died for the ungodly, and the ſinner*, muſt he not alſo ſignifie that our Lord died in their ſtead, to deliver them from death? 'Tis evident beyond Exception, that in all *piacular Sacrifices*, both *Jew* and *Gentile* always took this for granted, that the Victim ſuffered in their ſtead, and for their ſins. Since then the *Socinians* own that our Lord ſuffered as *Victima piacularis*, or *an Expiatory Sacrifice*, ſurely both *Jew* and *Gentile* muſt conceive that all theſe Phraſes did import, that our Lord ſuffered *in our ſtead*, and *for our ſins*.

2. A ſecond Argument is taken from the *Reconciliation* mention'd as the effect of our Lord's ſuffering for us; for ſeeing it is alone the guilt of ſin, or ſin unpardon'd, that maketh God diſpleaſed with us, the Death which is here ſaid to *procure our Peace and Reconciliation* to God, muſt make Atonement for the guilt of our Iniquities.

Crellius replies, That by *Reconciliation* here the *Apoſtle* intends not God's Reconciliation to us, but ours to God, by that Converſion to him, which maketh us at friendſhip with him. But this may be Refuted,

Firſt, From the import of the words καταλλάττειν and καταλλαγὴ, for they do naturally import the Reconciliation of one that is angry, or diſpleaſed with us, both in prophane and *Jewiſh* Writers; thus ἐν τίνι διαλλαγήσεται, *in what ſhall David reconcile himſelf to his Lord?* 1 Sam. 29. 4. When *Apame*, the famous Concubine was angry with *King Darius*, he flattered her ὅπως διαλλαγῇ αὐτῷ, that *ſhe might be reconciled to him*, 1 Eſd. 4. 21. After the reviling, or falling out of Friends, ἔστι διαλλαγὴ, *there is*, or *may be Reconciliation*, ſaith the Son of *Syrach*, Ecclus. 22. 22. The *Jews* in *Egypt*, pray for thoſe in *Judea*, that the Lord would hear their Prayer, καὶ καταλλαγείη, *and be reconciled to them*, 2 Maccab. 1. 5. Adding, that as *Jeruſalem* was forſaken through the Wrath of the *Almighty*, ſo ἐν τῇ τοῦ μεγάλου Δεσπότου καταλλαγῇ, *when the great God was reconciled, it was ſet up with glory*, Chap. 5. 20. And again, Though the Lord, ſay they, be angry with us a little while for our Chaſtiſement, and Correction, πάλιν καταλλαγήσεται, *he will again be reconciled to his Servants*, Chap. 7. 33. And they beſeech the Lord εἰς τέλος καταλλαγῆναι, *to be reconciled to his Servants for ever*, Chap. 8. 29. Whence we learn, that Reconciliation always reſpecteth ſome preceding Anger or Diſpleaſure; and that the reconciling of God, was the appeaſing of his Anger: When therefore we here read in the ſame words of *Enemies reconciled to God*, and ſo *ſaved from his Wrath*, what can we imagine, but that a God once angry, and offended with them, is now appeaſed? And when we farther read, that this Reconciliation was effected by the *Death* and *Blood of Chriſt*, is it not obvious to conceive his Wrath and Anger was averted by the ſhedding this Blood for us?

Secondly, 'Tis evident that, *when we were ſinners Chriſt died for us*, v. 8. and *when we were Enemies, we were reconciled to God by the death of his Son*, v. 10. are words of the ſame import; for ſeeing theſe words, *Chriſt died for us*, and *Chriſt ſhed his blood for us*, ſignifie the ſame thing; and by his Blood ſhed we are reconciled, 'tis evident that *Chriſt dying for us*, and *Chriſt reconciling us by his death*, or blood ſhed for us, muſt be the ſame; now we are *juſtified by his blood*, as it procures our *Peace with God*, v. 1. as it *ſaves us from his wrath*, v. 9. Therefore we are reconciled to God by it on the ſame account.

Thirdly, We being here conſidered as *ſinners*,

ners, *ungodly*, *enemies to God*, as Perſons who have, upon that account, *fallen ſhort of the glory*, that is, ſaith *Crellius*, *of the approbation of God*, Rom. 3. 23. Is there no need of reconciling God unto ſuch Perſons? And when under theſe Circumſtances we are ſaid to be *be juſtified through the redemption that is in Chriſt Jeſus*, Rom. 3. 25, 26. and *being juſtified, to have peace with God through our Lord Jeſus Chriſt*, can we conceive that nothing was done by this *Jeſus* to procure God's Reconciliation to the ſinner, or to purchaſe his Peace with an offended God? Eſpecially if we conſider that the Death of Chriſt here mentioned, as that by which we are reconciled to God, is the Death of him, who ſuffered as a Sin-offering for us, the Blood by which we are juſtified, is the Blood of Atonement, or Propitiation, or the *blood ſhed to make reconciliation for the ſins of the people*, Hebr. 2. 17.

h Ver. 11. Τὴν καταλλαγὴν ἐλάβομεν, *we have received the atonement.*] *Crellius* excepts againſt this Interpretation, alledging that *to receive* or *obtain Reconciliation*, is a Phraſe unknown to *Jew* and *Gentile*, and would have the words rendered thus, *By whom we have obtained this Converſion to God*; but to obtain Reconciliation, when it is the effect of Blood ſhed for the Remiſſion of Sins, is very proper; for it was the conſtant practice under the Law to procure Reconciliation by ſhedding the Blood of the Sin-offering; and all Nations by this means endeavour'd to reconcile God to them, and what Reconciliation the *Prieſt*, by offering this blood, procur'd, the ſinner receiv'd, and obtain'd; and therefore to *receive Atonement*, or *obtain Reconciliation*, by an Expiatory Sacrifice, muſt be a thing very well known to *Jew* and *Gentile*; but to receive Converſion by it, is indeed a Phraſe unknown to them, and the whole Church of *Chriſt*. Moreover, this Note of *Crellius* ſhews his little skill in the *Greek*; for as θάρσος λαμβάνειν is *to be courageous*, Acts 28. 15. ἀρχὴν λαμβάνειν is *to begin*, λήθην λαμβάνειν is *to forget*, Heb. 2. 3. ὑπόμνησιν λαμβάνειν to *remember*, 2 Tim. 1. 5. πεῖραν λαμβάνειν to *experiment*, Heb. 11. 36. οἰκοδομὴν λαμβάνειν to *be edified*, 1 Cor. 14. 15. ſo καταλλαγὴν λαμβάνειν is *to be reconciled*, as *noxam capere* is *to be hurt*.

i Ver. 12. Ἐφ' ᾧ, *in whom.*] The *Criticks* have been very induſtrious to find ſome other ſenſe of theſe words than that which our Tranſlation gives, ſome rendring this laſt Clauſe, *for that*, ſome, *becauſe all have ſinned*. But our Expoſition is confirmed beyond all Contradiction from the following words, which declare, That *by the ſin of one man, many die*; and *that by the ſin of one, death reigned by one*; and *that by one offence the ſentence of death came upon all*, v. 15. 16, 17, 18. All which are parallel to the Expreſſion here, that Death came upon all men through *Adam*, *in whom*, ſaith the ſame *Apoſtle*, *all men die*, 1 Cor. 15. 22. And the words following, That *by the diſobedience of one many were made ſinners*, are plainly parallel to theſe, *in whom all have ſinned*.

2. None of the other ſenſes are true, or ſuitable to the Scope and Argument of the *Apoſtle*, *v. g.* It is not true that Death came upon all men, *for that*, or *becauſe* all have ſinned. For the *Apoſtle* directly here aſſerts the contrary, *viz.* that the Death, and Condemnation to it, which befel all men, was for the ſin of *Adam* only; for here it is expreſly ſaid, That *by the ſin of one man many died*; that *the Sentence was, from one*, and by *one man ſinning to condemnation*; and that *by the ſin of one death, reigned by one*: Therefore the *Apoſtle* doth expreſly teach us, that this Death, this Condemnation to it, came not upon us for the ſin of all, but only for the ſin of one, (*i. e.*) of that one *Adam*, *in whom all men die*, 1 Cor. 15. 22.

He alſo farther teacheth, that this Death and Condemnation came upon all *for one ſin of that one man*, for it came δι' ἑνὸς παραπτώματος *by one offence* upon all men; it came not therefore upon all men for the ſin of all: And this the Compariſon plainly requires, which ſaith, the oppoſite Juſtification, and free Gift came upon all men *by one man Jeſus Chriſt*; *by the obedience of one*, and δι' ἑνὸς δικαιώματος, *by one righteouſneſs*, v. 16, 17, 18, 19. *i. e.* by the obedience to the Death of that one man. Yea, the *Apoſtle* doth,

3. Not only thus plainly and frequently aſſert, that Death came upon all men for the ſin of *Adam*, but he proves it by this Argument; that *Death reigned from* Adam *to* Moſes, *over them that had not ſinned after the ſimilitude of* Adam's *Tranſgreſſion*; *i. e.* againſt a Law threatning Death to them for Sin; they therefore, ſaith he, could not die for their own ſins; for though indeed they were then ſinners, yet being under no ſuch Law as *Adam* was, their ſin was not imputed to Death, and ſo they could not die on that account; Death therefore came upon them, as I aſſerted, through the ſin of *Adam*.

Ver. 13. I add, *Generally.*] Becauſe tho' k all men died after *Adam*, all were not puniſhed with Death for their own Perſonal Sin, but only the *Antediluvians*, and the *Sodomites*.

Ibid. Ἁμαρτία δὲ οὐκ ἐλλογεῖται, *ſin was not imputed.*] The *Apoſtle* doth not mean that God did not account them ſinners who tranſgreſſed againſt the Law of Nature, or that he was not diſpleaſed with them for their offences, but only that he did not ſo impute them, as to condemn them to death for them. To make this out, and to give you the true import of the word *Imputation*, let it be obſerved, Firſt,

First, That wherever this Phraſe occurs affirmatively, that ſuch a thing was *imputed* to any one, it is ſome Perſonal thing or Action of our own, and not any thing of anothers, which is thus ſaid to be imputed. As when 'tis ſaid, *Rom.* 2. 26. That *if the uncircumciſion keep the righteouſneſs of the Law, his uncircumciſion* on that account εἰς περιτομὴν λογισθήσε͂ται *ſhall be accounted for circumciſion*, i. e. he ſhall be accepted as well as if he were circumciſed. So *Rom.* 4. 3. *Abraham believed God, and it* (that is, his Faith) *was imputed to him for righteouſneſs*; for ſo it is explained, *v.* 5. *To him that worketh not, but believeth, his faith is imputed to him for righteouſneſs:* And *v.* 9. *We ſay, that faith was imputed to Abraham for righteouſneſs.* See *Gal.* 3. 6. *James* 2.23. And of our faith in him that raiſed Chriſt from the dead, it is ſaid, *Rom.* 4. 24. that *it ſhall be imputed to us for Righteouſneſs.*

Secondly, when the Phraſe is uſed with a Negative, or when Sin is ſaid to be imputed or *not to be imputed*, it is not only a Man's own Perſonal Sin that is intended; but the Non-imputation of it, is *the not inflicting ſome condign Puniſhment upon him for it.* So *Rom.* 4. 8. *Bleſſed is the man to whom the Lord imputeth no ſin*; which being ſpoken on the account of God's heavy hand on *David* for his ſin, *Pſal.* 32. 2, 3, 4. ſhews that the import of it muſt be this; Bleſſed is the man *whom God doth not puniſh for his iniquity.* So 2 Tim. 4. 16. In my firſt Anſwer no Man ſtood by me, μὴ αὐτοῖς λογισθεὶη, *may it not be imputed to them*, i. e. let them not ſuffer for it. So 2 *Sam.* 19. 19. *Shimei* ſpeaks to *David thus*, μή λογισάσθω ὁ κύριός μα ἀνομίαν, *let not my Lord impute to me mine iniquity*; i. e. let him not remember it to puniſh it. When therefore it is ſaid, 2 *Cor.* 5. 19. That *God was in Chriſt reconciling the world to himſelf*, μὴ λογιζόμενος, *not imputing to them their iniquities*; the meaning is, that for Chriſt's ſake he was pleaſed to exempt them from the puniſhment of their Tranſgreſſions: So in like manner here, Sin is ſaid not to be imputed, whilſt there is no Law; not that God did not look upon Men then as ſinners, but that he did not puniſh them with death for it.

Hence note, That in the Scripture there is no mention of the Imputation, either *of one Man's ſin*, or *of his righteouſneſs*, unto another, but only of the *imputation* of his good Deeds for Righteouſneſs, or of his evil Deeds, for Puniſhment. (2ly,) That the Puniſhment of *Adam*'s Sin devolved upon his whole Poſterity, is fully proved from this Chapter: but it is not here ſaid, that they were truly and formally made ſinners by his ſin. So likewiſe that for the Obedience of one unto the Death many were made Righteous, and were delivered from that Death to which they were obnoxious, we are aſſured from this, and other Scriptures; but that they were made formally Righteous by our Saviour's Righteouſneſs imputed to them, the Scripture doth no where aſſert.

Ver. 15. Οἱ πόλλοι ἀπέθανον, *many were dead*] m
When God ſaid to *Adam*, *In the day that thou eateſt thereof, thou ſhalt die*, he did not mean that he ſhould then give up the Ghoſt, but that he ſhould be ſubject to Mortality, and at the laſt return to the Duſt from whence he came; as Experience ſhew'd, and as the *Fathers* interpret it. Now in this ſenſe, that of the *Apoſtle* is moſt true, that in *Adam* all die, (*i. e.*) became obnoxious to Mortality: But it is not true that all Men die only on the account of *Adam*'s Sin. The Old World was drowned on the account of their own ſins, and the *Jews* ſuffered both by the hand of God, and Man, for ſins committed againſt the Law; and this perhaps might be the reaſon why the *Apoſtle* ſaith, not by the Offence of one, *all*, but *many* died. The advantage therefore here mention'd, may conſiſt in this, that all that die, die not purely for the ſin of *Adam*, but many times bring death upon themſelves for their own Sin; but all that are juſtified, and ſo freed from death, are thus exempted from it only by virtue of the death of Chriſt; this is the old Doctrine, both of the *Jews*, and of the *Church* of *Chriſt*: Not that all formally ſinned in *Adam*, but that all Men became obnoxious to death for *Adam*'s ſin. *God*, ſaith the *Author* of the Book of *Wiſdom*, *created Man to be immortal*; *but thro' the envy of the Devil, death entred into the world*, Wiſd. 2. 23, 24. *By the woman was the beginning of ſin, and by her we all die*, ſaith the Son of *Syrach*, Ecclus. 25. 24. *By the counſel which the Serpent gave to Eve, all the inhabitants of the earth, become obnoxious to death*, ſaith the *Targum* on *Ruth* 4. *v. ult.* And the ſame *Chaldee Paraphraſe* upon *Eccleſ.* 7. the laſt verſe, ſaith, *God made man pure and upright, but the Serpent and Eve ſeduced him to eat of the fruit of the Tree, and ſo they made death to ruſh upon him, and upon all the inhabitants of the earth.*

Ver. 16. Ἐκ πολλῶν παραπτωμάτων, *from many offences.*] This is the ſecond advantageous Difference, *viz.* that whereas we became obnoxious to death for one ſin of *Adam*, we by Faith in *Chriſt* are juſtified, and thereby freed not only from the Condemnation which came upon us for that ſin, but alſo from the Condemnation due unto us for all our Offences againſt God. n

Note alſo, that the word κεῖμα, eſpecially when it is joyned with Death, doth uſually ſignifie *a Sentence condemning any perſon*; κεῖμα θανάτε is *the Sentence of Death*, Deut. 21. 22. So *Luke* 24. 20. *The High Prieſts and Rulers delivered up Jeſus* εἰς κεῖμα θανάτε

to the Sentence of Death. See *Chap.* 23. 40. *and Ecclus* 41. 2. *O death, how acceptable is* τὸ κείμα σε *thy Sentence to the needy*? And *v.* 3. *Fear not* κείμα θανάτε *the Sentence of death. Remember them that have been before thee, and that come after thee,* τοῦτο τὸ κρίμα παρὰ κυρίε πάσῃ σάρκι, *for this is the Sentence of the Lord over all fleſh.*

o Ver. 17. v. 15. Ἡ δωρεὰ ἐν χάριτι. v. 17. Ἡ δωρεὰ δικαιωσύνης *the gift of righteouſneſs.*] I have interpreted theſe Phraſes of the gift of Juſtification, as others do; but it is very probable that they may import the *Holy Spirit* given in Baptiſm, and upon Faith, to the Believers of thoſe times, who being made Sons by Faith in Chriſt, received the Spirit of Adoption, *Rom.* 8. 14, 15, 16. *Gal.* 4. 6. and believing, *were ſealed with the ſpirit of promiſe*, Eph. 1.13. for he is ſtiled emphatically ἡ δωρεὰ ἐπεράνιος, *the heavenly gift* Heb. 6. 4. ἡ δωρεὰ, *the gift*, Acts 11.17. ἡ δωρεὰ θεῦ, *the gift of God*, Acts 8. 20. *The gift of the grace of God*, Eph. 3. 7. ἡ δωρεὰ τῦ χριςῦ, *the gift of Chriſt*, Eph. 4. 7. *the gift of the Holy Ghoſt*, Acts 2. 38. and 10. 45. So the *Holy Ghoſt*, given to the *Prophets*, and holy Men of old, is by the *Primitive Chriſtians* uſually ſtiled ἡ ἄνωθεν ὑπὸ τὰς ἁγίας ἀνδρὰς ἐπελθοῦσα δωρεὰ, *the gift coming from above upon holy men. Juſt. Mart. adm. Gr. p.* 9. B. *p.* 11. D. *p.* 30. D. *p.* 31. C.

q Ver. 19. Ἁμαρτωλοὶ, κατεςάθησαν οἱ πολλοὶ, *many were made ſinners.*] In the Expoſition of this, and of the Phraſe in the 12 Verſe, *in whom all have ſinned*, I follow the *Greek Expoſitors, Chryſoſtom, Theodoret, Oecumenius*, and *Theophylact*, upon the place: And to make good the Interpretation, I ſhall ſhew firſt the Inconſiſtency of any other Senſe, aſcribed to them, with the Text, with Scripture, and with Reaſon. And,

Firſt, It cannot truly be affirmed that we all actually, and formally ſinned in *Adam*, and upon that account were made ſinners; for then it was not by the *Diſobedience of one* but of many that many were made ſinners. (2.) Then Death, the Puniſhment of Sin, came upon all, not *for the ſin of one*, or *for one ſin of that one man*, but for the ſin of all, both which things I have plainly proved to be contrary to the expreſs words of the *Apoſtle*. Then (3.) all Men muſt have ſinned *after the ſimilitude of* Adam's *tranſgreſſion*; for if we all ſinned in, or with him, we muſt ſin by the ſame Act, the ſame Will, and in the ſame Perſon, againſt the ſame Law; and ſurely they that thus ſin, muſt ſin *after the ſimilitude of* Adam's *tranſgreſſion*; for what diſſimilitude can there be in ſins committed by the ſame Act, and the ſame Will, of one and the ſame Perſon, againſt the ſame Law? But of the Poſterity of *Adam*, the *Apoſtle* here expreſly ſaith *they ſinned not after the ſimilitude of* Adam's *Tranſgreſſion*, therefore they were not ſinners by the ſame Act and Will, of the ſame Perſon, againſt the ſame Law. Moreover, if all the Poſterity of *Adam* ſinned in *Adam*, they ſinned againſt ſome Law given to them, *for ſin is the tranſgreſſion of a Law, and where there is no Law, there is no tranſgreſſion*; now they could ſin in *Adam*, ſo as to deſerve death for their ſin, only by ſinning againſt the Law requiring *Adam* not to eat of the forbidden fruit; for *Adam* himſelf became guilty of Death only by tranſgreſſing that Law, but all the Poſterity of *Adam* cannot be ſaid to have ſinned again that Law, for when did they Sin againſt it? If when *Adam* did ſo, then all his Poſterity muſt be actually ſinners from the beginning of the World, *i. e.* ſome thouſands of years before the greateſt part of them had a being: Now ſeeing Action muſt be the Action of ſome Being, does it not ſeem abſurd, at firſt ſight to ſay, that ſo many Myriads were actually ſinners, when they were not in being? If when they came into the world, they could not ſin in *Adam*, or in his Action; for he did not then eat of the forbidden Fruit in the midſt of Paradiſe. Again, we cannot ſin againſt a Law which is not in being; ſince therefore there is now no *Paradiſe*, and no *forbidden fruit* in being, we cannot be obliged by any Law of God now, not to eat of the Fruit in the midſt of *Paradiſe*, and ſo cannot be ſinners by tranſgreſſing againſt ſuch a Law.

Secondly, It cannot truly be affirmed that we all ſinn'd in *Adam*, and by his diſobedience were made ſinners, becauſe his ſin and Diſobedience was imputed to us: For I have ſhewed already, that the Scripture no where maketh the leaſt mention of any thing of anothers imputed to a Man for reward or guilt, but only of ſome Perſonal Thing, or Action of our own: See Note on *v.* 14. Moreover, this Imputation either makes the Sin of *Adam* truly ours, or it doth not; if it doth not, how can we be made ſinners by it? If it doth, then Death came upon us for our ſin; and ſo not for the ſin of one, but for the ſin of all, which is the thing diſproved already, Note on *v.* 12. (3.) I ask, whether this Imputation made the Poſterity of *Adam* ſinners, or whether it found them ſo before? If it found them ſo before, it was plainly needleſs, for they might have been condemned to Death without it: If it made them ſo, then ſince this Imputation is the Act of God, and not of Man, it plainly follows that God muſt be the Author of that ſin, becauſe the imputation flows immediately from him, without the intervention of any Action on the part of any of thoſe Men to whom it is Imputed. Moreover, then the Imputation muſt be falſe, as charging them with ſin whom he did not find ſinners, but only

only by his Arbitrary Imputation made them ſo. Now far be it from any *Chriſtian* to affirm, that God ſhould falſly impute ſin to any Man. In a word, λογίζεσθαι and *imputare*, is *to reckon*, to *account a thing to any Man*, to *charge him with it*, to lay the Charge of it to him. This Action therefore on God's part muſt ſuppoſe in the very Nature of it, ſome Action done by the Poſterity of *Adam* which is blameworthy, and may be juſty charged upon them, before there can be any ground for Imputation of it; and this ſhews that it is impoſſible that the Imputation ſhould be the very thing that renders them blameworthy, or Perſons worthy to be charged with guilt. And yet if the ſin of *Adam* becomes ours only by Imputation, it muſt be ours only becauſe it is by God imputed to us, and not imputed, becauſe it is ours; that is, God by this imputation muſt make us Sinners, and not find us ſuch; for this Imputation is the Action of the Judge, not of the ſuppoſed Criminal; remove or take away this Action, and no Crime can be charged upon him. In fine, if the ſin of *Adam* becomes ours only by Imputation, it deſerves Condemnation only by the ſame imputation, *i. e.* by the Action of God; that therefore we deſerve Condemnation for it, is to be aſcribed directly to the Action of God, and only by accident to that of *Adam*: Whence therefore is our Deſtruction, according to this Opinion, but of God, who makes us worthy of Condemnation, by imputing to us that ſin, which by his Imputation only we ſtand guilty of?

Theſe Interpretations being ſo inconſiſtent with the *Apoſtle*'s words, and with the plaineſt evidence of Reaſon, I am forced to prefer before them, that of the *Greek Fathers*, *viz.* that we all ſinned in *Adam*, *i. e.* by becoming obnoxious to that Death which was the Puniſhment of his ſin, and that by *one mans diſobedience*, *many were made ſinners*, by being ſubject to the Death, and Temporal Calamities and Miſeries, which came upon all Mankind for *Adam*'s ſin; ſo that we become ſinners in him, or by his Diſobedience, by a *Metonymy of the Effect*, by ſuffering the Puniſhment which God had threatned to him for it, as the Experience of all Men and Women ſhew we do in all the Parts of the Threat; and this is a common ſenſe of the word *chattah*, which ſignifies both *Sin* and the *Puniſhment of it*. So *Gen.* 4. 7. *If thou doeſt evil*, chattaath, *ſin lieth at the door*; that is, the Puniſhment of ſin, *v.* 13. So *Gen.* 19. 15. *Make haſte*, ſaith the *Angel* to *Lot*, and *eſcape*, *leſt thou be conſumed* בעון *in the ſin* of the City, *i. e.* in the Puniſhment of the City, *In plaga deſcendente propter culpam incolarum Urbis.* Arab. And *Gen.* 31. 39. *Jacob* ſpeaks to *Laban* thus, That which was torn of Beaſts אנבי אחטנה ἐγὼ ἀποτίνυον, *Pœnas dabam*, *I ſuffered for it*; The ſin was upon me, ſaith *Aben Ezra*, Gen. 43. 9. *Judah* ſpeaks thus to *Jacob* concerning *Benjamin*, if I bring him not again, וחטאתי לך ἡμαρτηκὼς ἔσομαι σοὶ, (i. e.) *I will ſuffer Puniſhment*. See *Chap.* 42. 37. i. e. *Let me bear the blame*: So alſo *Chap.* 44. 32. So *Bath-ſheba* ſaith to *David*, I and thy Son *Solomon* *ſhall be* חטאם ἁμαρτολοὶ, *ſinners*, 1 Kings 1. 21. that is, *we ſhall be puniſhed as ſinners*, and be in danger of our life. So לא ירשיענו *impium non faciet*, he will not condemn him, Pſal. 37. 33. ודם נקי ירשיעון *& ſanguinem innocentem condemnabunt*, Pſal. 94. 21. So alſo *Job* 9. 20. So the Lepers ſay one to another, *We do not well if we tarry till the morning light*, *then we ſhall be found ſinners*, 2 Kings 7. 9. *i. e.* we ſhall be puniſhed by the *King*. And *Zech.* 14. 19. This ſhall be חטאת מצרים Ἁμαρτία Αἰγύπτου *the puniſhment of Egypt*, *and the puniſhment of all Nations that come not up to keep the Feaſt of Tabernacles.* This Phraſe of bearing ſin is conſtantly uſed in this ſenſe; as when 'tis ſaid, חעינו ישא *they ſhall bear their iniquity*, *they ſhall die*, Lev. 20. 20. and ἁμαρτίαν κομιοῦνται, ἀποθανοῦνται; Lev. 20. 17, 19. Numb. 14. 34. λήψεσθε ἁμαρτίας ὑμῶν, Lam. 5. 7. ὑποφέρομεν τὰς ἀνομίας αὐτῶν, *we have born their iniquit*. If therefore ἁμαρτία in the *Old Teſtament* ſo often ſignifies the Puniſhment of Sin, which in this caſe was Death, what Exception can be made againſt theſe words of (a) *Chryſoſtom*? *What is the meaning of theſe words*, *In whom all have ſinned? 'tis this*, *he falling*, *even they who did not eat of the Tree*, *were by him made mortal*, *even as if they themſelves had fallen*, ſaith (b) *Theophylact*, *when he did.* For, ſaith *Theodoret*, *He being obnoxious to the Decree of Death*, *in that ſtate he begat* Cain *and* Abel, *and others*, ἅπαντες ἦν ὡς ἐκ τοιούτου φυόμενοι θνητὸν ἔσχον τὴν φύσιν, *all therefore became mortal*, *as being begotten of one that was mortal.* And ſeeing it is ſaid ἁμαρτωλοὶ, or ἡμαρτηκότες ἔσονται, *they ſhall be ſinners*, who are to ſuffer puniſhment; why may not theſe words, *by the diſobedience of one many were made ſinners*, admit the ſenſe which *Chryſoſtom*, *Oecumenius*, and *Theophylact* give them? Τουτέστιν ὑποδίθωσι κολάσῃ, καὶ καταδίκοι θανάτου, *they ſhall for his Diſobedience be ſubject unto Death and Puniſhment*, the effects of ſin; *For*, ſaith S. *Chryſoſtom*, *'tis no abſurdity to ſay*, *that he ſinning*, *and ſo being mortal*, *they*

(a) Τί δέ ἐστιν ἐφ' ᾧ πάντες ἥμαρτον, ἐκείνου πεσόντος, καὶ οἱ μὴ φαγόντες ἀπὸ τοῦ ξύλου, γεγόνασιν ἐξ ἐκείνου, τοῦτο θνητοί. Chryſoſt. in locum.

(b) Ὡς ἂν καὶ αὐτοὶ παίσαντες διότι ἐκείνῳ ἔπλασεν. Theophyl. in locum.

who

who proceed from him ſhould be mortal alſo; but how can it juſtly follow, that by his Diſobedience another ſhould be made a ſinner, for ſuch an one will be found to deſerve no puniſhment, as not being perſonally a ſinner? Τὸ γὰρ ἐκ τῆς ἀθεμιτότητος ἐκείνου ἕτερον ἁμαρτωλὸν γενέσθαι ποίαν ἀκολουθίαν ἔχει; εὑρεθήσεται, οὐδὲν μηδὲ ὅλως ὀφείλων ὁ τοιοῦτος ἄγε μὴ οἰκοθεν γέγονεν, ἁμαρτωλός. 'Tis true, we meet not with the words ἥμαρτον and ἁμαρτωλοὶ κατεστάθησαν in this ſenſe elſewhere in the *New Teſtament*; but then this may be, becauſe the Compariſon is not elſewhere made, betwixt the firſt *Adam*, and the effects of his Diſobedience, and the ſecond *Adam*, and the effects of his Obedience to the Death; and becauſe the oppoſite Phraſe, δίκαιοι κατεστάθησαν, required that the words oppoſed ſhould be uſed in the *Metonymical* ſenſe; for when the *Apoſtle* ſaith, *by the obedience of one man many were made righteous*, it is evident he ſpoke not of *Chriſt*'s Active Obedience, but of his Paſſive Obedience, or ſuffering Death for us. For (1.) The whole Chapter is employed in ſetting forth the Benefits accruing to us by his Death, *v.* 6, 8, 9, 10, 11. (2.) The effect of this Obedience is our Juſtification, now that, through the whole *Scripture*, and in this very Chapter, is conſtantly aſcribed to the Death of *Chriſt*, and his Blood ſhed for us, *v.* 9, 10, 16, 17, 18. (3.) The Diſobedience by which many were made ſinners, is plainly declared by the *Apoſtle*, to be one ſingle Act of Diſobedience in *Adam*, and therefore the Obedience oppoſed to it cannot in reaſon be the Active Obedience of *Chriſt*'s whole life, but that Obedience to the Death which the *Apoſtle* mentions, *Phil.* 2. 6. 8. Now by this Paſſive Obedience we cannot be made formally Righteous, but only *Metonymically* by being made partakers of that Freedom from the Condemnation and guilt of Sin, and that Reconciliation which *Chriſt* purchaſed by his Meritorious Death and Paſſion. *Diſſolvens enim eam quæ ab initio in ligno facta fuerat inobedientiam, obediens factus eſt uſque ad mortem, mortem autem crucis, eam quæ in ligno facta fuerat inobedientiam, per eam quæ in ligno fuerat obedientiam ſanans.* Iren. l. 5. c. 56. Moreover, we in the *New Teſtament* find frequently expreſſions equivalent to theſe; as (1*ſt.*) when Chriſt is ſaid to *bear our ſins* only becauſe he bore the puniſhment due to them. (2*dly.*) When he is ſaid to *be made Sin for us*, 2 Cor. 5. 21. He being made ſo not by contracting the guilt of our Sins, but only by ſuffering puniſhment for our Iniquities. And when he is ſaid *to appear a ſecond time* χωρὶς ἁμαρτίας, *without ſin*, Heb. 9. 28. *i. e.* without another's Sacrifice, in which he was to ſuffer for our Sin. And when it is ſaid that *by ſin*, Rom. 8. 2. i. e. by his Sacrifice for it, *he condemned ſin in the fleſh.* And 3*dly.* when he is ſaid to be *made a Curſe for us*, Gal. 3. 13. he being only ſo by ſuffering the death which the Law ſtiled accurſed, and not as being ſo in the ſight of God.

Ver. 20. ἵνα πλεονάσῃ τὸ παράπτωμα, *the Law entred that ſin might abound unto death.*] Hence it is ſtiled *the letter that killeth*, the *Miniſtry of Death*, and of *Condemnation*, 2 Cor. 3. 6, 7, 9. and ſaid to ſubject all that are under it, to a Curſe, *Gal.* 3. 10. q

CHAPTER VI.

Verſe 1. WHat ſhall we ſay then? a ſhall we continue in ſin, [Gr. *what do we ſay then? (do we ſay this) let us (who have received this grace) continue ſtill in ſin*] that grace may abound [*towards us? that is, do we by declaring that we are juſtified freely by Grace, through the Redemption that is in Chriſt Jeſus*, Chap. 3. 24. *and that as ſin abounded, grace did more abound*, Chap. 5. 20 *give occaſion to this Inference?*

2. God forbid [*we ſhould make any ſuch inference from, or any uſe of this Doctrine, ſo contrary to that very Baptiſm by which we enter into the Chriſtian Covenant, and put on Chriſt, for*] how ſhall we who are dead, [Gr. *have died*] to ſin [*by our Baptiſm, or entrance into in the Chriſtian Covenant*, live longer therein?

3. [*For*] know ye not that as many [*of us*] as were baptized into, [*and by that Baptiſm profeſſed our ſelves Diſciples of*] Jeſus Chriſt, were baptized into [*the likeneſs of*] his death, [*and ſo engaged to die unto ſin, as he died for ſin*, 1 Pet. 4. 1, 2. *and to live to him that died for us, and roſe again?* 2 Cor. 5. 15.

4. [*For*] therefore we are b buried with him by baptiſm, [*plunging us under the water*] into [*a conformity to his*] death, [*which put his body under the Earth,*] that like as Chriſt was raiſed up from the dead by the glory[*ous power*] of the Father, even ſo we alſo, [*thus dead in baptiſm*] ſhould [*riſe with him, and*] walk in newneſs of life. b

5. For if we have been planted together in the likeneſs of his death, [*by dying unto ſin,*] we ſhall be alſo in the likeneſs of his Reſurrection, [*by being ſo riſen from our death unto ſin, as never to let ſin have any more dominion over us, but dying unto ſin once for all, and henceforth living unto God*, v. 9, 10.

6. [*And thus we ſtand engaged to die to ſin*] knowing this, that our old man is [*was*] crucified with him, that the body of ſin, [i.e. *the appetites of the body, which ſubject us to*

[*ſin*

ſin,] might be deſtroyed, that henceforth we might not ſerve ſin, [*for he bore our ſins in his own body on the Croſs, that we being dead to ſin, might live unto righteouſneſs*, 1 Pet. 2. 24.]

7. [*Which we ſhall not do if we be truly dead unto it*;] for he that is dead is freed from ſin. [1. Pet. 4. 4. *He ſins no more.*]

8. Now if we be [*thus*] dead with Chriſt,
c we believe that c we ſhall alſo live with him, [*not a ſpiritual only, but an happy, and immortal life*;]

9. [*And thus conformed to his death we ſhould be, and therefore*] knowing that Chriſt being raiſed from the dead, [*now*] dieth no more, death hath no more dominion over him.

d 10. For in that he died, he died d once to ſin, [*or for ſin*, i. e. *in that he died to the putting away of ſin*, Heb. 9. 26, 28. *he died thus once for all*,] but in that he liveth, he liveth unto God; [i e. *the life he liveth is an eternal life, wholly dedicated to the glory of God.*]

e 11. e Likewiſe reckon ye alſo your ſelves to be indeed dead unto ſin, but living to God, through Jeſus Chriſt our Lord.

12. Let not ſin therefore reign in your
f mortal body f that you ſhould obey it in the luſts thereof.

13. Neither yield ye your members [*any longer*] as inſtruments of unrighteouſneſs to ſin] but yield [*up*] your ſelves [*intirely*] to [*the ſervice of*] God, as thoſe that are [*with Chriſt*] alive from the dead, and [*yield*] your members as inſtruments of righteouſneſs to God.

14. [*And ſay not this is beyond your ſtrength, ſeeing the Law in your Members leads you*
g *captive to ſin*;] g for ſin ſhall not have dominion over you; for you are not under the [*Pædagogy of the*] Law, [*which gives the knowledge of ſin, but not ſufficient ſtrength to mortifie it*,] but under [*that Oeconomy of*] grace, [*which affords that ſpirit of life in Chriſt Jeſus, which frees us from the law of Sin and Death.*]

15. What then? ſhall we [*go on in*] ſin, becauſe we are not under the law, [*which condemns us for every tranſgreſſion*,] but under [*that Covenant of*] grace, [*which allows the Pardon, and promiſes the forgiveneſs of it?* Heb. 8. 12.] God forbid, [*That we ſhould continue in the ſins forbidden by the Law, becauſe we are not under the Law.*]

16. Know ye not [*this*,] that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey, [*and from him you muſt expect your wages*,] whether [*you be the ſervants*] of ſin to [*receive the wages of ſin, which is*] death, or [*the ſervants of God*] by obedience to [*the obtaining the fruits of*] righteouſneſs.

17. But h God he thanked that, [*and, God* h
be thanked that though formerly, v. 19.] ye were the ſervants of ſin, but [*yet ſince your Converſion*] you have obeyed from the heart that form of [*Chriſtian*] Doctrine, which was delivered to you.

18. Being then [*for being*] made free from [*the Law of*] ſin, [*by the grace, and aſſiſtance of that Spirit of Life, the Goſpel Miniſters*, Rom. 8. 2.] ye became ſervants unto righteouſneſs.

19. I ſpeak i after the manner of men, i
becauſe of the infirmity of your fleſh, for as you have yielded your members ſervants to uncleanneſs and to iniquity to [*commit*] iniquity, even ſo now yield your members ſervants to righteouſneſs unto holineſs.

20. [*Now, I ſay, for before you could not do it*,] for when you were the ſervants of ſin, ye were free from righteouſneſs, [*doing then no ſervice at all to it.*]

21. [*And that you may not be ſtill enamoured with your former ſervice unto ſin, I ask*,] what fruit had you then in [*from*] thoſe things of which you are now aſham'd? [*ſurely none worthy to be compared with the fruits of righteouſneſs*,] for the end of thoſe things is death.

22. But now being made free from ſin, and become ſervants to God, you have [*at preſent*] your fruit unto holineſs, and the end thereof [*will be*] everlaſting life.

23. For k the wages of ſin [*to its ſervants*] k
is death, but the gift of God [*to his*] is eternal life through Jeſus Chriſt our Lord.

Annotations

Annotations on Chap. VI.

a Verſe 1. NOte here, that if the Faith, to which St. *Paul* in this *Epiſtle* doth aſcribe Juſtification, did not only oblige us to, but even comprehend *Evangelical* and conſtant Obedience, there could be no colour for this Objection, that therefore muſt be a miſtake.

b Ver. 4. Σωεθάφημεν αὐτῷ διὰ τ βαπτίσμα]ος. *we are buried with him in baptiſm.*] It being ſo expreſly declared here, and *Coloſſ.* 2. 12. that *we are buried with Chriſt in Baptiſm*, by being buried under Water: And the Argument to oblige us to a Conformity to his Death, by dying to ſin, being taken hence, and this *Immerſion* being religiouſly obſerv'd by all *Chriſtians* for Thirteen *Centuries*, and approved by our *Church*, and the Change of it unto Sprinkling, even without any allowance from the *Author* of this Inſtitution, or any Licenſe from any *Council* of the *Church*, being that which the *Romaniſt* ſtill urgeth to juſtifie his refuſal of the *Cup to the Laity*, it were to be wiſh'd that this Cuſtom might be again of general uſe, and aſperſion only permitted, as of old, in Caſe of the *Clinici*, or in preſent danger of Death.

c Ver. 8. Συζήσομεν αὐτῷ, *we ſhall live with him*;] As being delivered by his Death, from that Death which is the Puniſhment of Sin, and having that Spirit which is the Giver of Life, and the Pledge and Earneſt of it, imparted to us: It is this Life which is the Object of our Faith, and of this the *Apoſtle* ſpeaks, 2 *Tim.* 2. 11. ſaying, *If we have been dead with him, we ſhall alſo live with him; if we ſuffer, we ſhall alſo reign together with him.*

d Ver. 10. Ἀπέθανεν ἐφάπαξ, *he died once for all.*] That is, Chriſt ſo died for our ſins once, as never to undergo Death again, and therefore his living to God ſeems to import his Reſurrection to Eternal Life; And ſo the Phraſe is uſed by St. *Luke*, where, of *the Children of the Reſurrection*, which *can die no more*, he ſaith, *they live unto God*, Luke 20. 26, 28. And in (a) *Joſephus*, who ſaith, That they who die for God, ζῶσι τῷ Θεῷ, *live to God, as Abraham, Iſaac, and Jacob, and all the Patriarchs do*; (b) *they love that Piety which brings them to Eternal Life.*

e Ver. 11. Οὕτω καὶ ὑμεῖς, *ſo alſo reckon ye your ſelves dead unto ſin.*] Once for all, ſo as never to have any need of dying to it again, but as ſtill engaged to live to God's Glory: For, ſay the *Ancients*, we can have but one *Baptiſm*, and this ſuppoſes we ſhould ſo die to ſin once, as never to have occaſion to perform that work again. Hence therefore it appears how far they are from Conformity to the Death of *Chriſt*, who ſtill ſuffer ſin to revive in them, after that by pious Reſolutions and Repentance they have begun to mortifie it, and ſo are ſtill beginning again to die to it. And oh! that *Chriſtians* would more carefully attend to this Conformity to the Death of Chriſt.

f Ver. 12. Εἰς τὸ ὑπακούειν, *to obey it.*] For this Obedience to it in the Luſtings of it, is a certain ſign of the Dominion of Sin in us, and of our being none of Chriſt's Servants; *for they that are Chriſt's, have crucified the fleſh, with the affections and luſts*, Gal. 5. 24.

g Ver. 14. Ἁμαρτία γὰρ οὐ κυριεύσει, *for ſin ſhall not have dominion.*] This is a pious ſenſe, but ſeems to ſome to give no place for the following Objection. Others therefore Paraphraſe the words thus; *For then ſin ſhall not have dominion over you, ſo as to condemn you for each tranſgreſſion, for you are not under the Law* (which pronounceth a Curſe on them that do not perfectly obey it) *but under* (that Covenant of) *Grace*, which affords Pardon, and Forgiveneſs of it,) 1 *John* 1. 7.

h Ver. 17. Χάρις δὲ τῷ Θεῷ, *but God be thanked.*] He doth not here thank God that they had been the Servants of Sin, but that they who had been Servants to it, were become Obedient to the Precepts of *Chriſtianity*, as our Lord thanks his heavenly *Father*, that *he had hid theſe things from the wiſe and prudent, and revealed them to babes*, Matth. 11. 25. *i. e.* That having hid them from the one, he notwithſtanding had reveal'd them to the other.

The Particle δὲ is ſometimes render'd, *and*, as *Luke* 9. 6. & 11. 18. *Acts* 3. 5. & 4. 36. & 8. 30. & 9. 17. & 11. 12. & 13. 15. & 15. 6. & 21. 14. & 23. 9, 13.

Sometimes, *then*, Acts 6. 2. 7. & 9. 13, 16. & 12. 3. Matth. 1. 19. Luke 8. 29, 35.

Sometimes *ſo*, Acts 7. 15. Rom. 8. 8.

Sometimes, *yea*, 1 Cor. 9. 16. & 13. 21. Rom. 11. 30. & 16. 19. 1 Cor. 2. 9.

Sometimes, *but*, in the ſenſe of *yet*, Acts 28. 22. 1 Cor. 14. 1.

And, *yet*, Matth. 6. 9.

Sometimes, *for*, Luke 12. 2, 48. & 23. 14. Acts 7. 25. 1 Theſſ. 2. 16.

Alſo, Luke 12. 8. & 13. 6.

Moreover, 2 Peter 1. 15.

Howbeit, 1 Cor. 2. 9.

And ſo accordingly the words may be here ren-

(a) *De Maccab.* p. 1100.

(b) *Pag.* 1102. A.

rendered, *And God be thanked*, or, *God be thanked then*, that though ye were the Servants of Sin, *yet*, and in the Verſe following, ἐλεύθερωθέντες ὄ, *for being delivered.*

Ver. 19. Ἀνθρώπινον λέγω, *I ſpeak after the manner of men.*] The *Apoſtle* doth not here ſpeak, as ſome unhappily imagine, by way of excuſe, for not uſing the beſt Argument he could uſe in this affair, but ſuch as was beſt fitted to the Capacities, and Notions of thoſe he writes to; for what inducements to yield their Members Inſtruments of Righteouſneſs to that Holineſs which will conclude in Life Eternal, could he uſe more rational and proper than this, that they had formerly yielded them Servants to commit that Sin, whoſe wages is Death; but he ſpeaks this by way of Illuſtration of his Argument, or Exhortation. The ſenſe which the *Ancients* put upon theſe words, is this, τῇ φύσει μετρῶ τὴν ὑφήγησιν, *I frame my Exhortation with a due Conſideration of the Infirmity of our Fleſh*, requiring that only which even to Humane Reaſon ſeems highly equitable, *viz.* that you ſhould do that ſervice now to God, which you have formerly done to Sin. I rather think the *Apoſtle* diſcourſeth to this effect: In this Diſcourſe of your being Servants formerly to Sin, and your Obligation now to be Servants of Righteouſneſs, I ſpeak that which all Natural Men muſt have had Experience of, by reaſon of the Infirmity of the Fleſh, and of which they may thence take a juſt Idea; requiring only, that as they have yielded their Members Inſtruments of Sin, ſo they would yield them Inſtruments of Righteouſneſs.

And that this is the genuine import of the words ἀνθρώπινον λέγω, *I ſpeak after the manner of men*, may appear from the like uſe of it, 1 *Cor.* 10. 10. *No temptation hath hapned to you, but that which is* ἀνθρώπινος *common to humane nature*, and ſupportable by Men of Reaſon; and from the conſtant uſe of the Phraſe κατ' ἄνθρωπον λέγω, *I ſpeak after the manner of men*, of which ſee Note on 1 *Cor.* 9. 8.

Ver. 23. Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, *for the wages of ſin is death.*] Hence Divines uſually conclude, that even *Infants* muſt have ſinned, becauſe they are ſubject to Death: Now though this be ſo far true, that *Death came upon all Men*, and ſo upon Infants, by that ſin of *Adam*, which rendred him, and by him all his Off-ſpring, ſubject to Mortality; yet this will no more follow from theſe words, than it will follow, that becauſe the Wages of Rebellion is Death, all that die muſt be guilty of Rebellion. Moreover, the intention of the *Apoſtle* is not here to teach us that Death is the Puniſhment due to every Sin, but that *that* Death, which is in Scripture ſtiled *the ſecond Death*, and ſtands oppoſed to *Eternal Life*, will be the certain Iſſue of a Life ſpent in the Service of Sin. For the *Apoſtle* throughout this Chapter ſpeaks of that Sin in which we continue, *v.* 1. and which we *ſerve*, v. 6, 20. and which ſo *reigneth in our mortal bodies, that we obey it in the luſts thereof*, v. 12. By which we *yield our members inſtruments of unrighteouſneſs to ſin*, v. 13, 19. In which we ſo ſerve Sin as to obey its Commands, *v.* 16, 17. and live *free from Righteouſneſs*, or in neglect of it, *v.* 20. *The wages*, ſaith he, of ſin thus reigning in, and ſerved by us, is Eternal Death: 'Tis therefore manifeſt the *Apoſtle* ſpeaks not here of ſin imputed, but only of *perſonal ſin*, nor of each ſingle act, but of an habitual practice, or a courſe of ſin.

CHAP. VII.

Verſe 1. [AND *of the truth of what I told you*, Chap. 6. 14. *that you are not under the Law, but under Grace, you cannot well be ignorant*, for] Know ye not, Brethren, for I ſpeak to them that know the Law, [i. e. *to the Jews or Proſelytes*,] that the Law [*to which you were eſpouſed by Moſes*] hath dominion over a man as long as he liveth [*only*.]

2. [*The caſe of a man thus under the Law, being like that of a Woman married to an Husband*;] for the woman that hath an husband is bound by the Law to [*cleave to, and be ſubject to*] her husband ſo long as he liveth; but if the husband be dead, ſhe is [*then*] free from the law of [*ſubjection to*] her husband.

3. So then [Gr. *therefore*] if while her huſ-
a band liveth ſhe be married to another, [a] ſhe ſhall be [*truly*] called an adultereſs; but if her husband be dead, ſhe is free from that Law [*which bound her to be in ſubjection to, and yield conjugal affection to her husband only*,] ſo that ſhe is no adultereſs, tho' ſhe be married to another man.

4. Wherefore, my brethren, [*as the woman is become free from the Law of her huſ-*
b *band by his death, even ſo*] [b] ye alſo are become dead, [Gr. ἐθανατώθητε *ye have been made dead*] to the Law, [*and ſo free from it*] by [*the crucifixion of*] the body of Chriſt, [*which hath diſſolved your obligation to the Law*, as the *death of the husband doth the obligation of the wife to him*,] that ye ſhould [*or may*] be married to another [*husband*,] even to him who is raiſed from the dead, that [*by vertue of our union to him*,] we may bring forth fruit unto God.

5. [*We are, I ſay, become thus dead to the Law, this being neceſſary, that we might bring forth fruit unto God.*] For when we were in the fleſh, [i. e. *when we lived under the carnal Ordinances of the Law*,] the motions of ſin which were [*occaſioned*] by the Law, did work in our members to bring forth fruit unto death; [*rendring us obnoxious to death, the puniſhment threatned by the Law to the tranſgreſſors of it.*]

6. But now we are delivered from the Law, [*and from the motions of ſin cauſed by it*,] [c] that being dead wherein we were held
c [*in ſubjection as the wife was to her living husband*,] [d] that we ſhould ſerve God in
d newneſs of [*that*] Spirit [*of life in Chriſt Jeſus, which makes us free from the law of ſin and death*,] and not [*as before*] in the oldneſs of the letter, [*which killeth, or ſubjecteth us to death*, 2 Cor. 3. 6, 9.]

7. What ſhall we ſay then? Is the law [*from which we muſt be delivered, that we may not obey the luſts of the fleſh*,] ſin? [*Is it the cauſe of that ſin which worketh in our members whilſt we are under the Law?*] God forbid [*that we ſhould ſay ſo*;] nay, [*ſo far otherwiſe is it that*] I had not known ſin but by the Law, [*inſtructing me what is to be avoided as ſin, and under what penalty*,] for I had not known Luſt, [i. e. *the luſtings or covetous deſires of the heart to be things worthy of death*,] except the Law had ſaid thou ſhalt not covet, [*and ſo made him that coveteth obnoxious to death, as being a tranſgreſſor of the Law.*]

8. But [*nevertheleſs*] ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence, [*which became mortal to me by virtue of the Prohibition of the Law.*] For [*whilſt I was*] without the Law ſin was dead, [i. e. *unable to have this effect upon me; for where there is no Law, there is no tranſgreſſion, imputed to death*, Chap. 5. 13.]

9. For [e] I [*the Seed of Abraham*] was alive e
[*or indeed lived*] without the Law once, [*before the Law was given, I being not obnoxious to death for that to which the Law had not threatned death*,] but when the commandment came [*forbidding it under that Penalty*,] ſin revived, and I died, [i. e. *it got ſtrength to condemn me to death.*]

10. And the commandment which was ordained to [*or given for*] life, [*as teaching thoſe things, which if a man do he ſhall live in them*, Lev. 18. 5.] was found to me [*tranſgreſſing it to be*] unto death. f

11. For [g] ſin taking occaſion by the g
commandment deceived me, [*or inticed me to the commiſſion of it*] and by it [*condemning me to death for that tranſgreſſion*,] ſlew me.

12. Wherefore the Law [*forbidding ſin*,] is holy, and the commandment [*to abſtain from it*] holy, juſt, and good, [*as requiring only what is equitable in itſelf, and good for me to do.*]

13. Was then that which is good, made death to me? [Gr. *hath that therefore which is good become death to me?* (i. e.) *is that the ſole and proper cauſe of bringing death to me?*] God forbid [*we ſhould ſo ſay*,] but [*this charge is to be laid upon*] ſin, [*which*] that it might appear ſin, [i. e. *pernicious and deſtructive*,] working death in [*or to*] me, by that which is good, [*i. e. the Law, made me obnoxious to death*;] that ſin by the commandment [*forbidding it*] [h] might become h
exceeding ſinful, [i. e. *abounding to death, by making me abound in new tranſgreſſions of the Law*, Chap. 5. 21.]

14. [*And that ſin ſhould thus prevail over us in this ſtate of lapſed Nature to tranſgreſs the Law, and to become obnexious to death by it, will not ſeem ſtrange, if every Natural Man*

Man conſiders the contrariety there is betwixt him and the Law;] for we know that the Law is ſpiritual, [*and requires ſpiritual things*,] but [*every Natural Man hath cauſe to ſay of himſelf*,] I am carnal, i ſold under ſin, [i. e. *enſlaved by my corrupt affections.*]

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15. [*As may be eaſily diſcerned from the workings of our Conſcience againſt the evil that we do*;] for that which I do I allow not [*in my own mind*,] for what I would do, [*in compliance with the Law*] that [*thro' the prevalence of my corrupt Nature*] do I not; but what [*through the Conviction of my Conſcience*] k I hate [*to do*,] that do I.

k

16. If then [*it be ſo with me that*] I do that which I would not, [*by this unwillingneſs to act in contradiction to it*,] I conſent unto the Law that it is good, [*and commands what is good for me to do.*]

17. Now then [*this being done by thoſe corrupt affections which over-power me againſt the approbation of my mind, and the inclination of my will*,] it is no more I [*according to the better part from which I am denominated*] that do it, but l ſin that dwelleth in me, [i. e. *in my fleſh*, v. 23. *and captivates me to the obedience of it.*]

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18. [*And upon this I have juſt ground to charge it*;] for I know that in me, that is, in my fleſh, dwelleth no good thing; for to will [*that which is good*] is preſent with me, [*or to me*,] but to perform that which is good, I find not [*ſtrength.*]

19. For [*in event, I find that*] the good that I would [*do*,] I do not; but the evil which [*the Law prohibits, and*] I would not [*do*,] that [*being over-power'd by the fleſh*,] I do.

20. Now if I [*thus*] do that I would not, it is no more I, [*chuſing and approving the action in my mind*,] that do this, but ſin that dwelleth in me, [i. e. *in my fleſh, that hurries me to the commiſſion of it againſt the Law, and inclination of my mind:*]

21. [*For ſo it is that*] I find then [Gr. ἄρα, *indeed*] a Law [*in my Members ſo thwarting the Inclinations, and Convictions of my mind*,] that when I would do [*the*] good [*to which the Law directs me*,] evil is preſent with me [*to oppoſe, and hinder me from doing it.*]

22. [*I ſay, when I would do good*,] for I delight in the Law of God m after the inward man, [*my mind approving for ſome time, and being pleaſed with its good, and holy Precepts.*]

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23. But I ſee [*or perceive*] another Law [*of the fleſh*] in my members warring againſt the Law of my mind, and bringing me into captivity to the Law of ſin, which is in my members; *for of what a Man is overcome, of that he is brought into bondage*, 2 Pet. 2. 19. John 8. 34. Rom. 6. 16.

24. [*And being thus enſlaved to that ſin which renders me obnoxious to death, the wages of it, I am even forced to cry out*,] O wretched man that I am, who ſhall deliver me from the body of [*ſin, which worketh*] this death?

25. [*And ſo*] I [*have great reaſon to*] n thank God through Jeſus Chriſt our Lord, [*whom he hath ſent to redeem me from this death, to which I am obnoxious by ſin.*] So then, [*to ſhut up this diſcourſe, thus is it with me, whilſt under the Law only*, with the mind o I my ſelf, [*or I, the ſame Man*,] ſerve the Law of God, but with the fleſh, the Law of ſin.

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Annotations on Chap. VII.

a Verſe 3. Μοιχαλὶς χρηματίσει. *ſhe ſhall be called an adultereſs.*] The *Apoſtle*, ſaith *Theodoret*, conſiders not here the permiſſiongiven to the Woman divorced by the Law of *Moſes*, to be married to another, as being taught by *Chriſt* not to approve of ſuch Divorces: But the *Apoſtle* ſeems only to intimate that ſhe hath no power to diſſolve this Bond, by putting away her Husband, or that this Divorce rendered her Husband dead in Law to her, ſhe being not to return to him again, *Deut.* 24. 4. Now this, ſaith the *Apoſtle*, is the Caſe of thoſe who are under the Law, their entring into that Legal Covenant *was the day of their Eſpouſals*, Jer. 2. 2. and they were married to it, or to him that put them in ſubjection under it, and were his *Spouſe*, Jer. 3. 14. and ſo obliged to ſerve God in the oldneſs of the letter; but now this Law being dead, and you being eſpouſed to another Husband, even *Chriſt*, 2 Cor. 11. 2. are henceforth bound to ſerve God according to that new ſpiritual Law which he hath given you, and not according to the letter of the Old Law.

b Ver. 4. Ἐθανατώθητε τῷ νόμῳ. This Phraſe, *Ye are dead to the Law, or ye have been made dead to the Law*, is, ſay *Interpreters*, *the Law is put to death to you*; for to that, ſay they, the drift of the Diſcourſe directs: But (1.) this Interpretation puts a plain force upon the words, without any Inſtance that they are elſewhere uſed in this ſenſe. (2.) The parallel words, *Gal.* 2. 19, 20. run thus; *I through the Law am dead to the Law, that I might live to God: I am crucified together with Chriſt.* Now thoſe words ſeem to fix the proper ſenſe of theſe, ſhewing it to be alſo this; Ye are dead to the Law, that is, you are free from ſubjection to the Precepts of the Law, which as an Husband had dominion over you, and from the Motions of Sin which are by the Law, as if you were dead. To ſtrengthen this Interpretation, let the *Hebrew* Phraſe be noted; (a) *When a Man dies he is made free from the Commands*, the Law μὴ κυριεύει *hath no dominion over him*, no power to ſubject him to the Motions of Sin, which are by the Law, for *he that is dead is free from ſin*, Chap. 6. 6, 7. So that he doth no longer δουλεύειν *ſerve the Motions of it*, and hence the *Apoſtle* makes this Inference; That *if we be dead with Chriſt*, and buried with him, or crucified together with him, Sin ὲ κυριεύσῃ *ſhall not have dominion over us*, as it had whilſt we were under the *Jewiſh* Diſpenſation; for *we are not under the Law, but under Grace.* And again, *Walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh*, Gal. 5. 16. & *v.* 18. For *if ye be led by the Spirit, ye are not under the Law.* Wherefore the ſenſe of theſe four laſt Verſes ſeems to be this; The Law hath dominion over a Man as long as he lives [*under it*,] for the caſe of a Man's Subjection to the Law is in this, like to the Woman's Subjection to her Husband, it continues whilſt he lives, but when he is once dead, ſhe is free from any further ſubjection to him, ſeeing he being dead, can have no further power over her, and ſo ſhe muſt be free to be married to another: In like manner you being made dead to the Law to which you were eſpouſed by the death of *Chriſt*, as being *buried* and *crucified together with him*, the Law can have no farther power over you, to retain you in ſubjection to it, and ſo you muſt be free to be married, or put into ſubjection to another Husband even *Chriſt*, to whom *I have eſpouſed you*, 2 Cor. 11. 2. and the Law itſelf being alſo dead to you, through the Death of Chriſt aboliſhing it, and freeing *Chriſtians* from the power and obligation of it, you are free to marry another Husband, even Chriſt.

c Ver. 6. Ἀποθανόντος.] The *Syriack* and *Arabick Verſions*, *Origen*, *Theodoret*, *Oecumenius* and *Theophylact* read ἀποθανόντες, *we being dead to that in which we were held*, which, ſaith *Origen*, is undoubtedly the beſt reading: And this reading confirms the ſenſe of the fourth Verſe as to theſe words, *Ye are dead to the Law*, which I have offer'd in the Paraphraſe; *i.e.* we being freed from the Obligation and Commands of it, and ſo from the Luſtings and Motions it wrought in us.

d Ibid. Ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, *that we might ſerve God in the newneſs of the ſpirit.*] The Law, and the Goſpel are by the *Apoſtle* in this diſtinguiſhed; that the firſt is only the *miniſtration of the Letter*, the other *of the Spirit*, 2 Cor. 3. 6, 7, 8, 9. The *Miniſtration of the Spirit* is alſo declared to be the Fruit, *not of the Law*, but *of the hearing of Faith*, Gal. 3. 3. Hence the *Apoſtle* here infers, That we muſt be dead unto, or free from ſubjection to the Law, that we may be enabled to ſerve God in newneſs of Spirit. Whence it is evident, that *to ſerve God in the Spirit*, is not to enjoy *the Spiritual ſenſe of the Law*, as Mr. *le Clerk* thinks.

e Ver. 9. Ἐγὼ δὲ ἔζων χωρὶς νόμου, *I was alive*

(a) *Nidda.* f. 76.

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without the Law.] Πρὸ τῦ Μωυσεως, *before the Law of Moſes came.* So *Chryſoſtom, Oecumenius, Theophylact.*

Ver. 10. *Ordained.*] This word is not in
f the Original, you may therefore Paraphraſe the words thus ; [*The Commandment which was given for life,* i. e. *with this Promiſe, Do this and live, was found to me unto death.*

Ver. 8. 9, 10, 11. For the Explication of
g theſe four laſt Verſes, let it be noted,

Firſt, That it is the Opinion of Judicious Commentators, that when the *Apoſtle* ſaith, *Sin taking occaſion by the commandment, wrought in him all manner of concupiſcence,* v. 8. and *deceived him,* v. 11. he means that it did this by ſaying only, *Thou ſhalt not covet,* but aſſigning no Puniſhment to him that coveted. But this Interpretation cannot ſtand, for theſe two Reaſons: For, firſt, it plainly contradicts the words of the Law, which pronounceth a Curſe *upon every one who continues not in all the things written in the Law to do them* ; and much more doth it contradict the Drift of the *Apoſtle*'s Diſcourſe in this, and the Epiſtle to the *Galatians,* viz. that the Law required Perfect Obedience to its Precepts; condemning him to Death, or rendring him obnoxious to Condemnation, who in any thing tranſgreſſed it, and ſo could be no means of Juſtification, as *many as were under the Law, being under the Curſe,* becauſe Tranſgreſſors of it.

Secondly, This agrees not with the following Reaſon, or the Nature of the thing; for if the Law given encouraged them to covet, becauſe it had no preſent Penalty annexed to it, they muſt be more free to covet, or follow their Natural or Carnal Inclinations, when there was no Law at all forbidding them to covet ; and therefore Sin could take no more occaſion by a Law without Penalty, than by none at all, *to work in us all manner of Concupiſcence,* nor could Concupiſcence be dead without the Law, more than with it.

The old and common Interpretation is this, That the Prohibition of what we deſire makes us to think the Enjoyment of it more ſweet and valuable, or at leaſt provokes the Carnal Mind, which is not ſubject to the Law of God, to a more fervent luſting after it ; *Dum prohibita non tam refugit quam ardentius expetit* ; and this agrees very well with this Expreſſion. Or,

Thirdly, Sin is in Scripture repreſented as an Enemy that ſeeks our Ruine and Deſtruction, and takes all Occaſions to effect it: It is here ſaid to *war againſt the Mind,* v. 23. elſewhere to *war againſt the Soul,* 1 Pet. 2. 11. to *ſurround,* and *beſet* us, *Heb.* 12. 1. to *bring us into Bondage,* and ſubjection, and get the dominion over us, *Rom.* 6. 12. to *entice us,* and ſo to work our Death, *James* 1. 15, 16. and to do all that *Satan,* the Grand Enemy of Mankind, doth, by tempting, and ſolliciting us to the Commiſſion of it ; when therefore it finds a Law which threatneth Death to the Violation of it, it takes occaſion thence more earneſtly to tempt, and allure us to the Violation of it, that ſo it may more effectually ſubject us to Death and Condemnation upon that account, for *the ſting of death is ſin, and the ſtrength of ſin is the law,* condemning us to Death upon the Violation of it: Thus when God had forbidden, under the pain of Death, the eating of the forbidden Fruit, *Satan* thence took occaſion to tempt our firſt Parents to the breach of it, and ſo ſlew them, or made them ſubject to Death: ἠπάτησε, *he deceived them,* Gen. 3. 13. 1 Tim. 2. 14. which is the word here uſed, *v.* 11.

Secondly, Obſerve the Import of the Phraſe, *Without the Law ſin was* (or is) *dead,* which ſeems not to be this, That the Inclinations of Men to ſin were in their Nature leſs, when they were unreſtrained by a Law ; but rather this, that ſin was then comparatively dead, as to its power of Condemning us to Death: And this, firſt, the *Antitheſis* doth plainly hint, for thus it runs, *Without the law* ἁμαρτία νεκρὰ ἐγὼ δὲ ἔζων, *ſin was dead, but I was living* ; *but when the commandment came, ſin revived, and I died.* How were Men living before the Law, but becauſe then no Law condemned them? Sin therefore muſt be then dead as to its power of Condemning. How did they die when the Law came, but by the Law condemning them to death? Sin therefore then revived as to its Condemning Power, which it received firſt from the Sin of *Adam,* which brought Death into the World, and next from the Law of *Moſes,* which *entred that the offence might abound,* and *reign more unto death,* Rom. 5. 20, 21. For though Sin was in the World from *Adam* unto *Moſes,* or until the Law given, yet was it not imputed unto Death, when there was no Law given, that did threaten Death unto it ; ſo that Death reign'd, in that Interval, by virtue of *Adam*'s ſin alone, even over them who had not ſinned after the ſimilitude of *Adam*'s Tranſgreſſion, *i. e.* againſt a Poſitive Law forbidding it under the Penalty of Death, which Law being delivered by *Moſes,* Sin revived, (*i. e*) it had again its force to condemn Men as before to Death, by virtue of a Law which threatned death to them: And in this ſenſe doth the *Apoſtle* ſeem to ſay, that *the Law was added becauſe of Tranſgreſſions,* Gal. 3. 19. to convince us of the Wrath and Puniſhment due to them ; and that the *Law* therefore *worketh wrath,* becauſe *where no Law is, there is no Tranſgreſſion,* Rom. 4. 15. ſubjecting us to Wrath, or no ſuch ſenſe of the Divine Wrath, as where a plain Divine Law threatning Death and Condem-

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nation is violated; upon the ſenſe thus given of theſe two Phraſes, doth our Expoſition ſtand.

Ver. 13. Καθ' ὑπερβολὴν ἁμαρτωλὸς, *exceeding ſinful.*] That it might appear εἰς θάνατον ὑπερβάλλουσα, Chap. 5. 20, 21. *abounding unto death*, and ſo exceeding vile, and hateful to us, the end and *wages of it being death*, and condemnation, *Chap.* 6. 21, 23.

i Ver. 14. Πεπραμένος ὑπὸ τὴν ἁμαρτίαν, *ſold under ſin.*] i. e. *In peccati poteſtatem libidinis & concupiſcentiæ pretio redactus, Origen.* So enſlaved to it, ſaith *Theophylact*, ὥστε μὴ ἀναβλέψαι δύασθαι, *that he could not look up*; a willing Slave, who had ſold himſelf to it, ſaith *Theodoret*. And this is continually the import of the Phraſe in the *Old Teſtament*, as when it is ſaid of *Ahab*, 1 Kings 21. 20. πέπρασσαι ποιῆσαι τὸ πονηρὸν, *thou haſt ſold thy ſelf to do wickedly*; and *v.* 25. ἐπράθη ποιῆσαι τὸ πονηρὸν, *he ſold himſelf to do wickedly*. Of the *Jews*, Iſa. 50. 1. ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε, *you have ſold your ſelves to your Iniquities*. And of the *Jews*, who under *Antiochus Epiphanes* revolted from their Religon to *Heatheniſm*, it is ſaid that ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρὸν, *they ſold themſelves to do evil*, 1 Maccab. 1. 15.

k Ver. 15. Ὃ μισῶ, *that which I hate.*] Ὑπὸ τῆς ἡδονῆς καλαδελγόμενοι ποιοῦμεν ἅπερ ὡς ἀηδέστατα βδελυπτόμεθα, *being allured with pleaſure, we*, ſay *Theodoret* and *Oecumenius*, *oft do thoſe things which are abominable, as being oppoſite to the Law*; for whilſt the Law repreſents Sin as pernicious, and deſtructive both to Soul and Body, it is as natural for all Men to hate it, as to love themſelves; but then, as *Photius* ſaith, when τὸ ἡδὺ τοῦ πράγματος παραλλάξῃ, *the ſweetneſs, or pleaſure of the action is propoſed to the mind, the hatred goes off*, and the Soul is wrought up to an affection to it; and thus it is with every enlightned Man, that ſins againſt his Conſcience, and doth the evil which he would not do. *Theſe words*, ſaith *Origen*, *ſhew that the carnal man, of whom he ſpeaks*, reſiſtere aliquantulum vitiis conatur, *endeavours a little to reſiſt his vices*, legis ſc. naturalis inſtinctu, *by the inſtinct of the Law of Nature, but that at laſt he is overcome by them, and oppreſſed with them.*

l Ver. 17. Ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία, *ſin that dwelleth in me.*] This he ſpeaks, ſaith *Theodoret*, calling τοῦ νοῦ τὴν δουλείαν, καὶ τῶν παθῶν τὴν δεσποτείαν, *the ſlavery of the Mind, and the dominion*, or as *Theophylact*, *the tyranny of the Paſſions, Sin. It is*, ſaith *Origen*, Lex, & Voluntas Carnis, quæ captivos nos ducit in lege peccati, *the Law, and Will of the Fleſh, which leads us captive to the Law of Sin.* Hence this Sin dwelling in us, is ſo often ſtiled *the Law of ſin in our members*, v. 20. 21, 22, 25. Chap. 8. 2. Here the *Apoſtle* ſeems to ſpeak according to the Philoſophy of the *Heathens*, with which the *Jews* began to be acquainted, that Man was not to be denominated from his Body, or his Senſual, and Carnal Part, but from his Mind, his νοῦς or λογικὴ διάνοια, which in (b) *Philo*'s Phraſe is ὁ ἐν ἑκάστῳ ἡμῶν ἄνθρωπος, *the Man within us*; (c) ὁ πρὸς ἀλήθειαν ἄνθρωπος, *the true Man*, the Man properly ſo called. Who ſaith moreover, λέγει ὃ ταῦτα ὁ ἀληθινὸς ἄνθρωπος ὁ ἐπὶ ψυχῆς ἔλεγχος, *this ſaith the true Man, the reprover in the Soul.* And of himſelf he ſpeaks thus; *Men may have power over my Body, but that is nothing to me*, ἐγὼ γὰρ ἀπὸ τοῦ κρείττονος τὸ ἐν ἐμαυτῷ διάνοιας χρηματίζω, *for I am denominated from my mind, the better part, according to which I deſign to live.*

Ver. 22. Κατὰ τὸν ἔσω ἄνθρωπον, *according to the inward man.*] It is plain the Inward Man here cannot ſignifie *the New Man (which is created after God in righteouſneſs and holineſs*, Eph. 4. 24. and which is not put on, till all *old things are paſt away*, 2 Cor. 5. 17. and *all things are become new*, and till we have *put off the old Man with his deeds*, Coloſſ. 3. 9, 10.) For ſure this cannot be ſaid of him, who is ſtill *carnal, ſold under ſin* and *captivated to the law of ſin which is in his Members*; but only the Mind of Man, the νοῦς, as the *Apoſtle* doth interpret himſelf, *v.* 25. So *Origen* informs us, That the Soul uſing the Body as its Inſtrument, is called ὁ ἔσω ἄνθρωπος, *the inward man*, Contra. Celſ. l. 7. p. 357. Ἔσω ἄνθρωπον τὸν νοῦν λέγει. So *Theodoret*, *Oecumenius*, *Theophylact*. So the very next Verſe ſhews the words running thus; *I delight in the Law of God in the inward man, but I ſee another law in my members warring againſt the law of my mind*, (i. e.) of my inward Man. And ſo the *Apoſtle* uſeth the Phraſe when he ſaith, 2 *Cor.* 4. 16. that though ὁ ἔξω ἄνθρωπος *the outward Man* (i. e. the Body *was corrupted*, yet ὁ ἔσω ἡμέρα *the inward man was renewed day by day.* And that this Delight is no Evidence of a Regenerate Man, is evident from the Example of *the ſtony ground*, which *heard the word* μετὰ χαρᾶς *with joy*, Matth. 13. 20. Of *Herod*, who *heard John Baptiſt* ἡδέως *with delight*, Mark. 6. 20. Of the *Jews*, who *rejoyced in his light*, John 5. 35. and heard our *Saviour gladly*, Mark 12. 37.

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Ver. 25. Εὐχαριστῶ τῷ Θεῷ, *I thank God.*] The *Latin* Verſion, and one *Greek* Copy, read χάρις τοῦ Θεοῦ, *the grace of God*; but the *Syriack*, *Arabick*, and all the *Greek Commentators* agree with our Tranſlation, which therefore is to be preferr'd before that Lection.

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(b) *De Profugis*, p. 360. B. (c) Ibid. p. 3663. (d) *De Joſepho.* p. 42.

Ibid.

o Ibid. Αὐτὸς ἐγὼ, *the ſame man* ;] Of whom he had before ſpoken, not I *Paul* now writing this *Epiſtle*. It hath been a Controverſie ſince St. *Auſtin*'s time, whether St. *Paul* here ſpeaketh in his own Perſon, or in the Perſon of a *Regenerate* Man, or only in the Perſon of a *Jew* conflicting with the Motions of his Luſts, only by the aſſiſtance of the Letter of the Law, without the Aids, and powerful Aſſiſtance of the Holy Spirit ; which is as great an Inſtance of the Force of Prejudice, and the Heat of Oppoſition to pervert the Plaineſt Truths as can be haply produced ; for, I think, nothing can be more evident, and unqueſtionably true than this, That the *Apoſtle doth not here ſpeak of himſelf in his own Perſon, or in the ſtate he was then in*, but as the *ancient Commentators* do interpret him, ἐπὶ ἑαυτῆ ὁ Ἀπόστολος τὸν κοινὸν ἄνθρωπον ἐπλοῖ, *by himſelf he repreſents Man in common*, and ſaith not, as he might have done, You that are under the Law are carnal, but τὰ ἐκείνων ἐφ' ἑαυτῆ σχηματίζων, καὶ τὸ τραχὺ, καὶ σφοδρὸν ἐκλύων, καὶ λεαίνων τῇ περὶ ἑαυτὸν σχηματολογίᾳ, *repreſenting what belonged to them in his own Perſon, and ſo taking off the harſhneſs, and mollifying the invidiouſneſs of the Sentence*, by ſpeaking of it in his own Perſon, he ſaith, *I am carnal, ſold under ſin*. So *Photius* and *Oecumenius*. *Theodoret* alſo doth inform us that the *Apoſtle* here, introduceth *v.* 14. τὸν περὶ τὸ χάεσθαι ἄνθρωπον πολιορκούμενον ὑπὸ τῶν παθῶν, *A Man before Grace overcome by his Paſſions* ; *for he calls him Carnal who had not yet obtained the Aſſiſtance of the Holy Spirit*. And again *v.* 23. he adds, That the *Apoſtle* having diſcourſed all theſe things, ὥστε δεῖξαι τίνες μὲν πρὸ τῆς χάεσθαι ἦμεν, ‘ *to ſhew what we were before* ‘ *Grace*, and what we were made after Grace, ‘ and as it were taking upon himſelf the ‘ Perſon of thoſe who before Grace were ‘ vanquiſhed by ſin, he groans and laments, ‘ as a Man ſet in the midſt of his Enemies, ‘ enſlav'd and conſtrain'd to ſerve, and ſee- ‘ ing no help, and thus he ſhews the Law ‘ unable to help us. And ſo *Origen* alſo frequently in his Commentary on the place ; and St. *Auſtin* ſaith expreſly and frequently, *Deſcribitur homo ſub lege poſitus ante gratiam*, Liber expoſ. quat. propoſ. ex Epiſt. ad Rom. *Quo loco videtur mihi Apoſtolus transfiguraſſe in ſe hominem ſub lege poſitum*, ad Simplic. Mediol. l. 1. *Et in hæc verba, non ego operor illud*, &c. *loquitur adhuc ex perſona hominis ſub lege conſtituti nondum ſub gratia*. Though he was pleaſed afterwards to change his Opinion, and ſo gave occaſion to the perverting the plain ſenſe of the *Apoſtle*. For confutation of this dangerous Opinion, I need not ſay much after the Labours of *Arminius*, the Reverend Dr. *Hammond*, Mr. *Bull* and Mr. *Kettlewel*, who have made it manifeſt,

Firſt, That it is uſual with the *Apoſtle* to make this *Metachematiſm*, or to ſpeak eſpecially of things that might be otherwiſe offenſive, or ungrateful in his own Name, when indeed they belong not to him, but to other Men ; as in theſe words, *Rom.* 3. 7. *If the truth of God hath more abounded through my lie, why am I alſo judged as a ſinner ?* i.e. not I *Paul*, but I who make this Objection. So *Gal.* 2. 16, 17. 1 *Cor.* 4. 6. *Theſe things* μετασχηματίσα *I have in a figure transferr'd to my ſelf, and Apollos for your ſakes*. So 1 *Cor.* 6. 12. 1 *Cor.* 13. 2. 1 *Cor.* 10. 22, 30. *Eph.* 2. 3. 1 *Theſſ.* 4. 17.

Secondly, That ſuch things are in this Chapter ſaid of the Perſon ſpoken of, as can by no means agree to St. *Paul*, or to any Regenerate Perſon : To which may be added,

1. That had St. *Paul* ſpoken here of himſelf, conſidered in the ſtate in which he was at the Enditing of this *Epiſtle*, he muſt have contradicted what he had ſaid of himſelf in the *Epiſtle* to the *Theſſalonians*, and to the *Corinthians*, which were writ before this *Epiſtle*. For (1.) in his *Epiſtle* to the *Theſſalonians* he ſaith, *You are witneſſes, and God alſo, how holily, and righteouſly, and unblameably we have behaved our ſelves among you that believed*, 1 Theſſ. 2. 10. In his ſecond *Epiſtle* to the *Corinthians* he ſpeaks thus ; *This is our rejoycing, even the teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, not in fleſhly wiſdom, but by the grace of God we have converſed in this world*, 2 Cor. 1. 12. That *he knew nothing by himſelf, for which to condemn himſelf*, 1 Cor. 4. 4. That *he kept under his body, and brought it into ſubjection*, 1 Cor. 9. 27. Now, can the Man who is *carnal*, and *ſold under ſin*, who hath no power in him to do any good, who *finds a law in his members warring againſt the law of his mind, and bringing him into captivity to the law of ſin, which is in his members*, call God, and the Church to witneſs to his holy and unblameable Life ? Can he boaſt of keeping under his fleſhly Body, and bringing that into ſubjection, which by his own confeſſion, bringeth him into captivity ? Can he, who does not what he would in his Mind and Conſcience do, but what he hates ; not *the good which he would*, but *the evil which he would not*, do ; can he, I ſay, rejoyce in the Teſtimony of his Conſcience ? Can he honeſtly declare *he knowns nothing by himſelf, for which his Conſcience can condemn him ?*

2. How oft doth the *Apoſtle* propoſe himſelf a Pattern to the *Churches* unto whom he writes, requiring them to be *followers of him as he was alſo of Chriſt*, 1 Cor. 11. 1. And again, *What things you have learned, and received, and heard, and ſeen in me, theſe do, and the God of love and peace ſhall be with you*,

you, Philip. 4. 8. *i. e.* be you *carnal*, *ſold under ſin*, living in the Commiſſion of the things you hate, and your Mind condemns, and doing what you judge to be evil, and yielding your ſelves *captive to the Law of Sin*, *which is in your Members*, and then *the God of love and peace ſhall be with you.* This ſure is an abſurd, if not blaſphemous Exhortation, and yet, according to this Expoſition, it muſt be ſuitable to the mind of the *Apoſtle*.

3. With what indignation doth he reject the Accuſations of them, who look'd upon him as *walking after the fleſh*, and how ſeverely doth he threaten them, how peremptorily doth he reject their ſcandulous imputation? declaring, that *though he walked in the fleſh*, *yet did he not walk according to the fleſh*, 2 Cor. 10. 2, 3. and yet if he were *carnal*, *ſold under ſin*; if *with the fleſh he ſerved the Law of Sin*; if the Law of the fleſhly Members *warred againſt the Law of his Mind*, *and brought him into Captivity to the Law of Sin*; he doth here in effect confeſs what there he peremptorily denies, and with ſuch indignation doth reject.

4. This Expoſition of the *Seventh Chapter* makes it entirely to confute the *Chapter* which immediately goes before, and follows after, and it gives an invincible ſtrength to the Objections he endeavours to Anſwer in the *Sixth Chapter*. The firſt Objection there begins by way of Enquiry, *What do we ſay then*, *ſhall we ſtill continue in ſin that grace may abound?* His ſecond by way of like Enquiry, *Shall we ſin becauſe we are not under the Law*, *but under Grace?* v. 15. *God forbid*, ſaith he, that it ſhould be thus with any *Chriſtian*; and yet, according to this Expoſition, it was thus with himſelf, one of the beſt of *Chriſtians*; for ſure he muſt continue in ſin, who was ſtill *ſold under Sin*, ſtill *ſerving the Law of Sin with his fleſh*; ſtill doing that Evil he allowed not, the Evil which he hated, and he would not do; and who was *ſtill brought into Captivity to the Law of Sin which was in his Members*.

Again, In his Anſwer to theſe Enquiries, he ſhews the *Chriſtian* could not continue in, or live any longer in it, becauſe he was *dead to ſin*, his *old Man was crucified with Chriſt*, *that the body of ſin might be deſtroyed*, *that henceforth he might not ſerve ſin*, v. 2, 6. And becauſe being dead too, he was *freed from ſin*, v. 7. he was made *free from ſin*, and *become the ſervant of righteouſneſs*. But can he that is *ſold under ſin*, and is *brought into captivity to the Law of ſin which is in his Members*, be at the ſame time *dead to ſin*, and *free from ſin?* Can he who *with his fleſh ſerves the Law of Sin*, be ſaid *to ceaſe from ſin*, and not *henceforth to ſerve Sin?* Not *to obey it in the luſts thereof*, v. 12. not *to yield his Members inſtruments of ſin unto unrighteouſneſs*, v. 13. Surely there is as clear an Oppoſition betwixt the *Chriſtian* repreſented in the *Sixth Chapter*, as free from ſin, and in the *Seventh*, as miſerably enſlaved to the Law of Sin and Death which was in his Members, as betwixt Light and Darkneſs.

Again, He ſaith expreſly, *Chap.* 8. 2. *The Law of the Spirit of Life in Chriſt Jeſus hath made me free from the Law of Sin and Death.* Whereas the Perſon mentioned in the *Seventh* is *ſold under ſin*, is *brought into captivity to the Law of ſin*, and crieth out under his Bondage, *O miſerable man that I am*, *who ſhall deliver me from the body of this Death?* He therefore cannot be the Perſon *freed by the Spirit from the Law of Sin and Death.*

In fine, This Expoſition of the Cloſe of this Chapter, contradicts the beginning of it; for there the *Apoſtle* ſaith of himſelf, and all his *Chriſtian Brethren*, that this was only their ſtate under the Law, from which they are delivered, *that they might bring forth fruit unto God*, and *ſerve him in newneſs of ſpirit.* For what elſe can be the meaning of theſe words, *v.* 5, 6. *For when we were in the fleſh*, *the Motions of ſin which were by the Law*, *did work in our Members to bring forth fruit unto death*, *but now we are delivered from the Law*, *that being dead wherein we are held*, *that we ſhould ſerve God in newneſs of ſpirit*, *and not in the oldneſs of the letter.* So that they who make the *Apoſtle* ſay of himſelf, that *he was brought into captivity to the Law of Sin*, *which was in his Members*, and to cry out, *O wretched man that I am*, *who ſhall deliver me from the body of this death?* i. e. this body of ſin which worketh death; make him alſo to confeſs that *the Motions of ſin did ſtill work in his Members*, *to bring forth fruit unto death*, and therefore that he was ſtill in the fleſh. I therefore conclude this Diſcourſe in the words of *Grotius* on *verſe* 19. *Deo laus ſit*, *quod optimi*, i. e. *trium priorum ſeculorum Chriſtiani*, *hunc locum*, *ſicut oportet*, *intellexerint*, *dictante illo ſpiritu per quem vita illorum regebatur.*

CHAPTER

CHAPTER VIII.

Verſe 1. [*BEing then married to this other Husband, Chriſt, and ſo freed from the Motions of Sin, which are by the Law, that we may ſerve God in newneſs of ſpirit*, Chap. 7. 4, 5, 6.] There is therefore [*δὲ, verily*] now no condemnation to them
a which are in a Chriſt Jeſus [*by Faith, they being ſuch*] who walk not after the fleſh, [*as whilſt they were under the Law they did,*] but after the ſpirit [*conferr'd upon them by Faith in Chriſt.*]

b 2. For b the law of the ſpirit of life [*given to them who are*] in Chriſt Jeſus, hath made me [*believing in him*] free from the law of ſin and [*ſo from that*] death [*which is the wages of it.*]

3. For what the law could not do, [i. e. *that life, and that deliverance from death it could not give,*] in that it was [*made*] weak through the fleſh, [*rendring us ſubject to the tranſgreſſion of it, and ſo to death,*] God ſending his own Son in the likeneſs of ſinful
c fleſh [*did*] and c for ſin (Gr. καὶ περὶ ἁμαρτίας, [*and by a Sacrifice for ſin*] condemned ſin in the fleſh, [i. e. *took away its power to condemn us, the condemnation due unto us for it, being inflicted on him.*]

d 4. That the d righteouſneſs of the law, [i. e. *the inward purity and righteouſneſs the Law required,*] might be [*performed and* fulfilled in [*and by*] us, who walk not after [*the luſts of*] the fleſh, but after the [*motions of the*] ſpirit. Or,

'That the Juſtification which the Law 'promiſed, by ſaying, *Do this, and thou ſhalt 'live*, Luke 10. 28. Deut. 4. 1. & 30. 15, 19. 'Ezek. 20. 11. And that *this ſhall be thy 'righteouſneſs*, Deut. 6. 25. might be com-'pleated in us, who walk according to the 'Spirit, and ſo are abſolved not only from 'Condemnation for our paſt ſins, by Faith, 'but from Condemnation by the New Cove-'nant, by walking according to the Spirit; 'for *to be ſpiritually minded is life*, v. 6.

Ver. 5. [*Not after the fleſh, I ſay,*] for they that are of the fleſh, do mind the things of the fleſh [i. e. *affect, and deſerve, and purſue carnal things,*] but they that are after the ſpirit [*affect, deſire, and purſue*] the things of the ſpirit, [*and ſo the one purſues the things which tend to death, and the other thoſe things which tend to life.*

6. For to be carnally minded is [*the way which tends to*] death, but to be ſpiritually minded is [*the way that leads to*] life and peace, [v. 7. *which life and peace cannot be obtained by them that are carnally minded*;]

7. Becauſe the carnal mind is [*that which ſets us at*] enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be [*ſubject to it, whilſt it continues ſuch.*]

8. So then they that are in the fleſh cannot pleaſe God.

9. But ['*tis not ſo with you Chriſtians, for*] ye are not in the fleſh, but in the ſpirit, if ſo be that the Spirit of God dwell in you. Now if any Man have not the Spirit of Chriſt [*dwelling in him*] he is none of his.

10. But if Chriſt be in you [*by his Spirit,*]
e the body is dead, [*it is indeed mortal*] be- e
cauſe of ſin, [*which will never ceaſe to be in us till we die,*] but the Spirit is life [i. e. *will give life to it again*] becauſe of righteouſneſs, [*or of that Juſtification which is unto life*, Rom. 5. 17, 18.]

11. But [*for*] if the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, [*by the Spirit dwelling in him,*] ſhall alſo quick-
f en your mortal bodies by his [*ſame*] f Spi- f
rit that dwelleth in you.

12. Therefore brethren, we are debtors not to the fleſh, to live after the fleſh [*any longer, but rather to live after the Spirit.*]

13. For if ye live after the fleſh, ye ſhall die, [i. e. *be ſubject to death, as the puniſhment of ſin, or to the ſecond death,*] but if ye through the ſpirit do mortifie the deeds of the fleſh, ye ſhall live, [*and your bodies ſhall be raiſed to eternal life.*]

14. For as many as are led by the Spirit of God, they are the g ſons of God. g

15. For ye have not received h the ſpirit h
of bondage again to [*the*] fear [*of death, as they who were under the Law did, that threatning death to every one that continued not in all things written in the Law to do them*, Deut. 27. 26.] but ye have received the ſpirit of adoption [*given to us becauſe we are Sons*, Gal. 4. 6.] whereby we cry, Abba, Father, [i. e. *we are aſſured that God is our Father, and ſo that we are Heirs of God, and Sons of the Reſurrection.*]

16. [*For*] the Spirit it ſelf, [Gr. *the ſame Spirit*] beareth witneſs with our ſpirit, that we are the Children of God, [*and this gives us a full aſſurance of that bleſſed life, enabling us to conclude thus.*]

17. And if [*we be*] children, then [*are we alſo*] heirs, i heirs of God, and joint-heirs with i
Chriſt, [*the Son of God, now reigning glorioufly in Heaven,*] if ſo be we ſuffer with him, [*and ſo be conformed to his image*, v. 29] that we may be alſo glorified together.

18. [*Which Sufferings we have reaſon to endure for the ſecuring this glorious eſtate*;] for I reckon that the ſufferings of this preſent time [*we live in this World*] are not worthy to be compared with the glory which ſhall be revealed k in us, [*or to the* k
Glory afterwards to be revealed to us.]

19. For [*ſo deſirable is it, that*] l the ear- l
neſt expectation of the Creature [*ſubject now to vanity*] waiteth for the manifeſtation

of the Sons of God, [i. e. *the whole Race of Mankind earneſtly expects it.*]

20. For the Creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame, [i.e. the ἡ κτίσις *whole race of men,* ἡ κτίσις ἀνθρωπίνη, 1 Pet. 2. 13. *were made ſubject to corruption, not of their own accord, but by reaſon of* Adam, *who by his ſin ſubjected his Poſterity to death and corruption, and the Earth to a Curſe,* Gen. 3. 17. *and this Creature waiteth.*]

m 21. m In hope, becauſe [Gr. ὅτι *that*] the Creature it ſelf alſo ſhall be [*then*] delivered from the bondage of Corruption, into the glorious liberty of the Sons of God.

n 22. For we know that the n whole Creation (all mankind) groaneth, and travelleth in pain together [*under this bondage to Corruption*] until now.

23. And not only they, but our ſelves alſo, who have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the o adoption, [viz. *the glorious Reſurrection, and thereby*] the Redemption of our body.

p 24. [*Waiting, I ſay, for it, though we do not ſee it,*] for [*as yet*] we are p ſaved [*only*] by hope, but hope [*of a thing*] that is ſeen, is not hope [*truly ſo called*] for what a man ſeeth, why doth he yet hope for?

25. But if we hope for that we ſee not, then do we with patience wait for it.

q 26. [*And as Patience, ſo*] likewiſe the q Spirit alſo helpeth [*to relieve us in*] our infirmities, for [*when we are burthen'd with them*] we know not what to pray for as we ought, [*whether for increaſe of Patience under, or deliverance from them: or if ſo, whether by abſence from the body, or being cloathed upon,*] but the Spirit it ſelf, [*or the ſame Spirit, which teſtifies that we are the Sons of God,* v. 16.] intercedeth for us with groanings that cannot be uttered, [Gr. *with ſilent groanings after this Redemption,* v. 23. 2 *Cor.* 5. 2, 4, 5.]

27. And he that ſearcheth the hearts [*of the Saints*] knoweth what is the mind [*or the deſire*] of the Spirit, for he maketh interceſſion for the Saints, according to the will [*or purpoſe*] of God, [*to give them this Redemption of the Body.*]

r 28. And [*though we know not in our diſtreſſes what to pray for in particular, or when we ſhall obtain this Redemption of the Body,* οἴδαμεν ὅ, *yet*] we know, that r all things ſhall work together for good, [*for ſecuring this happineſs*] to them that love God, to them that are called [*to the Adoption of Sons*] according to his purpoſe [*of bringing many Sons to glory by him,* Heb. 2. 10. *he having predeſtinated us to the Adoption of Sons through Jeſus Chriſt, according to the good pleaſure of his will,* Eph. 1. 5. *according to his purpoſe in Chriſt Jeſus,* 2 Tim. 1. 9.]

29. For whom he did [*thus*] s foreknow, he alſo did t predeſtinate [*or appoint*] to be conform'd to the Image of his Son, [*by having their vile Bodies changed into the likeneſs of his glorious Body,* Phil. 3. 21.] that he might be the firſt-born [*or chief*] among many brethren, [*who are to be co-heirs and glorified together with him,* v. 17.]

30. And [*the method he uſed to bring thoſe whom he had deſign'd to be thus conform'd to the image of his Son, was this,* viz.] whom he thus predeſtinated, them he alſo called, [*firſt to the Profeſſion of the Chriſtian Faith,*] and whom he called, [*upon their cordial embracing of that Faith,*] them he alſo juſtified, [*and ſo freed from condemnation to death;*] and whom he juſtified, them he alſo u glorified.

31. What ſhall we ſay then? [Gr. *what ſay we then*] to theſe things? [i. e. *what further ground of aſſurance, and ſo of patient waiting for theſe things can we want?*] for if God be for us, who can [*ſucceſsfully*] be againſt us? [*ſo as to fruſtrate, or deprive us of this glorious ſtate.*]

32. He that [*in purſuance of this deſign*] ſpared not his own Son, but delivered him up for [*the Redemption of*] us all, how ſhall he not alſo with him, freely give us all things [*belonging to that glory and happineſs he hath purchaſed for us?*]

33. Who ſhall lay any thing to the charge of God's elect? [i. e. *to them who are called by him to Chriſtianity, to hinder their Redemption, by charging them with that Guilt which rendreth them obnoxious to Death;*] it is God that juſtifieth, [*and who will therefore glorifie them.*]

34. Who is he that condemneth [*them to abide ſtill under the power of Death?*] It is Chriſt that died [*to redeem them from it;*] yea rather that is riſen again [*for their Juſtification,* Rom. 4. 24. *And if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we ſhall be ſaved by his life,* Rom. 5. 10.] who is even at the right hand of God, [*inveſted with all maner of power, that he ſhould give eternal life unto them,* John 17. 2.] who alſo maketh interceſſion for us, [*and ſo is able to ſave us to the uttermoſt,* εἰς τὸ παντελὲς, Heb. 7. 25.

35. Who ſhall ſeparate us from the love of Chriſt? [*that love which he hath ſhewed in procuring this Redemption for us,* v. 37.] ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

36. *Befalling us*] as it is written [*Pſal.* 44. 22.] for thy ſake we are killed all the day long, we are accounted as ſheep [*appointed*] for the ſlaughter.

37. Nay, [*as there it is ſaid, all this is come upon us, yet have we not forgotten thee, neither have we dealt falſly in thy Covenant,* v. 17, 18.

v. 17. 18. *ſo may all this happen to us,* ἀλλ᾽ *but*] x nay in all theſe things we are [*already*] x more than Conquerors through [*the grace, and ſpirit of*] him that loved us.

38. [*And I truſt after this happy Experience it will be ſo ſtill,*] for I am perſwaded that neither [*fear of*] death, nor [*hope of*] life, nor[*evil*]Angels,norPrincipalities,norPowers [*perſecuting us for Chriſt's ſake,*] nor[*the*] things [*we endure at*] preſent, nor things to come; [*or which we may hereafter ſuffer.*]

39. Nor height [*of honour*] nor depth [*of ignominy,*]nor any otherCreature [*or thing,*] ſhall be able to ſeparate us from the Love of God, which is [*vouchſafed to us*] in Chriſt Jeſus our Lord.

Annotations on Chap. VIII.

a Verſe 1. Ἐν Χριστῷ, *in Chriſt.*] The Phraſe ἢ ἐν Χριστῷ, *to be in Chriſt*, ſaith Mr. *le Cl.* is often uſed by St. *Paul*, for being a *Chriſtian*, which Note he borrowed from *Caſtalio*, who renders it *Chriſtiani facti*; but if either of them mean only *Chriſtians* by Profeſſion, or by being only Members of the *Chriſtian* Church, this will by no means agree with this place, or any other of like Nature; ſince freedom from Condemnation, and other Benefits conferr'd upon us through *Jeſus Chriſt*, will not follow our being *Chriſtians* in this ſenſe, but upon a lively Faith in *Chriſt*, our Union to him by the Spirit, and our being ſo in him, as to become *new Creatures*, according to thoſe words, *v.* 9. *If any man have not the Spirit of Chriſt dwelling in him, he is none of his*, 2 Cor. 5. 17. *They that are Chriſt's have crucified the fleſh, with its affections ands luſts.* See 1 *Cor.* 1. 30. 2 *Cor.* 10. 7. & 13. 5. *Gal.* 3. 28, 29. & 5. 6. 1 *Theſſ.* 4. 16. 1 *John* 5. 20.

b Ver. 2. ὁ γὰρ νόμος τοῦ πνεύματος, *for the Law of the Spirit of Life.*] i. e. The Spirit of *Chriſt* giving me a new Life, is now another Law, or Rule of my Actions, freeing me from the Motions and Power of Sin, to which I was ſubject whilſt under the Law, and from the Death to which that ſubjected me; or the Goſpel, attended with the Spirit, hath wrought this freedom in me, as *Methodius* interprets the words, ὁ γὰρ νόμος τοῦ πνεύματος, ὅ ἐστι τὸ εὐαγγέλιον, *Method. apud. Phot. p.* 918.

c Ver. 3. Καὶ περὶ ἁμαρτίας, *and for ſin.*] This Phraſe in the *Old Teſtament* is the uſual *Phraſe* for a Sin-offering: So *a Bullock for a Sin-offering* is μόσχος περὶ ἁμαρτίας, Lev. 4. 3, 18. & 8. 2. 14. & 9. 2, 8. & 16. 3, 6, 27. & v. 9, 11. *The Lamb for a Sin-offering* is πρόβατον περὶ τ ἁμαρτίας, Lev. 4. 32. or ἀμνὸς περὶ ἁμαρτίας, Lev. 5. 6, 7. Numb. 6. 16, And in like manner *the Goat for a Sin-offering* is χίμαιρα περὶ ἁμαρτίας, Lev. 5. 6. or χίμαρος, Lev. 9. 3, 15. & 10. 6. & 16. 5, 15, 27. & 23. 19. &c. *the Dove for a Sin-offering* is ὁ τρύγων περὶ ἁμαρτίας, Lev. 5. 7. & 12. 6. 8. & 14. 22, 31. & 15. 15. &c. *The Sin-offering* is τὸ περὶ ἁμαρτίας, Lev. 5. 8, 9, 11. & 6. 30. & 7. 7, 37. &c. and ſo in many other places. This therefore is ſufficient to eſtabliſh the ſenſe of theſe words given in the *Paraphraſe*. Now the conſtant effect of this Sin-offering was this, *To make an atonement for the Sin committed that it might be forgiven*, and the guilt of it might be done away. It therefore ſeems moſt reaſonable to interpret the effect of this Sacrifice delivered in theſe words, *And for ſin condemned ſin in the fleſh*, agreeably to the conſtant deſign of all Sacrifices for Sin, and then theſe words muſt ſignifie, not that he gave us power to kill ſin, or by this Example of his Wrath againſt it, engag'd us to forſake our ſinful Courſes, but that he took away its Condemning Power; he condemned that which before condemned us, enabling us to ſay τίς ὁ κα[κατακείνων, *who is he that condemns us? It is Chriſt that died*, Rom. 8. 34. He killed Sin, or made it dead by that Death which cauſed it not to be imputed to us to Death, 2 *Cor.* 15. 19. And this is the thing which the Law could not do, it could not give Life to a Perſon condemned to Death, *Gal.* 3. 21. it could not juſtifie, or free us from Condemnation.

Ver. 4. Τὸ δικαίωμα τοῦ νόμου, *the Righteouſneſs of the Law*;] Is a Phraſe which occurs only here, and *Rom.* 2. 26. where it plainly ſignifies the Righteouſneſs contained in the *Moral* Law, or thoſe Internal Principles of Holineſs, Juſtice and Goodneſs, which are compriſed in it, theſe being the *weightier Matters of the Law*, Matth. 23. 23. and the only things in which the Uncircumciſion, or the *Gentiles* could keep, τὰ δικαιώματα τοῦ νόμου, *the Righteouſneſs of the Law*; Here therefore I conceive the Phraſe bears the ſame ſenſe, and confutes the vain Imaginations of the *Antinomians*. d

That which hath made moſt Commentators interpret the third Verſe otherwiſe than I have done, ſeems to be this, That they ſeem not ſufficiently to have conſidered the double effect of our Lord's Death and Paſſion, and the Order, in which they are placed in *Scripture*, viz. (1.) Freedom from Condemnation, Juſtification, and Reconciliation to God: And (2.) the Vouchſafement of his Spirit, as the Conſequent of that Faith which rendreth us the Sons of God; God being firſt reconciled to us by Faith in his Son's Blood, and then giving us this token of his Love, *viz.* his Spirit to dwell in our hearts; by the firſt of which we are juſtified, and by the ſecond we are ſanctified; by the firſt freed from the Law of Death, by the ſecond from the Law of Sin, 1 *Cor.* 6. 11. The firſt is

the Grace of God, we being *Juſtified freely by his grace through the redemption that is in Chriſt Jeſus*, Rom. 3. 24. The ſecond is, *the gift through grace:* The firſt *Juſtification*, the ſecond ἡ δωρεὰ δικαιωσύνης, *the gift following upon our juſtification*, being *juſtified freely by his grace, we have peace with God*, Rom. 5. 1. And then, *the love of God is ſhed abroad in our hearts, by the Spirit that he hath given us*, v. 5. Ye are all *Sons of God by faith in Chriſt Jeſus*, and *becauſe ye are ſons, God hath ſent the Spirit of his Son into our hearts*, Gal. 4. 6. Whence he is here ſtiled *the Spirit of Adoption*, v. 16. *Chriſt hath redeemed us from the Curſe of the Law, that the Bleſſing of Abraham* [i. e. Juſtification by Faith] *might come upon the Gentiles, that they might receive the promiſe of the Spirit*, Gal. 3. 14. For believing in him, *we are ſealed with the holy Spirit of Promiſe*, Eph. 1. 14. Now theſe two being always connexed, the *Apoſtle* goes frequently from the one to the other; firſt mentioning our freedom from Condemnation, then our *walking in the Spirit*, v. 1, 2. Our freedom from the Guilt of Sin by the Death of Chriſt, *v.* 3. and then our fulfilling the Righteouſneſs of the Law by the Spirit of Chriſt, *v.* 4. And becauſe the Law could not juſtifie, or free us from the condemning Power of Sin, therefore concluding that it could not give the Spirit of Chriſt to ſanctifie us, and that we therefore muſt be *freed from the Law*, that we might *ſerve God in the newneſs of the Spirit*, Rom. 6. 7. Gal. 3. 3.

e Ver. 10. Τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, *the body is dead becauſe of ſin.*] That the *Apoſtle* ſpeaks not here of a Moral, but of the Natural Death of the Body, appears from this conſideration; that in the Verſe following he ſpeaks of this *Mortal* Body, and of *the raiſing it from the dead*; and that by the Spirit he doth not underſtand the Spirit of a Man, but the *Holy Ghoſt*, is alſo evident, becauſe this Spirit, in the foregoing Verſe, is the *Spirit of Chriſt*; in the following Verſe, *the Spirit that raiſed Chriſt from the dead*, and will raiſe us, in whom he doth inhabit, from it.

Now the reaſon why after our freedom from Condemnation by the Death of Chriſt, our Bodies are ſtill ſubject to Death, is thus aſſigned by the (a) *Fathers*; *Becauſe ſhould we have lived for ever in this imperfect ſtate, we ſhould have ſinned for ever*, and therefore God *permits good men ſtill to die, that ſin might not live for ever in them, doing this not out of his diſpleaſure to puniſh them for ſin; but out of Mercy to free them from it.*

f Ver. 11. Διὰ τὸ ἐνοικοῦν] αὐτοῦ πνεῦμα] ἐν ὑμῖν, *by the ſpirit that dwelleth in you.*] This is ſpoken according to the Opinion of the *Jews*, that the Reſurrection ſhall be effected by virtue of the *Holy Spirit*, which they conclude from thoſe words of the *Prophet Ezekel*, Chap. 37. 9, 10. *Come, O Spirit, from the four winds, and blow upon theſe dead, that they may live.* Thus was our Lord raiſed from the dead, 1 *Pet.* 3. 18. Thus ſhall we be raiſed, who are the *Temple of the Holy Ghoſt*, ſaith this Verſe. And with this agrees the Doctrine of the *Ancient Fathers: Our Bodies riſing by the Spirit*, ſaith (b) *Irenæus, ſhall be made ſpiritual, and by the Spirit ſhall have life.* (c) *They who are dead and buried with Chriſt, may know that by the Spirit, which raiſed him up, they ſhall be raiſed.* So *Origen.*

g Ver. 14. Υἱοὶ τοῦ Θεοῦ, *Sons of God.*] The ſtrength of this Argument will be exceeding clear from theſe Conſiderations, That the adopted Sons of God, are *Heirs of God, Joint-heirs with Chriſt*, and ſo muſt reign with him, *v.* 17. which till they live again, and be raiſed from the dead, they cannot do; and that their Adoption is *the Redemption of their Bodies* from Corruption, v. 23. (2dly,) That we are then compleatly *the Sons of God*, when we are *Sons of the Reſurrection*, Luke 20. 37. when we have *overcome*, according to thoſe words, *Rev.* 21. 7. *He that overcometh ſhall inherit all things, and I will be to him a God, and he ſhall be to me a Son.* And ſomething like this is that of the *Jews* on theſe words, *Pſal.* 72. 17, ינון שמו *filiabitur Nomen ejus*; for, ſay they, * his Name is called *Jinnon*, *quia ipſe filiaturus eſt omnes dormientes in Pulvere*, becauſe he will raiſe, and ſo make Sons, all that ſleep in the Duſt.

(a) *Deus ejecit hominem de Paradiſo, & a ligno vitæ longe tranſtulit eum, non invidens ei lignum vitæ, quemadmodum quidam dicunt, ſed miſerans ejus, ut non perſeveret ſemper tranſgreſſor; neque immortale eſſet, quod eſſet circa eum Peccatum, & malum interminabile, & inſanabile, Prohibuit autem ejus tranſgreſſionem, interponens Mortem, & ceſſare faciens Peccatum.* Iren. l. 3. cap. 37.

Ὁ Θεὸς μεγάλῳ ἐνεργεσίαν πάρεσχε ἀνθρώπῳ τὸ μὴ διαμένειν αὐτὸν εἰς τὸν αἰῶνα ἐν ἁμαρτίᾳ ὄντα. Theoph. ad Autolicum. l. 2. p. 103.

Τὸν θάνατον ὁ Θεὸς πρὸς ἀναίρεσιν τῆς ἁμαρτίας ὑπὲρ ἡμῶν ἐνεχάλο, ἵνα μὴ ἐν ἀθανάτοις ἡμῖν ἀναπέλασα ἀθάνατ ᾖ, Method. apud Epiph. Hær. 64. Sect. 60.

Ἵνα μὴ ἀθανάτου ἡμῖν τῆς ἀρρωσίαν διαμπρσήν. Baſil. Tom. 1. Hom. *quod Deus non ſit Author mali.* p. 368.

(b) *Deinde per ſpiritum ſurgentia fiunt corpora ſpiritualia, uti per ſpiritum ſemper manentem habent Vitam.* Iren. l. 5. c. 7.

(c) *Sciant ſe per ſpiritum ejus qui ſuſcitavit Jeſum a Mortuis vivificandos eſſe, & ad Chriſti ſimilitudinem reſuſcitandos a mortuis.* Orig. in Rom. 8. 11. * Midraſh Tillim in Pſal. 93. 2.

Ver.

h Ver. 15. Πνεῦμα δουλείας, *the ſpirit of bondage.*] That the Law was to the *Jews* a Yoke of Bondage the *Apoſtle* doth inform us, *Gal.* 5. 1. And that they who were under it, were in *bondage to the Elements of the World*, Gal. 4. 3, 8. that it *gendred to Bondage*, and ſubjected its Children *to Bondage*, v. 24, 25, 31. that they were *all their life time ſubject to bondage*, thro' the fear of death, he informs us, *Heb.* 2. 15. And they had reaſon ſo to be, ſince, as the *Apoſtle* teacheth, the Law given by *Moſes* did not exempt them from the Death which *Adam*'s ſin had brought upon them, but rather made that Death abound, and them obnoxious to it on many freſh Accounts; for *the Law entred that the offence might abound* [unto death,] *Rom.* 5. 1. And the Law coming, *Sin revived, and I died*; *and the Commandment was found to be unto death*, the Motions of Sin which were by the Law *working in their Members to bring forth fruit unto death*, Chap. 7. 4, 10. This therefore gives a clear account of the *Paraphraſe* of the firſt part of the Verſe, but we, ſaith he, ſhall live a Life immortal, and enjoy an happy Reſurrection, as being the *Sons of God*, and in token of this we have received *the Spirit of Adoption*, enabling us to call God *Father*, and aſſuring us we are his *Children*, and ſo he being our God, muſt have *prepared for us a City*, Heb. 11. 16.

i Ver. 17. Κληρονόμοι μὲν Θεοῦ, *Heirs of God, joint-heirs with Chriſt.*] All having our ſhare in this glorious Inheritance, tho' he, as the *eldeſt Brother*, hath the double Portion.

k Ver. 18. Εἰς ἡμᾶς *often ſignifies, to*, or *towards us*;] and is ſo rendred in this *Epiſtle*, Chap. 5. 8. Or, *for us*, as *Chap.* 16. 6. See for the firſt ſenſe, 1 *Cor.* 14. 36. 2 *Cor.* 1. 11. & 9. 5, 8. & 10. 1. & 13. 3. *Eph.* 1. 8, 9. *Coloſſ.* 1. 6. 1 *Theſſ.* 4. 8. *Heb.* 2. 3. And for the ſecond, 1 *Cor.* 15. 10. 2 *Cor.* 2. 4. *Eph.* 3. 2. *Coloſſ.* 1. 25. 1 *Theſſ.* 5. 18.

l Ver. 19. Ἀποκαραδοκία τῆς κτίσεως, *the earneſt expectation of the Creature.*] Here it is to be noted, That in the Sacred *Dialect*, *deſire* and *expectation*, is aſcribed to Creatures in reference to things they want, and which tend to their Advantage, tho' they explicitly know nothing of them. Thus the *Meſſiah* is called προσδοκία τῶν ἐθνῶν, the Expectation of the Gentiles, *Gen.* 49. 10. חמדת *the Deſire of all Nations*, Hag. 2. 4.

m Ver. 21. Ἐπ' ἐλπίδι, *in hope.*] So the *Syriack* and many *Greek Commentators* do begin this Verſe.

Ἀπὸ τῆς δουλείας τῆς φθορᾶς, *from the bondage of Corruption.*] That is, from the Mortality which all their lives long made them ſubject to Bondage, *Heb.* 2. 15.

Ver. 22. Πᾶσα ἡ κτίσις, *the whole Creation.*] n All the World under that ſenſe of Mortality, which ſtill ſubjects them to Bondage; for as *Cicero* confeſſes, (d) *Death muſt be terrible to thoſe, who with their life loſe the Enjoyment of all good things, and if it be an evil, muſt be an eternal evil, becauſe it doth for ever deprive them of all good.* That (e) *Mortis metu omnis quietæ vitæ ſtatus perturbatur*, the fear of it diſturbs all the tranquility of life. And that this renders our whole life miſerable, (f) *Quæ enim poteſt in vita eſſe jucunditas, cum dies & noctes cogitandum ſit jam jamque eſſe Moriendum?* For what pleaſure can there be in that Life which is perpetually perplexed with the thoughts of Death?

Ver. 23. Υἱοθεσίαν, *the Adoption.*] I know o there is another Expoſition of theſe words to this effect: That by the Creature, we are to underſtand *the Gentile World*, in oppoſition to the *Chriſtian*, the word בריא among the *Rabbins* ſignifying the *Gentiles*, in oppoſition to the *Jews*, the People of God; that their *waiting for the Manifeſtation of the Sons of God*, is their waiting to ſee what the *Jews* will do, who of them will be true Sons of God, who not; who of them will embrace the Faith of *Chriſt*, who not; their happineſs depending punctually upon the Iſſue of this: Their being made *ſubject to Vanity*, is their being ſubject to *the Vanity of their Minds*, *Ignorance*, *and Idolatry*, Rom. 1. 21. Epheſ. 3. 20. Eph. 1. 17. That to this Idolatry they were made ſubject, *not willingly*, but by the *Devil*'s impoſing it upon them, as an Act of Religion, ſaith the *Reverend* Dr. *Hammond*. *In pœnam incepti Babylonici*, in puniſhment of their attempt to build the Tower of *Babel*, ſaith Dr. *Lightfoot*. That their hopes of being *delivered from this Bondage of Corruption*, is their hopes of being reſcued from this *Idolatry*, thoſe filthy Courſes they were engaged in, and the Bondage they were in to *Satan*; and to be made Chriſt's Freemen, to have a Right to God's Favour, and the future Bleſſings conſequent upon it, the word φθορὰ having that ſenſe, *Deut.* 4. 16. *Wiſd.* 14. 12. 2 *Pet.* 1. 4. 2 *Pet.* 2. 12. 1 *Cor.* 15. 33. 2 *Cor.* 11. 3. But againſt every part of this Interpretation there lies this Objection, That it is not only wholly new, but wholly contrary to all *Antiquity*, and alſo to the *Text*, and it is liable to many juſt Exceptions, as *V. Gr.* Firſt, κτίσις, ſaith this Interpretation, is the *Gentile World*, whereas πᾶσα κτίσις hath no ſuch ſenſe in *Scripture*. The Phraſe πᾶσα κτίσις is uſed but three, or

(d) *Sit mors terribilis iis quorum cum vita omnia extinguuntur.* Parad. 20. *Si mors malum eſt ſempiternum malum.* Tuſc. qu. l. 1. p. 1190.

(e) *De fine bonorum*, l. 1. p. 38.

(f) *Tuſcul. quæſt.* 1, 11, 13.

four

four times more in the *New Teſtament*; twice in the *Epiſtle* to the *Coloſſians*, where Chriſt is ſtiled the Firſt born πάσης κτίσεως *of the whole Creation*, not only of the *Gentile* World: And the Goſpel is ſaid to be preached ἐν πάσῃ τῇ κτίσει, Col. 1. 23. (i. e.) to *Jew* and *Gentile*, to the whole World, or to all Mankind, *v.* 6. Once in St. *Peter*, where ſubjection is required πάσῃ ἀνθρωπίνῃ κτίσει *to all Magiſtrates* among Men, 1 *Pet.* 2. 13. not only *Heathen* ſure, but alſo Chriſtian, when the Government ſhould be put into their hands. And once in St. *Mark*, where the *Apoſtles* are commanded to preach the Goſpel πάσῃ τῇ κτίσει *to every Creature*, Mark 16. 15. Now becauſe the ſame Diſciples are commanded to preach εἰς πάντα τὰ ἔθνη *to all Nations*, Matth. 28. 18. hence it is argu'd that πᾶσα κτίσις ſignifies the *Heathen* World, in oppoſition to the *Jews*; whereas it plainly ſignifies all Nations, both *Jew* and *Gentile*, as is evident from theſe words of *Chriſt* to them, That they ſhould *preach in his Name Repentance, and Remiſſion of Sins* εἰς πάντα τὰ ἔθνη, *to all Nations, beginning* at *Jeruſalem*, Luke 24. 47. And ſo the whole foundation of this Interpretation is deſtroyed, for in theſe places πᾶσα κτίσις is equivalent to all *Mankind*.

To wait for the Manifeſtation of the Sons of God, is not to wait to ſee what the *Jews* would do, who had not received the Adoption, and were not the Sons of God, as wanting that Faith by which Men become Sons, *Gal.* 3. 26. but to expect τὴν ἡμέτεραν τελείωσιν *our Perfection*, τὴν ἀφθαρσίαν *our advancement to a ſtate of Incorruption*; τὴν μέλλουσαν ἡμῶν δόξαν, *our future glory*; So *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*: For it muſt (by reaſon of the Connective Particle γὰρ) be the ſame with *the glory that is to be revealed*, v. 18. and with *the glorious liberty of the Sons of God*, v. 21. *They expect*, ſaith *Origen*, *that time when theſe things ſhall be revealed, which are prepared for them that are the Sons of God.*

To be made ſubject to Vanity, is not to be made ſubject to *Idolatry*, but to be made ſubject to Corruption, τῇ φθορᾷ; ſo *Chryſoſtom*, *Oecumenius*, *Theophylact*; for τὴν ματαιότητα καλεῖ τὴν φθόραν, *he calls that mutability and vanity, to which all things in the World are ſubject, Corruption*, ſaith *Theodoret*, when the *Apoſtle* ſaith *the Creature was made ſubject to vanity*, and in Bondage to Corruption, (g) *Mihi videtur quod de hac materiali, & corruptiblis corporis ſubſtantia, iſta dicuntur, neque enim corruptio alicui cuiquam dominatur niſi corpori*; This, ſaith *Origen*, ſeems to be ſpoken of the Body, for that only is ſubject to Corruption. As is apparent alſo from the thing they groan for, *viz. the Redemption of the Body from Corruption*, that *this mortal might put on immortality*, or be cloathed with its Houſe from Heaven, that *Mortality might be ſwallowed up of Life*, 2 Cor. 5. 1, 2, 3, 4, 5. Secondly, It cannot truly be ſaid that the *Heathen* were not *willingly* ſubject to *Idolatry*; for the *Apoſtle ſaith*, they ſubjected themſelves to it againſt the Light of Nature, and ſo *became without excuſe*, and that *when they knew God, they did not glorifie him as God*, Rom. 1. 20, 21, 22, 23. And this ſenſe of the word *Vanity* is very frequent in the *Pſalms*, and in *Eccleſiaſtes*. Thus *David* contemplating the Frailty of Man, and how ſoon he vaniſheth away, cries out, *Every Man therefore is but vanity*, τὰ σύμπαντα ματαιότης πᾶς ἄνθρωπος ζῶν, Pſal. 39. 5, 11. And again, ἄνθρωπος ματαιότητι ὡμοιώθη, *Man is like to vanity, his days paſs away like a ſhadow*, Pſal. 144. 4. And becauſe all things here below are ſo frail, ſo ſubject to change, and to vaniſh, and Man hath ſo ſhort a time to poſſeſs them; therefore, ſaith the Preacher, *Vanity of Vanities*, are they, *all is Vanity*, Eccleſ. 1. 2. And when *Adam* became Mortal he called his Son *Abel*, *Vanity*, Gen. 4. 2.

The Vanity to which the whole Creation is ſubject, doth not therefore ſignifie *the vain Employments, and Diſtractions of this preſent Life*, but that ſtate of Mortality, from which the *Pſalmiſt* infers, *every Man therefore is but Vanity*; for it is thus ſubject to Vanity in hope of deliverance from that Bondage of *Corruption*, which Mr. *Cl.* owns to be the Corruption to which our Body is naturally liable, and from which we *Chriſtians* wait to be delivered by the Redemption of the Body from Corruption: See Note on *v.* 23. And therefore he who ſubjected us to this ſtate, is not God, who brought not Death into the World, but *Adam*, *by whom Sin entred into the World, and Death by Sin. To be delivered from this bondage of Corruption*, is not to be delivered from Idolatry, nor doth δουλεία τῆς φθορᾶς ever bear this ſenſe, but the ſenſe is ὅτι οὐκ ἔτι ἔσται φθαρτὴ, *the Creature ſhall not then be corruptible*, ἔσται γὰρ ἡ κτίσις ἄφθαρτος, ὥσπερ καὶ δι' ἡμᾶς γέγονε φθαρτὴ, *for as the Creature was made corruptible by us, ſo ſhall it be made incorruptible with us*; ſo *Oecumenius*, *Theodoret*, *Theophylact*. For that which it groans for is its Redemption from Corruption, *v.* 23. Having thus offered my Reaſons againſt this Interpretation, it will be very eaſy to confirm the *ancient* and true Explication of the words from the Scope and Argument of the *Apoſtle* here. For I have ſhewed from *v.* 11. that the *Apoſtle* is here threating of the Reſurrection of the Body to Eternal Life, that

(g) *Origen* in locum.

v. 13.

v. 13. he declares this Life belongs to them alone, who *through the Spirit do mortifie the deeds of the fleſh*; that *v.* 14. he proves they ſhall enjoy this Life and Reſurrection, becauſe they are *the Sons of God*, : And *v.* 17. that *being Sons, they muſt be heirs of God, joint-heirs with Chriſt*; firſt ſuffering, and then reigning in Glory with him; that *v.* 18. to encourage *Chriſtians* thus to ſuffer, he ſhews the greatneſs of that Glory they ſhall then enjoy, ſtiling it δόξαν μέλλουσαν ἀποκαλυφθῆναι, *the Glory to be reveal'd hereafter*, i. e. after the Sufferings *of this preſent Life*, to which it is oppoſed, are ended; for, as *Chryſoſtom* and *Theophylact* well note, he ſaith not πρὸς τὸ μέλλοντον ἄνεσιν, theſe Sufferings are not worthy to be compared *to our future eaſe* from them in this Life; but πρὸς τὸ μέλλουσαν δόξαν, *to our future Glory* in the next; when they that have communicated with Chriſt in his Sufferings, ſhall rejoice in τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ *the Revelation of his Glory*, ſaith St. *Peter*, 1 Pet. 4. 13. σωδοξάσωμεν, *ſhall be glorified with him*; here *v.* 17. this Glory he ſtiles ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ, *the Revelation of the Sons of God*, i. e. ſay the *Fathers*, the time when they ſhall τὸ ἀφθαρσίαν ἀπολαμβάνειν *become incorruptible, this corruptible putting on incorruption*, when they ſhall appear to be the Sons of God, τῆς ἀναστάσεως υἱοὶ ὄντες, *being Sons of the Reſurrection*, v. 14. comforting them in the expectation of it, and their groaning after it with this Conſideration, that it is the Expectation of all the World, and they groan together with them for it, deſiring with them to be delivered from this *Bondage to Corruption into the glorious Liberty of the Sons of God*, and adding that not only they, but even *Chriſtians* alſo, who had the firſt fruits of that Spirit, who is the earneſt of our Inheritance, εἰς ἀπολύτρωσιν τῆς περιποιήσεως *till the Redemption of the purchaſed Poſſeſſion*, Eph. 1. 14. and *by whom we are ſealed up* εἰς ἡμέραν ἀπολυτρώσεως *to the day of Redemption*, Eph. 4. 30. did *groan, waiting for the Adoption*, viz. τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, *the Redemption of our Bodies from Corruption*, v. 23. For that this was the thing for which they groaned, the ſame *Apoſtle* informs us in theſe words, *We that are in this Tabernacle groan being burthen'd, that we might be cloathed upon with our Houſe from Heaven, that Mortality might be ſwallowed up of Life*, 2 Cor. 5. 2, 4. And as here, they, who have the firſt fruits of the Spirit, do thus groan, ſo there it is ſaid, *v.* 5. *He who hath wrought this Expectation in us is God, who hat alſo given to us the earneſt of his Spirit*. That this was the *Ancient* and almoſt *Primitive* Expoſition of theſe words, we learn from (h) *Irenæus*, in theſe words, *Oportet ergo & ipſam conditionem redinterga tam ad priſtinum, ſine prohibitione ſervire juſtis, & hoc Apoſtolus fecit manifeſtum in ea quæ eſt ad Romanos, ſic dicens, nam expectatio Creaturæ revelationem filiorum Dei expectat.* And from theſe of (i) *Tertullian*, *Tunc erit mali finis, cum præſes ejus Diabolus abierit in ignem, cum revelatio filiorum Dei redemerit conditionem a malo utique vanitati ſubjectam.* I differ only from the *Fathers* in this Interpretation, as to this ſingle Circumſtance, that I do not extend this deſire of *the Redemption of the Body from Corruption to brute Beaſts*, and inſenſate Creatures, but only to Mankind in General, ſubject by *Adam*'s Fall to Mortality.

Ver. 24. Τῇ γὰρ ἐλπίδι ἐσώθημεν, *we are ſaved by hope.*] Of this Reſurrection and Redemption of the Body, being *begotten to a lively hope, through the Reſurrection of our Lord Jeſus Chriſt, of an Inheritance incorruptible, undefiled, and that fadeth not away, reſerved in the Heavens for us*, 1 Pet. 1. 5. And *rejoycing in hope of the Glory of God*, Rom. 5. 2. And *through the Spirit waiting for the hope of Righteouſneſs through Faith*, Gal. 5. 5. p

Ver. 26. Τὸ πνεῦμα, *the Spirit*,] Here cannot ſignifie the Spirit of a Man, for that cannot by ſaid to help with us, being a conſtituent part of us; or to intercede for us, when *we know not* our ſelves *what to pray for as we ought*; but that Spirit of God, who is ſaid to intercede for us, not as an Advocate, or Mediator betwixt God and us, that being the Office of our great *High-Prieſt*, but as an Exciter, or Director of us in our Addreſſes to God, to render them, for Matter, according to the Will of God, and for Manner, fervent and effectual; προσευχὴ ἐνεργουμένη, *in wrought Prayer*, and to make our very ſighs and groanings prevalent; for he is here ſaid only to intercede for us with ſighs and groanings, excited by him, after that Redemption to which he ſealeth us, and of which he being the Earneſt and Pledge, we are hence moved with greater Faith and Fervency to long for the Enjoyment of it; and this is the reaſon why I think not fit to interpret this Paſſage, with ſome of the *Fathers* of a Publick *Chariſma*, or Gift of Prayer, ſince that muſt ſpend it ſelf in words for the Edification of the Church, and not in ſilent groanings. See *Exod.* 2. 24. & 6. 5. *Judges* 2. 18. *Pſal.* 38. 9. & 102. 20. *Acts* 7. 34. Thus when our Lord had twice *groaned in the Spirit*, John 11. 33, 38. he ſaith, *I thank thee, O Father, that thou haſt heard me*, v. 41. q

Ver. 28. Πάντα, *all things*. That under all things, ſhould be comprehended *the ſins of good men*, is the unreaſonable Suggeſtion of r

(h) *Lib.* 5. *c.* 32. & 36. p. 506.

(i) *Contra Hermog. c.* 11.

St. *Auſtin*

St. *Auſtin*, and ſome of the *Schoolmen* after him, confuted by the declaration of God by *Ezekiel*, *That if the righteous man forſake his righteouſneſs, and comit iniquity, in the ſin that he hath done, ſhall he die*, Ezek. 18. And by this *Apoſtle* declaring to the *Hebrews*, *The juſt ſhall live by his Faith, but if he draws back, my ſoul*, ſaith God, *ſhall have no pleaſure in him*, Heb. 10. 37, 38. (2ly,) The teſt of Love to God being *keeping his Commandments*, this Interpretation makes the ſenſe of theſe words run thus: To them that *keep his Commandments*, even all their Diſobedience to them, *ſhall work together for good.* (3ly,) If the word *all things* comprehend all the Sins that are, or can be committed by them that love God, they may as well rejoice in all their *Wickedneſs*, as in all their *Sufferings* for the ſake of *Chriſt*, ſeeing they may rejoice in that which by God's deſignation tendeth to their good; and ſo all the Motives urged, *Chap.* 6. to engage them to die to ſin, and live no longer in it, muſt not only be enervated, but even eſteemed Motives deſigned to hinder them from that which is for their good, or according to the Deſcants of St. *Auſtin* and St. *Bernard*, to hinder their Proficience in *Caution*, and *Humility*.

s Ver. 29. Ὅτι ὃς προέγνω, *for whom he did foreknow.*] This Particle ὅτι is connective, and this Verſe giving the Reaſon, or Confirmation of what was ſpoken in the former, it ſeems neceſſary to interpret thus, *Whom he foreknew to be perſons called according to his Purpoſe, and therefore qualified for this Adoption.* It therefore is to be obſerved, that the words *know*, and *foreknow*, in the Scripture Language import an affectionate Knowledge joined with Approbation and Affection. So *Matth.* 7. 23. *John* 10. 14. 1 *Cor.* 8. 3. *If any man love God* ἔστω ἔγνωσται, *he is known of God*, Gal. 4. 8. *But now that ye know God, or rather are known of God*, 2 Tim. 2. 19. ἔγνω κύριος, *the Lord knoweth who are his.* So is the word προέγνω uſed in this *Epiſtle*, Chap. 11. 2. when the *Apoſtle* ſaith, *The Lord hath not caſt off his People* ὃν προέγνω *whom he foreknew* to be (*k*) faithful, as were thoſe Seven thouſand Perſons who had not bowed the knee to *Baal*. *Whom he thus foreknew.*

t Ibid. Προώρισε, *he before appointed,*] to be conformed to the Image of his Son, that as they had *born the image of the earthly Adam, they might alſo bear the image of the heavenly*, 1 Cor. 15. 49. Having glorious Bodies like to his, ſaith *Theodoret*; and this agrees well with the Scope and Subject Matter of this Chapter, and with the following words, *That he might be the firſt-born*, or chief *among many Brethren*; for as here theſe Brethren are ſaid to be *Co-heirs* with him, the *Elder Brother*, v. 17. ſo elſewhere he is ſtiled, *The firſt-born from the dead, that in all things he might have the Preheminence*, or that they might be changed into his Image by the Participation of the ſame Spirit. See Note on 2 *Cor.* 3. 18.

Ver. 30. Τούτους καὶ ἐδόξασε, *them he alſo glorified*;] At preſent in their Head *Chriſt Jeſus*, (*they being bleſſed with all ſpiritual bleſſings in heavenly places in Chriſt Jeſus*, Eph. 1. 3. *They being quickned together with Chriſt, and raiſed up together, and made to ſit together in heavenly places in Chriſt Jeſus*, Eph. 2. 5, 6.) And them he will hereafter glorifie, by making *their vile bodies like unto his glorious body.* Or, u

Τούτους καὶ ἐδόξασε, *them he hath alſo glorified*;] By giving them that Spirit who is the Earneſt of their Glory. Ἐδόξασε διὰ τῶν χαρισμάτων, διὰ τῆς ὑοθεσίας, Διὰ τῶν χαρισμάτων τῆς ὑοθεσίας. So *Chryſoſtom* and *Oecumenius*. Ἐδόξασεν υἱὸς ὀνομαζόμενος, καὶ πνεῦμα ἅγιον δωρησάμενος χάριν, *Theodoret* and *Theophylact*. *Magnificavit illos ut ſimiles fiant filio Dei*, Pſeud. Ambroſius. And by reaſon of which Spirit given, with the Preaching of the Goſpel, the Miniſtration of Juſtification is ſaid to be ἐν δόξῃ *in glory*, as being the Miniſtration of the *Spirit*, 2 Cor. 3. 8. 9, 10, 11. And we by Participation of this Spirit of the Lord, are ſaid, not only to *behold the glory of the Lord*, but alſo to be *changed into the ſame image with him from glory to glory*, v. 18. See the Note there, and *John* 17. 22. So *Origen* on the place; *De Glorificatione poſſumus in præſenti ſeculo illud intelligere quod dicit Apoſtolus, nos autem omnes revelata facie gloriam Domini ſpeculantes eadem imagine transformamur a gloria in Gloriam, tanquam a Domini Spiritu.* In favour of this Interpretation let it be noted, That when the *Apoſtle* ſpeaks of our final Glorification in this Chapter, he ſtill ſpeaks of it as of *a thing future*, ſaying, *We ſhall be glorified with him*, v. 17, 18, 21. whereas he here ſpeaks of it as a thing paſt, ſaying, *whom he hath juſtified, them he hath alſo glorified.* So when a Miracle was wrought in *Chriſt*'s Name, ἐδόξασε, *God glorified him*, Acts 3. 13. See *Luke* 4. 15. *John* 8. 54. & 11. 4. & 13. 31, 32. & 16. 14. 1 *Cor.* 12. 26. And when God wrought Signs by *Moſes* ἐδόξασεν αὐτὸν *he glorified him*, Ecclus. 45. 3. See the Preface to the *Epiſtle* to the *Galatians.*

Ver. 37. Ὑπερνικῶμεν, *we are more than Conquerors.*] For we not only bear, but *glory in Tribulations*, Rom. 5. 3. We are in Deaths often, but ſtill *delivered from death*, 2 Cor. 1. 10. And *as the Sufferings of Chriſt abound towards us, ſo alſo doth our Conſolation* under them *abound through Chriſt.* x

(k) *Quos præſcivit futuros ſibi devotos, ipſos elegit ad præmiſſa præmia capeſſenda.*

CHAP.

CHAP. IX.

Verſe 1. [AS *for the unbelieving Jews,* a *my Brethren in the Fleſh, that what I am to ſpeak concerning them, may not ſeem to proceed from any diſaffection to them,*] I ſay the truth in Chriſt, I lye not, a my conſcience alſo bearing me witneſs in the Holy Ghoſt; [i. e. *I call Chriſt and the Holy Ghoſt to bear witneſs with my own Conſcience, that I only ſpeak the truth, when I ſay,*]

2. That I have great heavineſs and continual ſorrow in my heart [*on the account of their Infidelity, that obduration, and ſpirit of ſlumber, and that rejection of them, which are the diſmal conſequences of their unbelief;*]

3. For [*ſo great is my concern for them, that were it proper, and could it avail to the procuring their ſalvation,*] b I could wiſh b that my ſelf were accurſed from Chriſt, for [*theſe*] my brethren, my kinſmen according to the fleſh.

4. [*And ſurely I have very great reaſon to be highly concern'd for them,*] who are Iſraelites, [i. e. *Perſons deſcended from one whoſe Faith and Vertue were ſo eminent, that as a Prince he prevailed with God, and ſo had his name chang'd from* Jacob *to* Iſrael, *as a mark of God's affection to him,* Gen. 32.28.] to whom pertaineth the adoption, *God having owned them as his Sons, and his Firſt-born,* Exod. 4.22,23. Hoſ. 11. 1.] and the Glory, [*the Schechinah, or glorious Preſence dwelling among them between the two Cherubims, and from thence ſhining forth upon them,* Pſal. 50.2. & 80.2.] and the Covenants [*made with Abraham,* Gal. 3. 17. *and with Moſes,* Exod. 24. 8. *the two Covenants,* Gal. 4. 24. *the Old and new Covenant,* Jer. 31. 31. & 32. 40.] and the giving of the Law [*that writ with his own finger in Tables of Stone,* Deut. 10. 1, 4. *and many other excellent Judicial Laws,*] and the [*acceptable*] Service of God, and the Promiſes, [*not only of ſignal Bleſſings in the Land of* Canaan, *to thoſe who ſhould obſerve his Laws, but the Promiſe of a Meſſiah, and of a New Covenant eſtabliſhed upon better promiſes.*]

5. Whoſe are the Fathers [*they being the Off-ſpring of thoſe Patriarchs to whom the Promiſes were firſt made,* Heb. 11. 9, 13, 17.] and of whom, as concerning the fleſh, Chriſt [*the promiſed Meſſiah*] came, [*he being born of one of their Nation, and ſo according to the fleſh their Off-ſpring, even he*] who [*according to his Divine Nature*] is c over all c God bleſſed for ever. Amen.

6. [*But we muſt*] not [*exaggerate this blindneſs, and rejection of the Jews, whoſe were the Covenants, and the Promiſes, in prejudice of the Veracity of God,*] as though the Word of God had taken none effect, [i. e. *the Promiſes of God concerning the Seed of* Iſrael, *and the Bleſſings to be conferr'd upon them* ἐκπέπτωκεν *had failed, this doth by no means follow;*] for they are not all Iſrael who are of Iſrael, [i. e. *all that are deſcended from the Loyns of* Iſrael *by Carnal Generation, are not the Children of the Promiſe made to* Jacob, *Gen.* 28. 14. *which yet are only to be accounted for the Seed,* v. 8.]

7. Neither becauſe they are the Seed of Abraham, [*according to the fleſh*] are they all Children [*of the Promiſe made to* Abraham,] but [*only they who are the Seed of* Iſaac, *for thus the Promiſe runs,*] in Iſaac ſhall thy Seed be called.

8. That is, they which are the Children of the fleſh [*of Abraham, and have the ſign of the Covenant in their Fleſh*] theſe are not [*on that account alone*] the Children of God, [*of whom it is ſaid, I will be a God unto thee, and thy Seed after thee,* Gen. 17. 7.] but [*they only who are*] the Children of the Promiſe [*as* Iſaac *was*] are [*to be*] d counted for the d Seed.

9. For this is the word of Promiſe, [*Gen.* 18. 10.] at this time will I come, and Sarah ſhall have a Son; [*which words confine the Children of the Promiſe to the Seed of* Sarah, *excluding that of* Hagar *from it.*]

10. And not only this [*inſtance is proper to demonſtrate the diſtinction of the Seed of* Abraham *according to the Promiſe,*] but [*that*] alſo [*of*] Rebecca, who conceiv'd by one, even by our Father Iſaac, [*two Children, born of the ſame Father, and of the ſame Mother, and lying in the ſame Womb.*]

11. For the e Children [*of her Womb*] be- e ing not yet born, neither having done any good nor evil, [*which might move God to diſlike the one more than the other, as may be alledged in the caſe of* Iſhmael] that the purpoſe of God according to Election might ſtand, not of [Gr. *from*] works, but of him that calleth [i. e. *that the purpoſe of God in preferring one of theſe Seeds and Nations before the other, to be the promiſed Seed, and ſo his Church and People might appear to be, not on conſideration of their works, but his free choice.*]

12. It was [*then*] ſaid unto her, the Elder [*in his Poſterity*] ſhall ſerve the Younger, [i. e. *ſhall be inferiour to him who had the right of Primogeniture according to the fleſh.*]

13. [*According to which preference it happened to their Poſterity,*] as it is written, [*Mal.* 1. 2, 3.] Jacob have I loved, but Eſau have I hated.

14. What ſhall we ſay then [*after theſe inſtances?*] is there [*any cauſe to ſay there is*] unrighteouſneſs with God [*in taking then, for the Seed of* Abraham, *or for his Sons and*

People, the Poſterity of Iſaac, *rather than of* Iſhmael; *the Poſterity of* Jacob *rather than the* Edomites; *or in calling now the Gentiles, and upon their Faith, owning them for his People, the Spiritual ſeed of* Abraham; *and rejecting the Jews from theſe Advantages and Privileges, becauſe of their unbelief?*] God forbid [*that we ſhould accuſe God of unrighteous dealing upon this account.*]

15. For [*to begin with the freedom which God reſerveth to himſelf, in ſhewing Acts of Grace and Favour to an offending People, in this he only doth what*] he ſaith to Moſes [*he would do, making this Declaration to him,* f Exod. 33. 19.] f I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

g 16. So then [*theſe inſtances ſhew that*] g it is not of him that willeth, [*for* Abraham *willed that* Iſhmael *might live to be partaker of the Bleſſings promiſed to his Seed, when he ſaid, O that* Iſhmael *might live before thee,* Gen. 17. 18. *And when he was grieved at the ſaying of* Sarah, *the Son of the Bondwoman ſhall not be Heir with my Son* Iſaac, Gen. 21. 11.] nor of him that runneth; [*for when* Eſau *ran to fetch Veniſon for his Father that he might receive the Bleſſing,* Gen. 27. 5. *God's wiſdom ſaw it fit to have it otherwiſe,*] but of God that ſheweth mercy [*that any one is choſen to be the Seed to which the Promiſe made to* Abraham *belongs, and ſo to be his Church and People.*]

'To proceed now to the other part of the 'Objection, the ſeeming Injuſtice, or Severity of Rejecting, and Reſerving them to 'Wrath, and of giving them up to an Obdurate Heart, who will not accept of the 'way God hath appointed for their Juſtification, *viz.* that of Faith in *Chriſt*, but rather will continue in their Infidelity; this 'will be cleared by another Inſtance, that 'of *Pharaoh*, who had ſo often hardned his 'heart, *refuſing to let Iſrael go.*

17. For the Scripture ſaith [*upon that account*] to Pharoah, even for this cauſe h have h I raiſed thee up, [i. e. *have made thee ſtand in the Plague of Boils, and prolonged thy life for ſome further time,*] that I might [*the more illuſtriouſly*] ſhew my power in thee, and that my Name might be declared throughout all the Earth, [*by that conſpicuous Judgment I will execute upon thee, in the ſight of all Nations of the Earth,* Joſh. 2. 10. 1 Sam. 4. 8.]

18. Therefore [*from theſe Inſtances and* i *Scriptures we may learn that*] i he [*God*] hath mercy on whom he will have mercy, and [*that*] whom he will he hardneth, [*or reſerves for puniſhment.*]

19. Thou wilt ſay then to me [*againſt this account of the Divine Diſpenſations towards the unbelieving Jews, if God hardneth us becauſe he will,*] why doth he yet find fault [*with us for our Impenitence,*] for who hath [*at any time*] reſiſted his will? [*How therefore is it in our power to avoid being hardned, if it be his will we ſhould be ſo?*]

20. Nay, but O man, who art thou that replieſt [*thus*] againſt God? Shall the thing formed ſay to him that formed it, why haſt thou made me thus?

21. Hath not the k potter power over the k clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?

22. What [*therefore*] if God [*being*] l willing to ſhew his wrath, and to make his l power [*more illuſtriouſly*] known, endured with much long-ſuffering [*you refractory Jews, which were ſo long ago*] the veſſels of wrath fitted for deſtruction [*or for breaking?* Pſal. 31. 13.]

23. And [*what if God*] that he might make known the riches of his glory [*ſhewed mercy*] on the veſſels of his mercy, m whom he m had before [*by working faith in them*] prepared unto glory?

24. Even us whom he hath called, [*us, I ſay*] not of the Jews only [*the natural Seed of Abraham*] but alſo of the Gentiles.

25. [*For firſt, as for the called Gentiles, is not this the very thing foretold by their own Prophet* Hoſea, *when he introduceth God thus ſpeaking*] as he ſaith alſo in Oſee, I will call them my people which were not my people; and her beloved, which [*then*] was not beloved.

26. And it ſhall come to paſs that in the place [*and Nation*] where [*formerly*] it was ſaid unto them, Ye are not my people, n there n ſhall they be called, [i. e. *there ſhall ariſe a People which ſhall be called*] the Children of the living God.

27. [*And whereas but a ſmall remnant of* Iſrael *have believed, and ſo but a few of them are fitted to be Veſſels of his Mercy: Is not this alſo the very thing foretold by their own Prophet*] Eſaias alſo, [*when he*] crieth concerning Iſrael, [*Chap.* 10. 22, 23.] tho' the number of the Children of Iſrael be as the ſand of the Sea, [*yet*] a remnant [*only of them*] ſhall be ſaved, [i. e. *ſhall be converted to good, ſay the Jews, and ſo continue to enjoy the Name and Title of his People.*]

28. For [*ſaith he*] he will finiſh the work, and cut it ſhort in righteouſneſs, becauſe o a ſhort work will the Lord make upon the o Earth, [i. e. *the Land of Judea.*]

29. And [*this hath hapned according*] as Eſaias ſaid before, Chap. 1. 9. *that there was a time when the ſins of that people were ſo highly provoking, that*] except the Lord of Sabaoth had left us a ſeed, [*except his exceeding Goodneſs had redeemed us in Mercy, there were ſins in us, ſaith the Chaldee Paraphraſt, for which*] we had been as Sodom, and been made like unto Gomorrah.

30. p What ſhall we ſay then? [τί οὖν ἐροῦμεν p

what

what do we ſay then? i. e. *what is therefore the Subſtance of what I have intended in this Diſcourſe? it is even this*] that the Gentiles which followed not after righteouſneſs, [i. e. *who before the coming of Chriſt were not ſolicitous touching Juſtification before God, as having no Idea, and no notice of it, or call to it, and ſo as little thought of being preferred before* Iſrael, *as* Iſaac, *being not born, of being preferred before* Iſhmael; *and* Jacob *in the Womb, of being choſen to be the promiſed Seed before* Eſau,] have [*yet through God's grace and favour through faith,*] attained to righteouſneſs, even the righteouſneſs which is of faith, [*and ſo are made God's Sons, and his peculiar People.*]

31. But Iſrael [*to whom the Promiſes were firſt made, and*] which followed after the law of righteouſneſs, [i. e. *earneſtly purſued after Righteouſneſs, and Acceptance by the Works of the Law,*] hath not attained to the law of righteouſneſs, [*or to the Righteouſneſs which God accepteth.*]

32. [*And*] wherefore [*is it ſo*] becauſe [*they ſought not this Juſtification*] by [*that*] Faith [*which alone God preſcribeth for that end*] but q as [*if*] it were [*to be obtained*] by the works of the law, [*by which no fleſh can be juſtified,* Chap. 3. 20. *And the reaſon why they ſought it not by Faith in Chriſt is this*] for they r ſtumbled at that ſtumbling-ſtone; [*and ſo it hapned to them.*]

33. As it is written, Behold I lay in Zion a s ſtumbling ſtone, and a rock of offence, and whoſoever believeth on him, ſhall not be aſhamed, [*but they that believe not ſhall ſtumble, and fall, and be broken by the ſtone of ſtumbling, and rock of offence,* Iſa. 8. 14. 15.]

Annotations on Chap. IX.

a Verſe 1. Συμμαρτυρούσης μοὶ τ συνειδήσεως ἐν πνεύματι ἁγίῳ, *My Conſcience bearing witneſs in (or with) the Holy Ghoſt.*] This Verſe not only ſhews, that in Caſes of great moment, which cannot otherwiſe be ſufficiently confirmed, a *Chriſtian* may eſtabliſh his ſaying by an Oath, but alſo that he may ſwear by *Chriſt*, and by the *Holy Ghoſt*, and call them to be Witneſſes of the Sincerity of his own Conſcience in what he doth aſſert. So *(a) Philo*, θεὸν μάρτυρα καλῶ τ σωνειδότος, *I call God to witneſs with my Conſcience.* Now an Oath being an Act of Religious Worſhip, in which God is called upon as a Witneſs to the Truth, or an Avenger of the Falſhood of what we Teſtifie or Promiſe, by Swearing by our *Lord Chriſt*, and the *Holy Ghoſt*, the *Apoſtle* muſt perform an Act of Religious Worſhip to them, and by that agniſe their Divinity, according to thoſe words of *Moſes*, *Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his Name*, Deut. 6. 13. And by calling upon them to bear witneſs to the Secrets of his Heart and Conſcience, he muſt aſcribe to them the Knowledge of the Secrets of the Hearts of Men, which is the Property of God alone, 1 *Sam.* 16. 7. 1 *Kings* 1. 39. 1 *Chron.* 28. 9. *Pſal.* 7. 9. *Jer.* 11. 20. & 17. 10. & 20. 12.

b Ver. 3. Ηυχόμην γδ ἀνάθεμα εἶν, *for I could wiſh my ſelf accurſed.*] The word *Anathema* being ſtill uſed in St. *Paul's Epiſtles* in the ſevereſt ſenſe, 1 *Cor.* 16. 22. *Gal.* 1. 8, 9. And the words ἀνάθεμα εἶν ἀπὸ τ Χριστ, *to be Anathema from Chriſt*, importing in their literel ſenſe, a Separation from *Chriſt* himſelf, and not only from the External Communion of his Church, and being in the deſcants of the *(b) Greek Fathers* the ſame, as χωρισθῆναι τῆς ἀγάπης ἐκπεσεῖν τ δόξης, ἀλλότριον εἶν τ Χριστ, a ſalute ſeparari, *to be ſeparated from the love of Chriſt, to be alienated from him, to fall from the Glory* and the Salvation purchaſed by him; I think it reaſonable to interpret the *Apoſtle*'s words in this ſenſe: Nor is it a ſufficient Objection againſt this Interpretation, that this can be no truly *Chriſtian* wiſh, for the *Apoſtle* doth not ſay, I wiſh, but as the *Ancients* do well interpret him, εἰ ἐνεχώρει, εἰ ἐνεδέχετο, *if it were proper to make ſuch a wiſh*; if it would avail to make ſo great a Multitude happy, ηυχόμην optarim equidem, *I could even wiſh* ſo great a Bleſſing to my Brethren, though with the Loſs of my own Happineſs.

Ver. 5. Ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς αἰῶνας. *who is God over all bleſſed for ever.*] This c place galls the *Arians*: The Note of *Le Cl.* upon it is this, That *Dr.* Hammond *ſhould rather have examined the Animadverſions of* Grotius *upon it, than copied out Jewiſh Fables, which make little to the purpoſe*; Eraſmus *having written enough to overthrow all that can be inferred from them*; *for if what* Grotius *and* Eraſmus *have obſerved ſtand good, Dr.* Hammond's *reaſoning cannot be thought of any force.* Now here I might refer him to the ſolid Confutation of what *Eraſmus* had ſaid, by *Joſue Placæus*, *Part.* 3. *Diſp.* 25. Or to himſelf, *Art. Critic. Part.* 3. *p.* 102, 106. But to give him all poſſible ſatisfaction in this Matter.

Firſt, I aſſert that the Reading we follow is certainly the true Reading.

1. Becauſe it is the Reading with which all the Verſions agree, the *Latin*, the *Arabick*, the *Æthiopick*, and the *Syriack*; for

(a) *De Joſepho* p. 439. E. (b) *Origen. Chryſoſt. Theod. Oecum. Phot. Theophylact.*

it is a miſtake in *Grotius*, when he inſinuates the Contrary of the *Syriack* Verſion, which in *Tremellius* runs thus; *Qui eſt Deus, qui eſt ſuper omnia.*

2. Becauſe it hath the General Conſent, *omnium ferme Patrum*, of almoſt all the *Fathers*, who have thus cited it from the Second to the Sixth Century; *viz.* the Teſtimony of *Irenæus l.* 3. *c.* 18. of *Origen in locum*, of *Tertullian*, *Contra Praxeam*, *c.* 13. 15. *Novatian de Trin. cap.* 13. 20. *Cyprian l.* 2. *de Teſtim. contra Jud. Sect.* 6. *Quod Deus Chriſtus, ubi* Editio Oxonienſis *hæc habet*; ‘ *Interea agnoſcere oportebit, vocem* Deus, *in* ‘ *Spirenſi veteri innominato Remboldi, & E-* ‘ *raſmi Editionibus abeſſe, ſed in ſequentibus* ‘ *habetur, atque etiam in omnibus Editionibus* ‘ *quas conſului, quamobren Defectus iſte jure* ‘ *merito ab Eraſmo librariis imputatur.* Hilarus *in Pſal.* 122. *Unus Deus ex quo Omnia----Et, rurſrm*, ex quibus Chriſtus qui eſt ſuper omnia Deus. *Notat hic Eraſmus, Neſcio ex quibus MSS. adduxiſſe Hilarium hunc locum, omiſſa Dei mentione, quod tamen inquit, incuria librariorum omiſſum videri poteſt, de quo ne quiſpiam ulterius dubitet*, Eraſmi, *aut* Grotij *verſutiis deceptus in locum Parallelum de Trin.* Sed non ignorat Paulus Chriſtum Deum, dicens, quorum Patres, & ex quibus Chriſtus, qui eſt ſuper omnia Deus, non hic creatura in Deum deputatur, ſed Creaturarum Deus eſt qui ſuper omnia Deus eſt, *Verba hæc etiam in* Chryſoſtomi *Textu occurrunt, qui inſuper verba ſequentia ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας ab* Apoſtolo *dicta Pronunciat, pro omnibus gratiarum Actionem unigenito Dei referente; agnoſcente autem Eraſmo, non poteſt hæc particula ad Chriſtum pertinere niſi ad eundem, & illa referantur*, qui eſt ſuper omnia Deus. His adde Teſtimonia *Athanaſij, Orat.* 2. *& quint. contra Arian. Greg. Nyſſeni, l.* 10. *Contra Eunom. Ambroſij*, (Apoſtolus de Chriſto dixit qui eſt ſuper omnia Deus benedictus in ſecula,) *de Sp. Sancto, l.* 1. *c.* 3. *p.* 154. *Similia habent, Hilarius Diac. in locum. Marius Victorinus contra Arium l. primo. Theodoret in locum. Cyrill. l.* 1. *Theſ. Auguſtin. de Trin. l.* 2. *c.* 13. *Idacius contra Varimadum l.* 1. *Caſſian. init. l.* 3. *de Incarn. c.* 1. *G. Magnus, Hom.* 8. *in Ezek. Iſid. Hiſpal. l. de different. Num.* 2. *Vide Petav. Theol. dogm. de Trin. l.* 2. *c.* 9. *Sect.* 2. Quid de hoc loco facient Ariani, in quo aperte Chriſtvs ſuper omnia Deus eſſe præſcribitur, *Orig in locum.*

Secondly, I aſſert, That the words will not admit of that interpunction, and interpretation of *Eraſmns*, which will do any Service to the *Arians*, or *Socinians*, viz. that a *Colon* muſt be put after the words κατὰ σάρκα, *after the fleſh*; and the words following muſt be an *Ecphonema*, and grateful Exclamation for the Bleſſings conferred upon the *Jews* thus, *God, who is over all, be bleſſed for ever.* For this Expoſition is ſo harſh, and without any like example in the whole *New Teſtament*, that as none of the Orthodox ever thought upon it, ſo I find not that it ever came into the head of any *Arian*; *Socinus* himſelf rejects it for this very good reaſon, that Θεὸς εὐλογητὸς, *God be bleſſed*, is an unuſual and unnatural Conſtruction; for wherever elſe theſe words ſignifie *bleſſed be God*, εὐλογητὸς is put before God, as *Luke* 1. 68. 2 *Cor.* 1. 3. *Eph.* 1. 3. 1 *Pet.* 1. 3. and Θεὸς hath an *Article* prefixed to it, nor are they ever immediately joined together otherwiſe. The Phraſe occurs Twenty times in the *Old Teſtament*, but in every place εὐλογητὸς goes before, and the Article is annexed to the word God, which is a Demonſtration that this is a Perverſion of the Senſe of the *Apoſtle*'s words. (2.) The *Apoſtle* having ſaid in the immediate preceding words, that *Chriſt* came from the *Father's* κατὰ σάρκα *according to the fleſh*, or as to his Humane Nature, is it not reaſonable to conceive he ſhould proceed to ſay what he was according to his Divine Nature, eſpecially when he was diſcourſing of, and to thoſe *Jews*, who as (d) *Trypho* ſaith, and (e) *Origen* and (f) *Jerom* teſtifie, held their *Meſſiah* was only to be a Man, and denied his Divinity? Is it not unreaſonable to think he ſhould then ſay nothing of the τὸ κατὰ πνεῦμα, or the Superiour Nature of Chriſt? Eſpecially if we conſider that the Limitation τὸ κατὰ σάρκα *according to the fleſh*, plainly inſinuated there was another Nature in him, according to which he came not from the *Father's*. In a word, all the *Ancient Verſions* render the words as we do, taking no notice of this Interpunction. All the *Greek Scholiaſts*, and the *Ancient Commentators* among the *Latins*, excepting St. *Chryſoſtom*, here triumph over *Arius*, one of them indeed hinting, (g) *That there might be Men who would be enclined to ſay, theſe things were not ſpoken of Chriſt*; but none ever ſay-

(c) *Lib.* 8. p. 177. F. & L. 3. p. 75. A.

(d) Ἐγὼ γὰρ καὶ πολλοῖς Ἰουδαίοις, καὶ σοφοῖς γε ἐπαγγελομένοις εἶναι συμβαλὼν ἐλάνθανον ἀκίνδυνα ἐπαινοῦντα τὸν λόγον εἶναι τὸν ὑὸν τοῦ Θεοῦ.

(e) Orig. contra. Celſum, l. 2. p. 49. & Lib. 4. p. 162.

(f) *Judæi ſpem habent in homine, in Chriſto videlicet ſuo, quem non filium Dei, ſed purum hominem putant eſſe venturum.* Hier. in Jer. 17. F. 135. F. Trypho *apud Juſtin.* p. 267. B.

(g) *Si quis autem non putat de Chriſto dictum quod eſt Deus, det Perſonam de qua dictum eſt; de Parte enim Deo hoc loco mentio facta non eſt.* Pſeud. Ambroſ.

ing

ing that any did then actually aſcribe them to any other Perſon. Hence from the beginning, theſe words have been uſed by the *Fathers*, as an Argument of Chriſt's Divinity. For, ſaith (h) *Irenæus*, *becauſe he is* Emanuel, *leſt we ſhould think him a Man only, the Apoſtle ſaith, of whom, as concerning the fleſh, Chriſt came*; Qui eſt Deus ſuper omnes benedictus in ſecula. And in a like expreſſion to this of the *Apoſtle*, he ſaith, Secundum id quod Verbum Dei homo erat ex Radice Jeſſæ, filius Abrahæ; (i) *According to that Nature in which the Word of God was Man, of the Root of* Jeſſe, *and the Son of* Abraham, *the Spirit of God reſted upon him*, ſecundum autem quod Deus erat; *but as to that Nature by which he was God, he judged not after the ſight of his Eyes, for he knew what was in Man.* And if theſe words are ſpoken by the Spirit of God concerning Chriſt, the Arguments hence to prove him truly and properly God, are invincible: For firſt, ὁ Θεὸς ἐπὶ πάντων, *God over all*, is the *Periphraſis* by which all the *Heathen Philoſophers* did uſually repreſent the Supream God; And ſo is God the Father deſcribed both in the *Old* and the *New Teſtament*, as ὁ ὢν ἐπὶ πάντων, he that *is over all*, Eph. 4. 6. Secondly, This is the conſtant Epithet and *Periphraſis* of the Great God in the *Old Teſtament*, that he is εὐλογητὸς εἰς τὸν αἰῶνα, *God bleſſed for evermore* 1 Chron. 16. 36. Pſal. 41. 13. & 89. 52. And alſo in the *New*, where he is ſtiled the God ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας *who is bleſſed for evermore*. This was ſo evident to *Enjedinus* the *Socinian*, that he ſaith, This Epithi e is ſo peculiar to God the *Father*, *that it is never attributed in the New Teſtament to any other, but whereſoever we find this Phraſe, God bleſſed for ever, it is always aſcribed to the Father.* Of the Cuſtom of adding to the Name of God, *Bleſſed for evermore*, uſed by the *Jews*, the *Reverend Doctor* hath ſaid ſufficient; and why all that he here ſaith, ſhould paſs with Mr. *Cl.* for *Jewiſh Fables*, what Reaſon can be given, if not his averſeneſs to the Doctrine the *Doctor* here endeavours to eſtabliſh, eſpecially when we find this very Phraſe, εὐλογητὸς Κύριος ὁ Θεὸς ἀπὸ τοῦ αἰῶνος, καὶ εἰς τὸν αἰῶνα, or εὐλογητὸς Κύριος εἰς τὸν αἰῶνα, *Bleſſed be the Lord God from everlaſting*, Pſal. 40. 13. & 88. 51. & 105. 48. and find St. *Paul* following his example, and *Clemens Romanus* in his *Epiſtle* ſo often uſing the ſame *Epithite* when he makes mention of the God of Heaven; *Edit. Jun.* p. 29, 42, 50, 57, 59, 66.

d Ver. 8. Λογίζεται εἰς σπέρμα, *are accounted for the Seed.*] That is, Of this Diſtinction of Seeds, to which the Promiſe belongs, you have a manifeſt Inſtance in the Seed of *Abraham*; for before *Abraham* had any Seed at all, the Promiſe of inheriting the Land of *Canaan* was made unto him thus; *Unto thy Seed will I give this Land*, Gen. 12. 7. *All the Land which thou ſeeſt, to thee will I give it, and to thy Seed for ever*, Gen. 13. 13. *Unto thy Seed have I given this Land*, Gen. 15. 18. But though *Iſhmael* was his firſt born, and had that Circumciſion, which was the Seal of the Covenant made with *Abraham*, yet he, and his Poſterity, thoſe Twelve *Princes*, and great Nations which iſſued from him, were all excluded from the Covenant; and *Iſaac*, not yet circumciſed, or born, and his Poſterity are declared to be the Seed of *Abraham*, to whom the Promiſe ſhould be made good, and with whom the Covenant ſhould be eſtabliſhed. For when *Abraham* ſaid to God, *O that Iſhmael might live before thee!* God returns him this Anſwer; *As for Iſhmael, I have heard thee; behold I have bleſſed him, and will make him fruitful, and will multiply him exceedingly; twelve Princes ſhall he beget, and I will make him a great Nation; but my Covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee*, Gen. 17. 18, 20, 21. Again, when *Sarah* had ſaid of *Iſhmael*, *Caſt out this bondwoman and her ſon; for the ſon of this bondwoman ſhall not inherit with my ſon, even with Iſaac*, Gen. 21. 10. And *Abraham* thereupon was grieved becauſe of his Son, *v.* 11. God ſpeaks thus to him; *Let it not be grievous in thine eyes, becauſe of the Lad, in all that Sarah hath ſaid, hearken to her, for in Iſaac ſhall thy Seed be called*, v. 12. Which inſtance ſhews, it was not being of the Seed of *Abraham* according to the Fleſh, or having the Sign of the Covenant in the Fleſh, that rendred Men the Sons of God, or Children of the Promiſe then: For *Iſhmael* was *Abraham*'s firſt born, and circumciſed, and yet by God excluded from the Promiſe: *Iſaac* not circumciſed, not yet born, not having the Right of Primogeniture, and yet to him, and his Seed alone belong the Adoption, and the Promiſes. Two things may here be added for Illuſtration of this Inſtance.

Firſt, That the *Jews* can make no juſt Exceptions againſt this Argument of the *Apoſtle*, it being ſuitable to their own Theology; for it is a Rule among them, That (k) *whoſo Vows concerning* Abraham's *Seed, is free from* Iſhmael *and* Eſau's *Sons, and is not bound but touching Iſraelites, for in* Iſaac *ſhall Seed be called to thee*; and ſo *Iſaac* ſaid of *Jacob*, *And God give thee the Bleſſing of Abraham.*

Secondly, That there is a great *Emphaſis* in theſe words, *The Children of the Promiſe*; for upon this account it was ſaid of *Iſaac*,

(h) *Lib.* 3. c. 18. p. 276. (i) *Lib.* 3. c. 10. (k) *Maimon. of Vows*, Chap. 9. Sect. 21.

that

that he was *not born according to the fleſh, but according to the Promiſe*, Gal. 4. 23. Thus *Iſhmael* was *Abraham*'s Son *according to the fleſh*, but *Iſaac according to the ſpirit*; to be therefore Children of the Promiſe, ſeems to be *Abraham*'s Spiritual Seed: Whence the *Apoſtle* ſaith of thoſe who believe in this Seed, that they are *the Sons of God by faith in Chriſt Jeſus*, and ſo are *Abraham*'s Seed, *and Heirs according to the Promiſe*, Gal. 3. 29. that *they*, according to *Iſaac*, *are Children of the Promiſe*, Gal. 4. 28. That they are Children, *not of the bondwoman, but of the free*, v. 31. Accordingly the (l) *Jews* ſay, *A Proſylete is the Son of* Abraham, *who is the Father of the whole World, as it is ſaid, A Father of many Nations have I made thee.* And becauſe the *Jews* might quarrel againſt the Pertinence of this Inſtance, alledging this might be becauſe *Iſhmael* was only the Son of *Abraham*'s Bondmaid, whereas *Iſaac* was the Seed of his own Wife; or that *Iſhmael* had forfeited his Right by Idolatry, or denying the World to come, of which they accuſe him; here follows the Inſtance of chuſing *Jacob* and his Seed, excluding *Eſau* and his Seed, againſt which no ſuch Cavil could take place.

e Ver. 11. Μήπω γὰρ γεννηθέντων, *for the Children being yet unborn.*] The Argument of the *Apoſtle* is to this effect, That though both *Jacob* and *Eſau*, had the ſame Father and the ſame Mother, yet of theſe two, when they were yet unborn, and ſo were neither circumciſed, nor had done any thing at all to oblige, or diſoblige God, or to give any ground for any Difference to be made betwixt them, and their Off-ſpring, God ſpeaks thus of them to *Rebecca*, *Two manner of people ſhall be ſeparated from thy bowels, and the one people ſhall be ſtronger than the other people, and the elder ſhall ſerve the younger*, Gen. 25. 23. *i. e.* Not he to whom by Birthright it belonged, but he whom God was freely pleaſed to chooſe, ſhould inherit the Land of *Canaan*, promiſed to the Seed of *Abraham*, and the other Privileges of his Seed. Which Inſtance ſeems plainly to inform us, that the Choice which God makes of Men to the Enjoyment of the Favour of being his People, and beloved by him above others, as to ſuch things, is not according to their External Privileges or Works, but according to his free Choice. And this Prediction was fully verified in After-ages; for *Jacob* and his Poſterity were planted in the Land of *Canaan*, which *flowed with milk and honey*, and was *the glory of all Lands*, whereas the *Edomites* were planted in a barren deſart Land; and this gave ground for thoſe words of the *Prophet Malachi*, *I have loved you, ſaith the Lord to Iſrael, yet ye ſay, wherein haſt thou loved us? Was not Eſau Jacob's brother, ſaith the Lord? Yet I loved Jacob, and hated Eſau, and laid his mountains, and his heritage waſte, for the dragons of the wilderneſs.* Now for further Explication of theſe words, let it be obſerved,

1. That this Inſtance of *Eſau*'s being rejected, and not owned by God as belonging to the promiſed Seed, is ſuitable to the Sentiments of the *Jews*, not only becauſe he being an *Idolater*, and a denier of the Reſurrection, and of the Bleſſings of the World to come, was not according to their forementioned Canon, to be accounted for the Seed; and their received Rule, (m) *That he who ſwears concerning the Seed of* Abraham, *is free from* Iſhmael, *and* Eſau's *Sons*, and is not bound but touching *Iſraelites*, but alſo from their obſervation on theſe words of *Jacob*, (n) *The God of my father* Abraham, *and of my father* Iſaac, *viz.* that *he ſaith not ſo of* Eſau, *that* Abraham *and* Iſaac *were his Father, becauſe he choſe not to walk in their ways, and do their works.*

2. Hence it is evident that the *Apoſtle* ſpeaks not here of the Perſons, but of the *Nations* and *Poſterity* of *Jacob* and *Eſau*, or, not of them Perſonally, but Nationally conſidered, according to the Note of *Irenæus*, *Partum Rebeccæ Prophetiam fuiſſe duorum Populorum*, l. 4. c. 38. This is plain,

(1.) From the words of God to *Rebecca*, *Two nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels, and the one people ſhall be ſtronger than the other.* (2.) From this obſervation, that as to the Perſons of *Eſau* and *Jacob*, it was never true that the Elder did ſerve the Younger, but only as to their Poſterity, when the *Edomites* became Tributaries to *David*, 2 Sam. 8. 14. And (3.) Becauſe what is here offered as a Proof, or Confirmation of this, is cited from the Prophet *Malachi*, who propheſied long after *Jacob* and *Eſau* were perſonally dead, and ſo could only ſpeak of their Poſterity the *Iſraelites* and *Edomites*, as he expreſly doth. And,

3. Hence it clearly follows, That the *Apoſtle* cannot here diſcourſe of any Perſonal Election of them to Eternal Life, or any abſolute love, or hatred of them with reſpect to their Eternal Intereſt; for if ſo, ſeeing he manifeſtly ſpeaks of the whole Nation of *Iſrael*, they muſt, according to that Opinion, be all Elected to Salvation; whereas the Apoſtle informs us, that *God had no pleaſure in many of them*, 1 Cor. 10. 5. and the whole *Jewiſh Hiſtory* ſhews the contrary. Again,

(l) *Pug. fig. part.* 2. *c.* 9. *Sect.* 6. *p.* 303. (m) See *Targ. Jeruſ.* & *B. Uziel* in Ger. 25. 29, 34. (n) *Beriſch. Rabba Minor. Paraſh* 76. in Gen. 32. 9.

Then

Then muſt the whole Poſterity of *Eſau* be the Objects of God's hatred, and his Reprobation, which is ſo far from being true, that *Job*, and all his Friends appear to have been of the Poſterity of *Eſau*. And (2dly,) then it muſt follow, as *Eſtius* contends, that not only Election, but even Reprobation alſo muſt be without any Reſpect to Works, and ſo God muſt adjudge Men to Eternal Perdition without reſpect to any Evil done, or to be done by them; for *the Children having done neither good nor evil*, ſaith the *Apoſtle*, it hapned to them as it is written, *Jacob have I loved, and Eſau have I hated.* 'Tis certain then that the *Apoſtle* ſpeaks here only of the Election of one Seed and Nation before another, to be accounted and treated by him as the Seed of *Abraham*; this only doth his Argument require, and his Inſtances prove, and this is ſufficient to juſtifie God's dealing with the unbelieving *Jews*, ſo as to reject them from being accounted for, and treated as the Seed of *Abraham*; and his raiſing up Children to *Abraham* out of thoſe believing *Gentiles*, who imitating the Faith of *Abraham*, became his Spiritual Seed, and *Heirs according to the Promiſe*, that he would be a God to his Seed, and that he ſhould be *the Father of many Nations, and in him ſhould all the Families of the Earth be bleſſed*, and his Calling them to the Faith, tho' Sinners of the *Gentiles*; that depending not on Works, but his free Pleaſure.

Note alſo, That thoſe words, *The Children being not yet born, nor having done good or evil*, being uſed as an Argument to prove the Election, or Preference of the one above the other, could not be of Works, is a ſtrong Argument againſt the *Præ-exiſtence of Souls*, and their being ſent into Bodies by way of Puniſhment for their former Sins; for upon that Suppoſition it could not be true, that *the Children had done neither good nor evil*, before they were born; nor could the Argument be firm, That one could not be preferred before the other on the account of any Works done by them, ſeeing the one might have ſinned more than the other in their ſtate of *Præ-exiſtence*.

Ver. 15. Ἐλεήσω ὃν ἂν ἐλεῶ, *I will have mercy on whom I will have mercy.*] It is here to be noted, that God made this Declaration after *Iſrael* had committed *Idolatry*, in making the *Golden Calf*, and ſo had made themſelves naked, *i. e.* deveſted of the Divine Preſence and Protection, or of a Covenant Relation to him, inſomuch that God ſent this dreadful Meſſage to them, *I will come up into the midſt of thee in a moment, and conſume thee*, Exod. 33. 5. and ſaid to *Moſes*, *Let me alone that I may deſtroy them in a moment.* And though God ſuffered himſelf to be prevailed upon by *Moſes* to adopt them again for his People, yet he lets him know this was part of his Glory, *to be gracious to whom he will be gracious, and alſo to ſhew mercy to whom he will ſhew mercy*, Exod. 33. 19. If therefore upon the Infidelity of the *Jews*, he will call the *Idolatrous Gentiles*, and receive them to be his People, as he did the *Jews* again after their Idolatay, who can accuſe him of Injuſtice upon that account?

Ver. 16. Οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, *'tis not of him that willeth, nor of him that runneth.*] i. e. You ſee this is not to be obtained by the moſt paſſionate Wiſhes of a faithful *Abraham*, nor by the fervent Deſires of an *Eſau*, Heb. 12. 17. nor by the greateſt Zeal we can employ in ſuch Courſes as ſeem beſt to our own Wiſdom, but we muſt own it to be a Bleſſing which depends meerly upon the Divine Goodneſs, and therefore muſt ſeek it according to his Pleaſure, in ſuch ways as he appoints, and not in thoſe which ſeem to us moſt proper to obtain it; though then you have a Zeal for God, and follow after the Law, that you may obtain Righteouſneſs, it is not to be wondred, you obtain not the Bleſſing of Juſtification promiſed to the Seed of *Abraham*, becauſe you ſeek it not by Faith in the *Meſſiah*, which is the only way in which God hath declared he will confer it. g

Some of the (o) *Fathers* interpret theſe words thus; *It is not of him that wills, or runs only, but of God that ſheweth mercy, and crowns the work by his Aſſiſtance; for otherwiſe*, ſay they, *it cannot be our duty, either to will, or run, provided we can, neither by willing nor running, do any thing to encline God to ſhew mercy; and why then doth God blame us for not willing?* Matth. 23. 17. John 5. 40. and require us *ſo to run that we may obtain?* 1 Cor. 9. 24. Heb. 12. 1. And whereas St. *Auſtin* objects, That according to this Interpretation it might be ſaid, it is not of God that ſheweth Mercy only, but of Man that wills and runs. (p) *Origen*, (q) *Chryſoſtom*, and (r) *Theophylact* anſwer; That this follows not, becauſe Man's willing and running would not avail without the Divine aid, to enable him to run, and his Grace and Mercy to accept his Running; and therefore according to the Cuſtom of the *Scripture*, the Effect is to be aſcribed to the Chief A-

(o) Οὐ τοῦ θέλοντος μόνον οὐδὲ τοῦ τρέχοντος μόνον ἀλλὰ δεῖ καὶ τοῦ θεόθεν ἐλέους, καὶ τὸ ἐκεῖθεν συμμαχίας, Oecum. Chryſ. Hom. 12. in. Hebr. p. 489. G. Nazianz. Orat. 31.
(p) Orig. *de Princip.* l. 3. c. 1. (q) Chryſoſt. *ut ſupra.* (r) Theoph. *in locum.*

gent

get only; as *except the Lord build the houſe, their labour is but vain that build it*, &c. Pſal. 127. 1. ſo, *Paul that plants, and Apollos that waters, is nothing, but God that giveth the encreaſe*, 1 Cor. 3. 6, 7. *I laboured, yet not I, but the grace of God*, 1 Cor. 15. 10.

h Ver. 17. Ἐξήγειρά σε, *I have raiſed thee up.*] Heb. העמרתיך, *I have made thee to ſtand*, Exod. 9. 16. or have preſerved thee ἕνεκεν τούτου διεσπάσθης, *for this cauſe haſt thou been kept*, ſo the Seventy; *i. e.* from falling by the Plague of Boils: So *Junius* and *Tremellius*; feci ut ſuperſtes maneres, *I have kept thee alive*, ſaith the *Targum* of *B. Uziel*. See the *Chaldee*, the *Syriack*, the *Arabick* Verſions to the ſame ſenſe; and the Connexion of this with the former Verſe rightly rendred, makes this ſenſe neceſſary; for the fifteenth Verſe cannot be rendered in the Future Tenſe, as our Tranſlation doth, *Now I will ſtretch out my hand, that I may ſmite thee and thy people with the peſtilence, and thou ſhalt be cut off from the earth*; for *Pharaoh* and his People did not die by the Peſtilence. It is therefore to be rendered, as the *Jews*, *Fagius*, *Amama*, *Cartwright*, and *Ainſworth* tranſlate it: *For now I had ſent out my hand, and I had ſmitten thee and thy people with the peſtilence, and thou hadſt been cut off from the earth; but in very deed, for this cauſe I have made thee ſtand up* (*). So the *Targum* of *B. Uziel*, *Quum jam miſerim plagam fortitudinis meæ, æquum erat ut percuterem te, & populum tuum morte, ut perderem te a terra, verum profecto non ut benefaciam tibi, in vita conſervavi te, ſed ut videre faciam te robur meum*, &c. Whence we may learn how alien from the Truth, and from the import of the words, is that Expoſition which ſaith, *For this cauſe have I created thee*, or *raiſed thee to be King of* Egypt.

Obſerve further, That God hardned *Pharaoh*'s heart, not by any poſitive influx upon it, which made it neceſſary for him to continue obſtinate. This *Origen* obſerves from thoſe words, *If thou refuſe to let my people go, I will do ſo and ſo*; that *Pharaoh*'s heart was not ſo heardned, as to take away τὸ αὐτεξούσιον *all power from him* to let the People go; for this he doth at laſt when God's hand was ſtrong upon him, according to theſe words, *Chap.* 3. 19 *I am ſure that the King of Egypt will not let you go*, לא ביד חזקה *niſi per manum fortem*, Vulg. ἐὰν μὴ μετὰ χειρὸς κραταιᾶς, *if not by a ſtrong hand*, Septuagint. *niſi cum manu valida*, Samarit. *but by a ſtrong hand*, ſo the *Biſhop of Bath and Wells*. This ſenſe the words will bear, ſaith, *Ainſworth*, *Vau* being rendred *ſi*, Exod. 4. 23. Numb. 12. 14. And this ſenſe is plain and certain from the words following; *And I will ſtretch out my hand, and ſmite Egypt with all wonders which I will do in the midſt thereof, and after that he will let you go*, Exod. 3. 20. And again, *Chap.* 6. 1. Then ſaid the Lord to *Moſes*, *Now ſhalt thou ſee what I will do to Pharaoh, for with a ſtrong hand ſhall he let them go.* Hence God is always ſaid to have brought them out of *Egypt* ביד חוקה with a ſtrong hand, *Exod.* 32. 11. *Deut.* 5. 15. & 6. 21. & 7. 8. & 9. 26. *Dan.* 9. 15. Nor can they who think otherwiſe, ſhew any way how, or in what ſenſe *Pharaoh* can be ſo often ſaid to have *hardned his own heart*, if God himſelf had hardned his heart before; or why God doth ſo often command him to let his People go, *Chap.* 7. 16. & 8. 1, 20. & 9. 1, 13. *i. e.* to do what he had rendred him unable to do. Or why *Moſes* ſhould ſay, *Let not Pharaoh deal deceitfully any more, in not letting the people go*, Chap. 8. 29. Or why God did reprove him, becauſe he had hitherto refuſed to let the People go, *Chap.* 7. 16. & 8. 29. & 9. 17. & 10. 3. Or why he threatens Judgments to him, if he refuſe to let them go, *Chap.* 8. 2, 21. & 9. 2, 3, 14, 15. and Executes them on him upon that Refuſal, ſince *Nemo tenetur ad impoſſibilia*, no Man is obliged to do what he cannot; much leſs what he cannot do by virtue of a Diſability that God hath laid upon him; and no Man juſtly can be blamed, and much leſs puniſhed for not doing what he is not obliged to do. Nor can God command any Man to do what he himſelf by his own influx reſtrains him from doing, even when he doth command it; for what he thus reſtrains him from, he is not willing he ſhould do; whereas what he commands, he is willing ſhould be done; and when he puniſheth any one for not obeying his Command, he puniſheth him for not doing his will. Now it is impoſſible that God at the ſame time, and in reference to the ſame Action, ſhould be both willing, and not willing it ſhould be done. This will be farther evident from a Conſideration of all the Places where the Heart of *Pharaoh* is ſaid to be hardned. As,

Chap. 7. 13. And he hardned *Pharaoh*'s heart; Heb. ויחזק *and the heart of Pharaoh was hardned.* So the ſame words are rendred by us, *v.* 22. and ſo here by *Ainſworth*, the *Biſhop* of *Bath and Wells*, the *Bp.* of *Ely*, and all the Verſions on this Verſe; nor is there any Perſon mentioned in the Verſe, beſides *Pharaoh*, to whom this Action can be aſcribed, his heart was therefore hardned at this time, not by God, but by the Arts of his Sorcerers, for *the Magicians did ſo with their Inchantments, and Pharaoh's heart was hardned*, v. 22.

(*) See the Biſhop of *Ely* on the place.

Chap. 8. 15. We read thus, *When Pharaoh ſaw there was reſpite, he hardned his heart.* Whence the *Fathers* truly obſerve, that Θεῦ μακροθυμία σκληροκαρδίας αἰτία, i.e. the heart of *Pharaoh* was hardned by God's Mercy, in taking off his hand from him: Thus upon removal of the Flies, *Pharaoh hardned his heart*, v. 31. 32. *And when he ſaw that the Rain, and the Hail, and the Thunders were ceaſed, he ſinned yet more, and hardned his heart, he, and his ſervants:* And then immediately follow theſe words; *And the Lord ſaid to Moſes, Go in unto Pharaoh, for* (or, although) *I have hardned his heart, and the heart of his ſervants*, Chap. 10. 1. ſo *v.* 20. The Lord then hardned *Pharaoh*'s heart, only by taking away the *Locuſts*. And *v.* 27. *The Lord hardned Pharaoh's heart* only by taking away the Darkneſs, the three days aſſigned to it being ended, as *Aben-Ezra* obſerves on *v.* 24. *None roſe from his place during thoſe three days*, but *poſt triduum*, they being ended, *Pharaoh* called unto *Moſes*, and hence we read not as at other times, that *Pharaoh* asked for the Removal of this Plague; and therefore when it is ſaid *Chap.* 9. 12. That *the Lord hardned the heart of Pharaoh, and he hearkned not unto them*, i. e. not to *Moſes* and *Aaron*, we have reaſon to conclude he did that alſo by removing the Plague of the *Boils*, for had the *Boils* continued upon the *Egyptians*, there was no reaſon for calling for the ſucceeding Plague of *Hail*, nor could the Servants of *Pharaoh*, with their Boils upon them, have gone into the Field to houſe their Cattle, *v.* 20---11. We read alſo, *Chap.* 14. *v.* 8, 17. that *the Lord hardned Pharaoh's heart* to follow the *Iſraelites*; and of this we may give the ſame account, that he did this by cauſing the *Iſraelites* to encamp ſo, as to give occaſion to *Pharaoh* to ſay, *They are intangled in the Land, the Wilderneſs hath ſhut them in*, v. 3. and by cauſing him to ſee the *Iſraelites* walk ſafely through the midſt of the Sea. But I am not concerned for theſe Places, the hardning of *Pharaoh* then, being not for Sin (God having not commanded *Pharaoh* not to purſue after them, or follow them into the Red-Sea,) but for Puniſhment: When therefore God ſaith, *Chap.* 4. 21. *I will harden the heart of Pharaoh, that he ſhall not let the people go*; his meaning may be only this, I will ſo order matters, by removing the Plagues inflicted on him and his People, to mollifie him, and engage him to permit them to go, that he ſhall be hardned, till I come with my ſtrong hand, and ſlay his Son, even his firſt-born, *v.* 23. after which he did let them go, *Chap.* 12. 31, 33. From theſe two Obſervations it is eaſie to diſcern how appoſite this Example is to the Caſe of the *Jewiſh* Nation. For,

1. Did God harden *Pharaoh* by his Lenity, in Removing his Plagues and Judgments from him? The ſame God ſaith of the *Jews* in this *Epiſtle*, when he ſpeaks thus unto them, *Chap.* 2. 4, 5. *Deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance; but after thy hardneſs, and impenitent heart treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of God's righteous Judgment?*

2. If they object, That if God would have caſt them off from being his People, and have cut them off from any ſhare in the Promiſes made to the Seed of *Abraham*, why did he not this before, when they had ſo oft deſerved it for their *Idolatries*, from which they were now free? The Anſwer is from the Example of *Pharaoh* preſerved alive when he had long deſerved to be cut off, that he might fall at laſt, more to the Illuſtration of God's Power, Juſtice and Glory; and this is the thing hinted, *v.* 22. as you will ſee in the Expoſition of it.

Ver. 18. Ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει, *he hath mercy on whom he will have mercy, and whom he will he hardneth.*] That is, hence it appears that God ſhews mercy according to his own wiſe Pleaſure, and not as we think fit; and he gives Men up to the hardneſs of their own hearts, and ſo reſerveth them to be Examples of his Illuſtrious Judgments according to the ſame good Pleaſure, and not according to the Time and Meaſures that they would preſcribe; ſhewing Mercy to you *Jews*, when you deſerved to be cut off for your Idolatry in making and worſhipping the *Golden Calf*, and reaſſuming you to be his People, and reſerving the Execution of his Wrath upon *Pharaoh*, who had before deſerved it for the hardneſs of his heart, till his deſtruction would miniſter to the greater illuſtration of his Power and Juſtice upon ſtubborn Sinners.

Execrable is the Note of *Eſtius* here, that God is here ſaid to harden whom he will; *Quod induratio cujuſpiam in prima ſua Origine, quæ eſt prima derelictio, ſeu peccati permiſſio, non aliam habet cauſam, quam Dei voluntatem:* Becauſe the firſt Riſe of any Man's Induration, which is God's dereliction of him, hath no other cauſe than the will of God. For as this is contrary to the known ſaying, even of St. *Auſtin*, *Deus non deſerit niſi deſerentem*, God deſerts no Man, who leaves not him firſt; ſo it makes God alone the Cauſe of all Men's hardning, ſince *cauſa cauſæ eſt cauſa cauſati*; for if this Dereliction be the cauſe of Induration, and that hath no other Cauſe but the Will of God, the Will of God muſt be the Cauſe of all Mens hardning. It alſo makes all God's Exhortations to Men not to harden their hearts, and his Reproofs and Puniſhments of them for

ſo doing. Exhortations to what his Will is the like Cauſe of their not doing, and Reproofs and Puniſhments of that which his Will cauſed them to do.

k Ver. 21. Οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, *hath not the potter power over the clay?*] That is, there is no more Cauſe from God's Diſpenſation in this Caſe, in taking away the Means of Grace from, and rejecting ſuch an hardned People, and ſhewing his Favour unto others, who ſubmit to his Terms of Mercy, to make this Objection, than for the Clay of *Jeremy*, when it was *marred*, and *broken*, Jer. 18. 4, 6. to complain againſt the *Potter*, that he took one part of it, and made it a Veſſel of Diſhonour, and another part of it, and made it a Veſſel of Honour.

That this Example of *the Clay in the hands of the Potter*, relates to God's dealing with Sinners according to his Pleaſure, is evident not only from the Application of it there to the Impenitent, *v.* 7, 8. but alſo from the like Paſſage in *Eccleſiaſticus*, where we are taught from this very Inſtance, that *the ways of God are* καλὰ τὴν εὐδοκίαν αὐτοῦ according to his Good Pleaſure, becauſe *as the Clay is in the hands of the Potter, ſo is Man in the hands of him that made him, to render to them as liketh him beſt* καλὰ τὴ κείσιν αὐτοῦ *according to his righteous Judgment*, Ecclus. 33. 13.

l Ver. 22. Εἰ δὲ θέλων ὁ Θεὸς, *what if God*, &c.] i. e. What Injuſtice therefore is it in God to deal with you as he dealt with an hardned *Pharoah*, you having as oft refuſed to hearken to his Voice as *Pharoah* did? Or what if he long hath, and ſtill at preſent bears with ſuch *Veſſels of his Wrath fitted for Deſtruction*, till in a more illuſtrious manner, and with more ſignal marks of his Diſpleaſure, for thus rejecting the Goſpel, and the promiſed *Meſſiah*, he ſwallow up their Nation, their People, their Temple, and their Holy City in one General Deſtruction? Is it not for the Glory of the Divine Power and Wiſdom, to reſerve the Rejectors of the *Meſſiah*, ſent to bleſs them, and the Perſecutors of the *Chriſtian* Faith, to be at laſt cut off with ſuch a Remarkable Deſtruction, as ſhall render it viſible to the World that God's Indignation is incenſed againſt them for this Sin, and ſo ſhall give to *Jew* and *Gentile* a farther Motive to believe in *Jeſus*?

And again, What if God is pleaſed, upon their Impenitence and Obduration, to ſhew the Riches of his Glorious Goodneſs and Mercy upon thoſe *Jews* and *Gentiles*, whom he hath called to the Faith of *Chriſt*, and ſo hath fitted and prepared to be the Veſſels of his Mercy? Hath he not a juſt right to ſhew his Mercy to ſuch Perſons who have ſubmitted to the Terms upon which he hath promiſed Favour and Acceptance, and ſo to own them as the Spiritual Seed of *Abraham*, and ſo as his Peculiar People?

Ver. 23. Ἃ προητοίμασεν εἰς δόξαν, *whom he hath prepared for his glory.*] Thus the *Apoſtle* diſcourſing of the Day of the Lord, which was coming to Execute his Dreadful Judgments on the *Jews*, ſaith thus, *God hath not appointed us to wrath, but to obtain Salvation by our Lord Jeſus Chriſt*, 1 Theſſ. 5. 9. m

Ver. 26. Ἐκεῖ κληθήσονται, *there ſhall they be called the Children of the living God.*] It muſt be acknowledged, that in theſe words the *Prophet* primarily ſpeaketh of the Reſtoration of the *Jews* exiled, and caſt off from being his People, but yet that theſe words may not only be accommodated, but even extended to the *Gentiles*; who were emphatically not his People, and yet by Faith became the Seed of *Abraham*; and the true *Iſraelites*, being the Sons of God by Faith in *Jeſus Chriſt*, v. 6, 8. may be argued from the Phraſe במקם *in the place* or Nation *where it was ſaid, Ye are not my people*; and ſo the *Jews* themſelves interpret theſe words in the Gloſs upon the *Talmud*, ſaying, *They who were not of my people ſhall adhere to the Lord, and be to me for a People*, Gloſs. Talmud. in Tract. de Paſchate ad Cap. 8. according to that of the Prophet *Zechariah*, *And many nations ſhall adhere to the Lord in that day, and ſhall be my people*, Zech. 2. 11. n

Ver. 28. Λόγον συντετελεσμένον, *a ſhort work.*] i. e. Such a Conſumption and Deciſion is by God deſigned upon that Multitude of Evil doers in the Land of *Iſrael*, as ſhall cut them very ſhort, and lop them off, ſo that they ſhall be left as a Tree, of which only the Stump remaineth; *They ſhall be reduced*, ſaith *R. Solomon*, *to a ſmall Remnant, and a Remnant of that Remnant ſhall be Converted.* o

Ver. 30. Τί οὖν ἐροῦμεν, *what do we then ſay?*] From this Recapitulation of the whole Diſpute of the *Apoſtle* in this Chapter, and his Declaration that this was the Deſign of it, to juſtifie God in this proceeding and dealing with them both, it is exceeding evident that it was not at all deſigned to determine any thing touching God's abſolute Decrees of dealing with Mankind in General thus, or thus, as to their Final and Eternal State, but only to juſtifie his Dealings, as in his Providence he had actually done with the unbelieving *Jews*, rejecting them upon their ſtubborn Infidelity, and the hardneſs of their Hearts; and with the believing *Gentiles*, admitting them to be his Church and People, and the Spiritual Seed of *Abraham* upon their Faith, and Submiſſion to the Terms he had propoſed for their Juſtification and Acceptance with him. p

Ver. 32. Ὡς ἐξ ἔργων νόμου,] Ὡς, ſay *Heſychius* and *Phavorinus*, is uſed ἀντὶ τοῦ ὄντως ἀληθῶς, q

ἀληθῶς, as ב in the Hebrew is; or as an Expletive. So *Matth.* 14. 5. & 21. 6. *John* 1. 14. 2 *Cor.* 1. 17. *Philip.* 2. 7. 1 *Pet.* 1. 19. So *Neh.* 7. 2. αὐτὸς ὡς ἀνὴρ ἀληθὴς, *he was a true Man, and one who feared the Lord.* See *Naldius Concord. partic. p.* 376, 377. and is, as the Greek Commentators often Note, οὐχ' ὁμοιώσεως, ἀλλὰ βεβαιώσεως καὶ ἀναμφισβήτου διοεισμοῦ, *a Particle not of Similitude, but of Confirmation*, and ſo may here be rendred, but *verily*, or, but *indeed* by the Works of the Law.

r Ibid. Προσέκοψαν γὰρ, *for they ſtumbled*, &c.] They ſought not Juſtification by Faith in Chriſt, becauſe whereas God had pointed out to them this way of Salvation, by ſaying, *Behold, I lay in Zion a corner-ſtone, elect and precious, and whoſoever believeth in him, ſhall not be aſhamed*, Eſa. 28. 16. This Corner-ſtone became to them of *Iſrael*, according to the words of the ſame *Prophet*, Chap. 8. 14. *a ſtone of ſtumbling, and a rock of offence*, they being offended at him, becauſe of his Poverty, Humility, and Outward Meanneſs, and the Spirituality of his Kingdom; and ſo they ſtumbled, and fell off, from being God's People, and excluded themſelves from the Bleſſings procured for, and offered to them, by the *Meſſias*, promiſed to their Forefathers. See 1 *Pet.* 2. 6, 7, 8.

Ver. 33. Προσκόμματος λίθον, *a ſtone of ſtumbling*, &c.] The *Jews* ſay, the Son of *David*, i. e. *the Meſſias cometh not till the two Houſes of the Fathers of* Iſrael *ſhall be taken away, to wit, the Head of the Captivity of* Babylon, *and the Prince who is in* Iſrael, *as it is ſaid, he ſhall be a ſtone of ſtumbling, and a rock of ruine to the two houſes of* Iſrael, *and many of them ſhall ſtumble and fall, and be broken.* And the *Chaldee Paraphraſt* upon the Place ſaith thus, &c. ואם לא יקבלין *and if they will not obey, or receive* (him) *my word ſhall be to them for ſcandal and ruine to the Princes of the two houſes of* Iſrael. s

CHAPTER X.

Verſe 1. BRethren, my hearts deſire and
a a prayer to God for Iſrael is,
that they might be ſaved.

2. For I bear them record, that they have
b b a zeal of God [*being very deſirous to do what they conceive well pleaſing to him, and acceptable in his ſight,*] but [*this Zeal is*] not according to knowledge, [i. e. *not joined with the knowledge of thoſe things which would render them truly acceptable to him.*]

3. For they being ignorant [*through unbelief*, 1 Tim. 1. 13.] of God's righteouſneſs, [i. e. *of that way of Juſtification which alone renders us righteous, and acceptable in the ſight of God. See Note on* Rom. 1. 17. 2 Cor. 5. 21.] and going about to eſtabliſh their own righteouſneſs, [*which is of the Law*, Philip. 3. 9. *and ſo a Righteouſneſs peculiar to them who are Jews*] have not ſubmitted themſelves to [*that Righteouſneſs which is through faith in Chriſt, and is*] the righteouſneſs of God.

4. For Chriſt is the end of the law for righteouſneſs, [*to be imputed*] to every one that believeth [*in him*; [*the Law being our School-maſter to bring us to Chriſt, that we might be juſtified by Faith*, Gal. 3. 25.]

5. [*Which Righteouſneſs by Faith can never be obtained by the Works of the Law*;] For Moſes deſcribeth the righteouſneſs which is of the law [*thus,*] that the Man which
c doth thoſe things c ſhall live by them; [*ſo that this Righteouſneſs is plainly, not of Faith, but Works.*]

6. But the righteouſneſs which is of faith, ſpeaketh [*ſo as that we may accommodate the words of* Moſes *to it*] on this wiſe, Say not in thy heart, Who ſhall aſcend into heaven? that is, to bring Chriſt down from above, [*to be a Teacher of it to us?*]

d 7. Or, who ſhall d deſcend into the deep? that is, to bring up Chriſt again from the dead, [*to give us the Salvation purchaſed by his Death?*]

8. But what ſaith it? [*what therefore ſaith*
e *it?*] The word is e nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach.

f 9. That if thou ſhalt f confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

10. For with the heart man believeth unto righteouſneſs, [Gr. *to Juſtification,*] and
g g with the mouth confeſſion is made [*of that Faith*] unto ſalvation.

11. For the Scripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed [*of his hope of ſalvation by him*, Rom. 4. 5.]

12. [*And it rightly ſaith, Whoſoever;*] For there is no difference [*as to the way of Juſtification and Salvation*] between the Jew, and the Greek; for the ſame Lord over all, is rich unto all that call upon him [*for Salvation.*]

13. For [*as the Prophet* Joel *ſaith*, Chap. 2. 32.] h Whoſoever ſhall call upon the h
name of the Lord, ſhall be ſaved.

14. [*Now this calling upon him ſuppoſes God's intention that the Gentiles, as well as Jews ſhould hear, in order to their believing; for did they not believe,*] How then ſhall they call upon him, in whom they have not believed? [*Did they not hear,*] and how ſhall they believe in him, of whom they have not heard? And [*this hearing ſuppoſeth ſome Preacher was to be ſent unto the Gentiles, for*] how ſhall they hear without a Preacher?

15. And [*this Preacher muſt have a Commiſſion from God, for*] how ſhall they preach unleſs they be ſent? [*Now certainly we have been ſent to you Jews, preaching peace to you by Jeſus Chriſt*, Acts 10. 36.] as it is written, [*Iſa.* 52. 7, 8.] How i beautiful [*upon* i
the Mountains] are the feet of them that preach the Goſpel of Peace, and bring glad tidings of good things? [*that ſay unto* Zion, *thy God reigneth*, or as the Chaldee, *the Kingdom of thy God is revealed.*]

16. But [*if the Apoſtles were ſent to the Jews, how is it that*] they have not all obeyed the Goſpel? [*I anſwer, this Incredulity of the Jews is only that which was foretold by their own Prophets,*] for [*ſo*] Iſaiah ſaith [*of them*, Chap. 53. 1.] Lord, who hath believed our report? [† ἀκοῇ ἡμῶν.]

17. So then ἄρα [*theſe Teſtimonies ſhew that*] faith cometh by hearing, and hearing by [*the preaching of*] the word of God.

18. But [Gr. *moreover*] I ſay [*of the Gentiles*] have they not heard? yea verily, [*that of the Pſalmiſt being true of us the Preachers of the Goſpel,*] their k ſound went into k
all the earth, and their words unto the ends of the world, *Rom.* 1. 8. *Col.* 1. 6, 23.]

19. l But [*yea*, or *alſo,*] I ſay, Did not Iſ- l
rael know [*of the preaching of the Goſpel to the Gentiles, and of their own Infidelity in rejecting it? this ſurely they might know from their own Scriptures; for*] firſt, Moſes ſaith, I will provoke you, *refuſing to believe,*] to jealouſie by them that are [*yet*] m no peo- m
ple [*of God*], and by a fooliſh nation I will anger you.

20. But Eſaias is very bold [*in his expreſſion,*] and ſaith, [*of the Gentiles*;] I was found of them that [*formerly*] ſought me not; I was made manifeſt to them that asked not after me.

21. But to Iſrael [*foretelling their Infidelity*] he ſaith, n all day long have I ſtretch- n
ed forth my hands unto a diſobedient, and gainſaying people.

Annota-

Annotations on Chap. X.

a Verſe 1. Ἡ δέησις, *my prayer.*] That the *Apoſtle* ſpeaks not in the preceding Chapter of the Abſolute and Peremptory Rejection and Reprobation of *Iſrael*, is evident from this Prayer, and vehement Deſire; for on Suppoſition of ſuch a Decree of Reprobation, this muſt not only be a vain Prayer, but alſo an oppoſing of his Will, and εὐδοκία to *the good pleaſure* of Almighty God revealed to him; for it is evident he prays here for all *Iſrael*, for them whoſe *Zeal to God was not according to knowledge*, and who were *ignorant of God's Righteouſneſs*, v. 2, 3. Not for thoſe only, as *Eſthius* deſcants, whom God hath predeſtinated to be ſaved by the Prayers of the Saints.

b Ver. 2. Ζῆλον Θεοῦ, *a Zeal for God.*] Hence were ſome of them called *Zealots*, taking that name ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωμώων, *from thoſe who were zealous for that which was good*, ſaith *Joſephus*, *de Bello Jud. l.* 7. *c.* 30. *p.* 986.

c Ver. 5. Ζήσεται ἐν αὐτοῖς, *ſhall live by them.*] A proſperous and happy Life in the Land of *Canaan*, as (*a*) *Origen* interprets the words, Eternal Life being not the Promiſe of the Law, but of the Goſpel; and if Eternal Life was obſcurely hinted as the Reward of their Obedience to the Law of *Moſes*, it related not to their Obedience to the Ceremonial, but to the Moral Law; of which our *Saviour* ſaith; *If thou wilt enter into life (eternal*, v. 16.) *keep the Commandments*, Matth. 19. 18. *And this do, and thou ſhalt live*, Luke 10. 28. Obedience to which includes faith in his word and promiſes: And ſo faith in Chriſt, when once that is revealed as the Condition of our Juſtification and the Obedience they yielded to it, availed to their Salvation only through the new Covenant of Grace which pardoned the Infirmities of that Obedience.)

d Ver. 7. Τὶς καταβήσεται εἰς τ' ἄβυσσον, *who ſhall deſcend into the deep?*] The words *Deut.* 30. 13. are theſe, *Who ſhall go over the Sea?* that is, ſay the *Targum* of *Jeruſalem* and *B. Uziel*, the *great Sea*, or the deep Sea; and the *Jeruſalem Targum* renders the words thus, *Oh that there were one like* Jonas *the Prophet, who would deſcend* לעימקי ימא *into the depth of the great Sea.* Now we know *Jonas* deſcending into the Deep was a Type of *Chriſt*, Matth. 12. 20. *Deſcending into the Deep of the Earth*, Pſal. 71. 20. And being brought again, ſay the *Seventy*, ἐκ τῶν ἀβύσσων γῆς, *from the Abyſſes of the Earth*; and this might give occaſion to the *Apoſtle* to allude to their Traditional Interpretation, or *Paraphraſe* of the words of *Moſes*; like to which are thoſe of *Baruch*, Chap. 3. 16. *Who hath gone up into heaven, and taken wiſdom, and brought her down from the clouds. who hath gone over the ſea, and found her?* and to this effect is that of *Philo*, *What need is there* ἢ μάκρας ὁδοποιείας ἢ τὸ θαλατ]δεῦν, *either to take long Journeys, or go to Sea in ſearch of Vertue, we having the Root of it within us*; or as *Moſes* ſaith, *in our Mouth, in our Heart, and in our Hand? Lib. quod omnis probus liber*, p. 677. E. Note alſo that the *Apoſtle* ſays not, to bring Chriſt *ab inferis*, as *Eſthius* here doth, but only to bring him ἐκ νεκρῶν *from the dead*; this place therefore concerns not Chriſt's deſcent into Hell, in the ſenſe of *Eſthius*.

Ver. 8. Ἐγγύς σου, *nigh thee.* It is neither far from any Man's hearing, for we preach it every where; not far from his Underſtanding, for in preaching it *we uſe great plainneſs of ſpeech*, 2 Cor. 3. 12. It is in thy Mouth to profeſs, and in thy Heart, to believe it, and thus we preach. e

Ver. 9. Ἐὰν ὁμολογήσῃς, *if thou ſhalt confeſs*, &c.] Hence obſerve, f

Firſt, That Juſtification is here expreſly aſcribed to Faith, and that not as including Works, but only as being that Principle which, when it is cordial and ſincere, will certainly produce them: I ſay, not as including all thoſe Works which by the Goſpel are required to Salvation; for then the Righteouſneſs of Faith muſt be deſcribed as is the Righteouſneſs of the Law, *viz.* That *the Man who doth theſe things ſhall live in them*, which is contrary to the words of the *Apoſtle*, v. 5, 6. See the Preface to the *Epiſtle* to the *Galatians*.

Secondly, Obſerve, That the Faith to which Juſtification and Salvation is aſcrib'd, is not here, or elſewhere ſaid to be Faith in his Blood, but a belief that *God had raiſed up Jeſus from the dead.* So St. *Paul* having diſcourſed of the Faith of *Abraham*, which was imputed to him for Righteouſneſs, ſaith, *This was not written for his ſake alone*, that it was imputed to him, *but for us alſo to whom it ſhall be imputed, if we believe in him that raiſed up Jeſus our Lord from the dead*, Rom. 4. 23, 24. Thus are we ſaid to be riſen with Chriſt *through the Faith of the operation of God, who hath raiſed him from the dead*, Coloſſ. 2. 12. And in St. *Peter*, the *Chriſtian* is ſaid to believe *through Chriſt*

(a) *Non dixit in æternum, ſed tantummodo vivet in ea.* Orig. in locum.

in

in God, who raiſed him from the dead, that our Faith and Hope might be in God, 1 Pet. 1. 21. Now this belief in God, as raiſing our Lord *Jeſus* from the dead, is therefore repreſented as Faith unto Salvation, becauſe in miniſtreth to us a full aſſurance of Salvation by *Chriſt*, and of our Reſurrection alſo; for *if we believe that Jeſus Chriſt died, and roſe again, even ſo them alſo that ſleep in Jeſus will God bring with him*, 1 Theſſ. 4. 14. *Knowing that he that raiſed up the Lord Jeſus, ſhall alſo raiſe up us by Jeſus*, 2 Cor. 4. 13, 14. And this belief of an happy Reſurrection to Eternal Life, is a ſufficient Motive *to be ſtedfaſt, immovable, always abounding in the fear of the Lord*, 1 Cor. 15. 58. And where it hath not theſe Effects upon us, we do not in the *Scripture* ſenſe duly believe, and attend to it. Note

Thirdly, That when the *Apoſtle* ſaith, *If thou doſt thus confeſs and believe, thou ſhalt be ſaved*, we need not underſtand this of Actual and Compleat Salvation, to be imparted at the Day of Judgment; but that this Faith, and this Confeſſion, will put us into the way of Salvation, and give us a Right to it, whilſt we continue to act ſuitably to this Faith, which I have ſhewn to be the frequent import of the word, *Salvation*, and *Saved*, when Salvation is aſcribed to Faith, and Grace. See the Notes on *Epheſ.* 2. 8. *Titus* 3. 5.

g Ver. 10. Στόματι ὁμολογεῖται, *with the mouth confeſſion is made to ſalvation.*] For in thoſe Times of Perſecution for the ſake of *Chriſt*, he that continued, under thoſe fiery Trials, to hold faſt his Profeſſion, could do it only through that lively Faith in *Chriſt*, and that ſincere Affection to him above all worldly Intereſts, which he hath promiſed to reward with Life Eternal.

h Ver. 13. Ἐπικαλέσηται τὸ ὄνομα Κυρίου, *ſhall call upon the name of the Lord.*] The word in the Original is *Jehovah*, whence it is certain that the *Prophet* ſpeaks theſe words of the true and only God; and yet it is as certain that the *Apoſtle* here aſcribes them to our Lord *Jeſus Chriſt*, both from the following words, *How ſhall they call on him in whom they have not believed?* (For the *Apoſtle* in this whole Chapter diſcourſeth of Faith in *Chriſt*,) and from the words foregoing, of which theſe are a Proof, and to which they are connected with the Particle γὰρ; for thoſe words, *whoſoever believeth in him, ſhall not be aſhamed*, are ſpoken by the *Prophet Iſaiah*, of *Jeſus Chriſt the Corner-ſtone*, Iſa. 28. 16. and ſo are they interpreted by St. *Peter*, 1 Pet. 2. 6, 7. And in the *Prophet Joel* theſe words follow, εὐαγγελιζόμενοι ἃς Κύριος προσκέκληται, *and the Evangelized whom the Lord ſhall call, ſhall be ſaved.* Here then we have two Arguments for the Divinity of *Chriſt*. (1.) That what is ſpoken of *Jehovah* is aſcribed to him. (2.) That he is made the Object of our Religious Invocation. See Note on 1 *Cor.* 1. 1, 2.

Ver. 15. Ὡς ὡραῖοι, *how beautiful*, &c.] The i *Midraſh ſhir Haſſchirim* upon thoſe words of *Cant.* 2. 12. *The voice of the Turtle is heard in our Land*, ſaith thus, *This is the voice of the King Meſſiah, crying out, and ſaying, how beautiful*, &c. Moreover from thoſe words, *how ſhall they believe in him of whom they have not heard?* v. 14. and from thoſe *v.* 17. *Faith comes by hearing*, &c. it follows that thoſe *Gentiles* who never had the Goſpel preached to them, or any opportunity of hearing it, cannot be condemned for want of Faith in *Chriſt*, or in his Doctrine, that being to condemn them for the want of that which they never were in a capacity to have; if therefore they are capable of a Reward, as they muſt be who are obliged to *believe that God is the rewarder of all them that diligently ſeek him*, Heb. 11. 6. *Chriſt* muſt be a *Saviour* to them who do thus ſeek him, tho' they know not of him.

Vr. 18. Ὁ φθόγγος αὐτῶν, *their voice.*] k Theſe words being ſpoken literally of the Preaching of the Heavens to the *Gentiles*, touching the Power, Wiſdom, and the Goodneſs of God; and the *Pſalmiſt* ſpeaking immediately after of God's teaching his People by the Law, as a more glorious diſcovery of his Will to the *Jews*, the *Apoſtle* very appoſitely accommodates theſe words to the Revelation of his Power, Wiſdom, Goodneſs, and Mercy in the Goſpel, to the *Heathens*.

Ver. 19. Ἀλλὰ, *but.*] That ἀλλὰ ſignifies, l *yea*, ſee our Tranſlation rendring it ſo five times, 2 *Cor.* 7. 11. *John* 16. 2. That it ſignifies, *quid etiam, quin immo*; See *Naldius* and *Luke* 12. 7. 1 Cor. 3. 2. & 12. 22.

Ibid. Ἐπ' ἔθνει, *by them that are no people.*] m That this is the Deſcription of the *Heathens*, ſee Note on 1 *Cor.* 1. 28. who are alſo ſtiled, not only by the *Jews*, but by the *Scriptures*, whilſt Idolaters, *a fooliſh people*, Jer. 10. 8. Rom. 1. 21, 22. Titus 3. 3.

Ver. 21. Ὅλην τὴν ἡμέραν, *all the day long.*] n Theſe words are cited from *Iſa.* 65. 1, 2. and *Aben Ezra* informs us, that (a) *R. Moſes Hacoben* ſaid, *The firſt verſe is to be underſtood of the Nations of the World, as if it had been ſaid, I am found of the Nations which are not called by my Name, but to my People have I ſtretched out my hand:* And ſo the *Apoſtle* interprets, and applies the words here.

(a) *Voiſin de Lege Div.* p. 494.

CHAP.

CHAP. XI.

Verſe 1. I Say then, [*that the generality of the Jews are hardned and caſt off, but what then?*] Hath God caſt away his people [*utterly and without exception?*] God forbid [*we ſhould ſo think*;] for I alſo am an Iſraelite, of the ſeed of Abraham, of the tribe of Benjamin, [*and yet choſen to be an Apoſtle of Chriſt.*]

2. God [*therefore*] hath not [*thus*] caſt away his people, [a] whom he foreknew, [*Pſal. 95. 3. And to repreſent this in a like caſe well known to you,*] wot you not what the Scripture ſaith of Elias [ἐν Ἠλίᾳ, *in the Hiſtory of Elias*] how he [*in it*] maketh interceſſion to God [b] againſt [*the King and People of*] Iſrael? ſaying,

3. Lord, they have killed thy Prophets, and digged [c] down thine Altars, and I am left alone [*of all thy Prophets,*] and they ſeek my life.

4. But what ſaith the anſwer of God to him [*in that Hiſtory? it ſpeaks thus*] I have reſerved to my ſelf ſeven thouſand men, who have not bowed the knee [d] to the image of Baal.

5. Even ſo then [*is it*] at this preſent time alſo, [*for even now*] there is a remnant according to [e] the election of grace.

6. And if [*they who are choſen in Chriſt,* Eph. 1. 4. *to be God's Church and People, are put into this ſtate*] by grace, [*being juſtified freely by his grace,* Rom. 3. 24.] then it is no more of [*the*] works [*of the Law that they are thus juſtified and accepted by him,*] otherwiſe grace is no more grace; [*for what need is there of grace, where men have continued in all things written in the Law to do them? Moſes having ſaid, The Man that doth theſe things ſhall live by them,* Rom. 10. 5.] but [*on the other hand*] if it be of works [*that we are juſtified and accepted,*] then is it no more [*of*] grace; otherwiſe work is no more work, [*for grace comes in only to ſupply the defect of Works, that is, to procure pardon for the non-performance of them, according to the Tenor of the Law.*]

7. What then [*muſt be ſaid in this caſe, but this,* viz. *that the whole Nation of*] Iſrael hath not obtained that [*Righteouſneſs, or Juſtification,* Rom. 9. 30, 31.] which he ſeeketh for, but the Election [*the choſen Generation of Believers,* 1 Pet. 2. 9.] hath obtained it, and the reſt were blinded.

8. [*And this blindneſs hath hapned to them*] [f] according as it is written, [f] God hath given them the ſpirit of ſlumber: eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day.

9. And [*as*] David ſaith, Let their table [g] be [*or g their Table ſhall be*] made a ſnare, and a trap, and a ſtumbling-block, and a recompence unto them [*of their evil deeds.*]

10. Let their eyes be, [*or their eyes ſhall be*] darkned, that they may not ſee, and [*thou ſhalt*] [h] bow down their back alway.

11. I ſay then, [or, *moreover, of thoſe of the Jewiſh Nation which are thus blinded*] have they [*ſo*] ſtumbled, that they ſhould [*irrecoverably*] fall? God forbid [*we ſhould ſo think of them*;] but [*ſo hath it hapned through the wiſe counſel of God, that*] through their fall, ſalvation is come unto the Gentiles, [*whom God hath now choſen to be his people,*] for to provoke them to jealouſie, [*or to an emulation of their Faith, that they alſo may be ſaved.*]

12. Now [δὲ, *and*] if the fall of them [*hapned thus to*] be the riches of the [*Gentile*] world, and the diminiſhing of them the riches [*and increaſe*] of the Gentiles, how much more [*ſhall*] [i] their fulneſs [*be the increaſe of them?*]

13. [*Of you Gentiles, I ſay*] for I ſpeak [*this*] to you Gentiles, in as much as I am the Apoſtle of the Gentiles, [*and by thus ſpeaking*] I magnifie my office, [*as declaring it to reach to the whole body of the Gentiles, and to have been thus efficacious among them,* Rom. 15. 18, 19.]

14. *And I ſpeak of your being choſen thus to be God's people;*] [k] if by any means I may provoke to [*an*] emulation [*of your Faith,*] them which are my fleſh, and [*ſo*] might [*be a means to*] ſave ſome of them.

15. [*And indeed their Salvation is deſirable, not only for their own, but for your ſakes,*] for if the caſting away of them be [*an occaſion of*] the reconciling of the world, what ſhall the receiving of them [*again unto favour*] be [*to the Gentiles,*] but [*even as*] life [*or a Reſurrection*] from the dead?

16. [*Nor are you to imagine this is an improbable, and even deſperate ſuppoſition:*] For if the [*Patriarchs, who were the*] [l] firſt fruit [*of them*] be [*were*] holy, [*called and ſeparated to the ſervice of God from all the people of the Earth,*] the lump [*of the whole Nation*] is alſo [*in God's deſignation*] holy; and if the root [*of them,* viz. *Abraham*] be [*was*] holy [*and beloved of God,*] ſo are the branches [*alſo beloved ſtill of God for the Father's ſake, and ſo will be once more, in his good time, admitted to his favour.*]

17. And if [*it hath ſo hapned that*] ſome of the branches [*through Infidelity,*] be broken off, and thou [*Gentile*] being a wild Olive-tree [*or branch,*] were graffed in among them, and with them [*who believe*] partakeſt [*of the privileges*] of the root, and the fatneſs of the Olive-tree [*into which thou art graffed.*]

18. Boaſt

18. Boaſt not againſt the Branches [*now cut off, as if they were utterly rejected from God's care and favour,*] but if thou boaſt, [*conſider*] thou beareſt not the root, but the root thee, [*the Promiſes being not made to thee, but to Abraham their Root; and if thou becomeſt partaker of them only by being the ſpiritual Seed of Abraham, by imitation of his Faith, how much more ſhall they, who are by lineal deſcent, the Seed of Abraham, and ſo the primary and direct Heirs of the Promiſe,* Acts 3. 25. & 12. 26. *in due time be graffed into their own Root?* v. 24.]

Ver. 19. Thou wilt ſay then, the [*natural*] branches were broken off, [*for their Infidelity*] that I might be graffed in, [i. e. *received as God's People in their ſtead:*]

20. Well, becauſe of unbelief they were broken off, [i. e. *rejected from being his Church and People,* v. 15.] and thou ſtandeſt [Gr. *haſt ſtood*] by Faith. Be not high-minded, [*vaunt not thy ſelf over them,* v. 18. 25.] but fear, [*leſt this ſhould alſo be thy caſe.*]

21. For if God ſpared not the natural branches, [*thou haſt cauſe to fear,*] leſt he alſo ſpare not thee.

22. Behold therefore [*in this diſpenſation*] the goodneſs and ſeverity of God; on them which fell, ſeverity, [*in taking the Kingdom of God away from them,* Matth. 21. 43.] but to thee, goodneſs, [*in admitting thee to be his Church and People, which goodneſs will be ſtill ſhewed to thee,* [if thou continue in [*or worthy of*] his goodneſs; otherwiſe thou alſo ſhalt be cut off [*for thy Infidelity and Diſobedience.*]

23. And [*as thou ſtandeſt by Faith, ſo*] they alſo, if they abide not ſtill in unbelief, m ſhall be graffed in; m for God is able to [*work in them that Faith which will*] graff them in again.

24. [*And that he will thus graff them in, we have juſt cauſe to think;*] for if n thou wert cut out of [Gr. *off from*] the Olive-tree which is wild by nature, and wert graffed, contrary to nature, into a good Olive tree, how much more ſhall theſe, which be the natural branches, [*though now cut off,*] be graffed [*again*] into their own Olive-tree?

25. [*And this I now declare;*] for I would not, Brethren, that you ſhould be ignorant of this o myſtery, [*of the intended calling of the now rejected Jews,*] leſt you ſhould be wiſe in your own conceits, [*boaſting over them,* v. 18. *as being your ſelves Men of greater Wiſdom, and more highly favoured of God;*] that blindneſs in part is hapned to Iſrael, [i. e. *as to the greateſt part of them, a remnant only being now brought into the Faith,* v. 5. 7. Chap. 9. 27.] till the [*time of the*] fulneſs [*or more compleat Converſion*] of the Gentiles be come in.

26. And ſo p all [*the Nation of*] Iſrael ſhall be ſaved, [i. e. *call'd and put into a ſtate of Salvation,* 1 Tim. 1. 9.] as it is written [*Iſa.* 59. 20.] there ſhall come out of Zion the deliverer, and ſhall turn away ungodlineſs from Jacob.

27. And [*again, he, by Iſaiah ſaith,*] this is my Covenant to them, [*Iſa.* 59. 21.] when I ſhall take away their ſins, [*Chap.* 27. 9.]

28. As concerning the Goſpel [*preached to them firſt, and upon their rejection of it, to the Gentiles,* Acts 13. 45, 47.] they are [*now*] enemies [*to it, and by oppoſing it to God, and Chriſt;*] for your ſakes, [*being prejudiced againſt it, becauſe you are received to the bleſſings of it, and that without Circumciſion, or being joined to them,* Acts 17. 13. & 22. 21. 22. 1 Theſſ. 2. 16.] but q as touching the Election [*of that Nation to be an holy People to himſelf,*] they are [*thus*] beloved for the Fathers ſakes.

29. For [*though they have rendred themſelves unworthy of his favour, yet*] the r gifts and calling of God are without repentance.

30. [*Nor will their preſent Infidelity and Diſobedience be any obſtacle to this Converſion;*] For as the [*Gentiles*] in times paſt have not believed God, [Gr. *were diſobedient to God,*] yet have now obtained Mercy through their unbelief, [*God having received you Gentiles to be his People, becauſe of their Infidelity;*]

31. Even ſo have theſe alſo now not believed, [Gr. *not obeyed*] that s through your mercy, they alſo may obtain mercy.

32. For t God hath concluded all [*both Jew and Gentile*] in unbelief, that [*at laſt*] he might have mercy upon all.

33. O the depth of the riches both of the wiſdom and knowledge of God! [*by which he is thus able to convert all things to the honour and glory of his Name, and make his ſevereſt Judgments to conclude at laſt in mercy!*] How unſearchable are his judgments [*to any human underſtanding*] and his ways paſt finding out [*by any wit of man?*]

34. For who hath [*through his own Wiſdom, without Revelation,*] known the mind of the Lord? or who hath been his counſellor [*in thus ordering Matters relating to Jew or Gentile?*]

35. Or who hath firſt given to him, and it ſhall be v recompenſed to him again? [i. e. *who hath laid any Obligations on him to reward him? Surely no Man.*]

36. For of him [*as the Donor*] and through him [*as the Director and Providential Ordcrer,*] and to him [*as the End,*] are all things, to whom be Glory for ever. Amen.

Annotations

Annotations on Chap. XI.

Verſe 2. a ὃν προέγνω, *whom he foreknew.*] Concerning the People of *Iſrael*, *Moſes* ſpeaks thus; *Thou art an holy people to the Lord thy God; the Lord thy God* προείλετο *hath choſen thee to be a ſpecial people to himſelf above* [or *before*] *all people that are upon the face of the earth*, Deut. 7. 6. & 10. 15. Now to be *choſen*, and to be *known of God*, are the ſame thing in *Scripture*, and therefore the Phraſe is elſewhere varied thus; *You only have I known before all the Families of the earth*, Amos 3. 2. ὑμᾶς ἔγνων ἐκ πασῶν τῶν φυλῶν τῆς γῆς. Numb. 16. 5. *To morrow* וידע *and the Lord will know who are his, and who is holy, even him whom he hath choſen*, which by the *Seventy* is thus tranſlated, καὶ ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, καὶ τοὺς ἁγίους——οὓς προσελέξατο αὐτῷ, *the Lord knoweth who are his, and the holy ones whom he hath choſen to himſelf*; and *v.* 7. *The Man whom the Lord doth chuſe, he ſhall be holy.* And thoſe words of *Hoſea*, *Judah yet ruleth with the Lord, and is faithful with his Saints*, Chap. 11. 12. are by the *Septuagint* thus rendred, καὶ Ἰούδα νῦν ἔγνω αὐτοὺς ὁ Θεὸς, καὶ ὁ λαὸς ἅγιος κληθήσεται Θεοῦ, *and as for Judah now God hath known them, and he ſhall be called the holy people of God:* So that the People whom he foreknew, may be here only a *Periphraſis* of the *Jewiſh* Nation, which God had choſen before all other Nations of the World, and therefore would not utterly caſt off, becauſe *his gifts and callings are without repentance*, v. 29. Or it may ſignifie thoſe of them who believed in *Chriſt*, and ſo were ſuch as he had purpoſed to ſave, or *the Election according to Grace*, v. 5, 7. which ſenſe this Phraſe bears, *Rom.* 8. 29. 1 *Pet.* 1. 1, 2.

Ibid. Ἐντυγχάνει Θεῷ κατὰ τοῦ Ἰσραὴλ, *He maketh interceſſion to God againſt Iſrael.*] b Ἐντυγχάνειν ὑπὲρ, *is to intercede, or be an advocate for a perſon*, and he that doth ſo is called συνήγορος, and this is the Office of our bleſſed *Lord*, *whoever lives to make interceſſion for us*; but ἐντυγχάνειν κατά τινος, *is to accuſe, or charge a perſon with a Crime*, and ſo to intercede againſt him. So 1 *Maccab.* 8. 32. *If the Jews complain againſt thee* ἐὰν ἐντύχωσι κατά σου, *we will do them juſtice.* And when wicked Men came to *King Alexander* to complain againſt *Jonathan*, the *King* commanded a Proclamation to be made, τοῦ μηδένα ἐντυγχάνειν κατ' αὐτοῦ μηδὲ μηδενὸς πράσσειν κατ' αὐτοῦ, *that no Man ſhould complain againſt him about any Matter*, 1 Maccab. 10. 61, 63. And again, *Chap.* 11. 25. *ſome wicked men complained againſt him*, ἐνετύχησαν κατ' αὐτοῦ. So here ἐντυγχάνειν κατὰ τοῦ Ἰσραὴλ, is *to complain againſt Iſrael.*

c Ver. 3. Τὰ θυσιαστήριά σου, *thy Altars.*] Not thoſe which God approved of after the building of the *Temple*, they being then obliged to offer all their Sacrifices *at the place which God had choſen to put his Name there*, Deut. 12. 5, 6. but thoſe which had before been uſed by the *Patriarchs* and *Prophets*, for the Service of God, as that of *Samuel* in *Ramah*, and in *Miſpah*, 1 Sam. 7. 9. & 9. 13. in *Gilgal*, Chap. 11. 16. at *Bethlehem*, Chap. 16. 2, 4. and the Altar of the Lord at *Carmel*, 1 Kings 18. 30. on which the pious People of the ten Tribes ſacrificed when they were not permitted to go up to *Jeruſalem*, that Law, ſaith *Kimchi*, then ceaſing as to them.

Ver. 4. Τῇ Βάαλ, *to Baal.* That is, *to the Image of Baal*; So *Hoſ.* 2. 8. *I gave her the gold, and the ſilver which ſhe prepared for Baal*, Gr. αὐτὴ δὲ ἀργυρα καὶ χρῦσα ἐποίησε τῇ Βάαλ d *But ſhe prepared this gold and ſilver for the image of Baal*, ſhe made *Idols* of them, ſaith the *Targum.* So *Tobit.* 1. 5. ἔθυον τῇ Βάαλ τῇ δαμάλει *they ſacrificed to the Heifer Baal*, Jer. 2. 28. *according to the number of their ſtreets in Jeruſalem*, ἔθυον τῇ Βάαλ, *have they ſacrificed to the image of Baal*; for ſure they had not as many *Baalims* as they had Streets, and therefore where the *Septuagint* reads τῇ Βάαλ, there the *Chaldee* adds, *Idols*, or *Images. I will blot out the Names of Baal*, τὰ ὀνόματα τοῦ Βάαλ; *Reliquias Idolorum Baal*, *Targum.* See *Hoſea* 13. 1. This I prefer before that Notion of the Learned *Selden*, that *Baal* was ἀρρενοθήλυς, *Male* and *Female.*

Ver. 5. *The Election of Grace.*] See Note e on *v.* 28.

Ver. 8. Ἔδωκεν αὐτοῖς ὁ Θεὸς, *God hath given them a ſpirit of ſlumber*, &c.] The Hebrew נתן and the Greek δίδωμι is often uſed to ſignifie a permiſſion of that which we can hinder, as *Gen.* 31. 7. ἐκ ἔδωκεν αὐτῷ ὁ Θεὸς κακρποιῆσαι με, *God*, ſaith *Jacob*, *permitted not Laban to hurt me*, Deut. 18. 14. καὶ σοὶ ἐκ ἔδωκε Κύριος ὁ Θεός σου, *the Lord thy God hath not ſuffered thee to do ſo.* See alſo *Judges* 15. 1. *Acts* 2. 27. & 13. 35. So again 1 *Kings* 22. 22, 23. *The Lord hath put* ἔδωκεν ὁ Θεὸς *a lying ſpirit in the mouth of all thy Prophets*; i. e. he hath permitted him freely to go forth, and to deceive them, *v.* 22. *Eſth.* 9. 13. *If it pleaſe the King*, δοθήτω Ἰουδαίοις, *let it be granted to the Jews to do ſo to morrow alſo.* Of him that ſat upon the red Horſe it is ſaid, that ἐδόθη αὐτῷ *it was given him to take peace from the Earth*, Rev. 6. 4. and Chap. 9. 3, 5. of the Beaſt it is ſaid, ἐδόθη αὐτῷ *there was given to him a mouth to ſpeak great things, and blaſphemies, and it was given him to make war with the Saints, and overcome them.* See Hoſ. 13. 11. Joel 2. 17, 19. Rev. 6. 8. & 9. 14, 15. See the Note on *Chap.* 1. 24, 26. And in this ſenſe God is here ſaid to have given the *Jews*, *a ſpirit of*

ſlumber, by permitting them to lye under thoſe Prejudices againſt the true *Meſſiah*, which their Traditions concerning him, and the Doctrine and Authority of the *Scribes* and *Phariſees* had wrought within them; as alſo by delivering the things belonging to *Chriſt*'s Kingdom obſcurely to them, and in *Parables*, becauſe they would not receive them when more plainly taught, *Matth.* 13. 13. And by *taking the Kingdom of God from them, and giving it to a Nation that would bring forth the fruits of it*, becauſe they contradicted, and blaſphemed the Doctrine of that Kingdom, and ſo cauſed the Apoſtles to turn from them to the *Gentiles*, Matth. 23.43. Acts 13.45,46. And by refuſing to walk in the light whilſt they enjoyed it, they made it juſt that *darkneſs ſhould thus come upon them*, or that they ſhould *have eyes, and ſee not, ears, and hear not*; which is a mode of ſpeaking uſed frequently in the *Old Teſtament*, and in *Philo* the *Jew*, and others, to repreſent Men who had contracted ſuch Prejudices againſt God's Word, and ſuch vicious habits as made them not to diſcern, or to give ear to the voice of God, or Reaſon, calling them to Reformation and Amendment. So God ſpeaks by his Prophet *Iſaiah*, *Hear ye deaf, and look ye blind, ſeeing many things, but thou obſerveſt not, opening the ears, but he heareth not*, Iſa. 42. 18, 19, 20. And by the Prophet *Jeremiah*, *Hear now this, O fooliſh people, and without underſtanding; which have eyes, and ſee not, which have ears, and hear not*, Jer. 5. 21. By the Prophet *Ezekiel*, ſaying, *They have eyes to ſee, and ſee not, ears to hear, and hear not, for they are a rebellious houſe*, Ezek. 12. 2. So *Chriſt* ſpeaks to his own *Diſciples*, *Having eyes do you not ſee?* Mark 8. 18. So *Philo* often ſaith of Men addicted to their Senſual Pleaſures, and purſuing them againſt the Dictates of their Minds, That (a) ὁρῶντες οὐκ ὁρᾶσι, καὶ ἀκούοντες οὐκ ἀκούσι, *ſeeing they ſee not, and hearing they hear not*; this he ſaith, περὶ τῶν ἡδονῆς κεκορημένων, *of Perſons ſatiated with pleaſure, and drunk with the love of Wine.* This, ſaith he, happens (b) ἐν τοῖς κόροις ἐν ταῖς μέθαις, *when we indulge to Gluttony, or Drunkenneſs*; and (c) ἐν ταῖς καθ' ὕπνον φαντασίαις, *in the Phantaſms of our Dreams.* Thus of thoſe *Heathens* who worſhipped the works of their own hands, (d) *Juſtin Martyr* ſaith, That ὀφθαλμὸς ἔχοντες οὐκ ἐώρων, καὶ καρδίαν ἔχοντες σωιέσαν, *having eyes, they ſaw not, and having hearts they did not underſtand.*

g Ver. 9. Γενηθήτω, *their table ſhall be, and their eyes ſhall be.*] They who are skill'd in the *Hebrew* Tongue, know that theſe words are as capable of the Future, as the Imperative Mood and Tenſe: They are rendred in the Future by *Arias Montanus*: and the *Seventy Interpreters* ſometimes render them in the *Imperative*, as *Pſal.* 109. 6---15. and ſometimes in the *Future*, as *v.* 17. *As he loved curſing, ſo let it come upon him,* καὶ ἠθέλησε εὐλογίαν, καὶ μακρυνθήσεται ἀπ' αὐτοῦ; and *v.* 8. *let them curſe, but bleſs thou,* καταραάσονται αὐτοὶ καὶ σὺ εὐλογήσεις.

h Ver. 10. Τὸν νῶτον αὐτῶν, &c. *ever bow down their backs.*] That is, let them be in Slavery and Bondage; the contrary, *going upright*, ſignifying their freedom from *Egyptian* Thraldom, by taking that yoke of Bondage from them, which made them ſtoop under it. So *Levit.* 26. 13. *I have broken the bands of your yoke, and made you to go upright.* So the *Midraſh Tillim* upon theſe words of the *Pſalmiſt*, Pſal. 146. 8. *The Lord raiſeth them that are bowed down*, ſaith, *Theſe are the Iſraelites carried captive from their own land, for ſince they were baniſhed from Jeruſalem, they have not been able to ſtand upright, but have bowed down their backs before their Enemies, who go over them:* And therefore in their *ſecond Benediction*, before their Reading of the *Morning Schema*, they pray thus, *Bring us in peace from the four wings of the Earth*, & duc nos ſtatura erecta in terram noſtram, *and lead us ſtanding upright into our own Land.* Having thus anſwered the firſt Queſtion, he proceeds to enquire whether they of them who thus ſtumbled, have fallen ſo as that they ſhall never be recovered.

i Ver. 12. Πλήρωμα αὐτῶν, *their fulneſs.*] As πλήρωμα τοῦ χρόνου ſignifies the whole Tract of Time appointed for ſuch an Event, *Gal.* 4.4. *Eph.* 1. 10. πλήρωμα τῆς γῆς, *the whole Contents of the Earth*, 1 Cor. 10. 26, 28. and πλήρωμα τῆς θεότητος is the *full perfection of the Deity*, Col. 2. 9. and πλήρωμα τοῦ Χριστοῦ, is the *Perfection*, or the fulneſs of Grace and Wiſdom, with which he fills his Members, *Eph.* 4. 13. and that ἐκ τοῦ πληρώματος αὐτοῦ, from that fulneſs of the Spirit which is in him, *Joh.* 1. 16. and πλήρωμα Θεοῦ, is the ſame fulneſs derived from God, *Eph.* 3. 19. So here πλήρωμα τῶν αὐτῶν is the Time when the Gentiles ſhould more fully come in, and God would ſhew Mercy to them all, *v.* 25, 32. and πλήρωμα τῶν Ἰουδαίων, *the fulneſs of the Jews*, is the *coming in of all Iſrael*, v. 26. And ſo St. *Paul* himſelf all along interprets it, ſtiling it *v.* 15. προσλημψις, *the receiving of them into Grace* and Favour by God, the

(a) *Alleg. Leg.* l. 2. p. 72. (b) *Alleg.* l. 3. p. 850. (c) *l. de Joſepho* p. 424. G. (d) *Dial. cum Tryph.* p. 295. B.

engraffing

engraffing them who were broken off, as the unbelieving *Jews* were, *into their own Olive*, v. 23. 24. *the turning away iniquity from Jacob*, v. 26.

k Ver. 14. Εἴπως παραζηλώσω, *if by any means I may provoke them*, &c.] This ſeems to be ſaid in alluſion to thoſe words of God, *Deut.* 32. 21. *They have moved me to jealouſie with that which is not God*, κἀγὼ παραζηλώσω, *and I will move them to jealouſie with thoſe that are not a people*, verſe 12. that ſeeing them who before were not the People of God, now choſen to be his People, and inveſted with all the Privileges which formerly belonged to them, *viz.* being of his Church, among whom he dwells, and to whom he gives his Spirit, his New Law, his *Prophets*, *Apoſtles* and *Evangeliſts*, they might be induced to believe, and ſo might ſtill ſhare in all thoſe Bleſſings.

l Ver. 16. Εἰ δὲ ἡ ἀπαρχὴ, *if the firſt fruits of them were holy.*] It is generally known that the word *Holy*, when applied to Perſons, Families, Churches, and Nations, ſignifies their being Called, Conſecrated and Separated from the World, unto God's Service; in which ſenſe in the *Old Teſtament* it is frequently applied to the *Prieſts*, *Numb.* 16. 5. *Pſal.* 106. 16. to the *Levites*, Numb. 3. 13. & 8. 14, 15, 16, 17. to the whole *Jewiſh* Nation, *Exod.* 22. 31. & 19. 6. *Deut.* 7. 6. & 14. 2, 21. & 28. 9. *Iſa.* 62. 12. *Dan.* 8. 24. & 12. 7. Hence then the Argument runs thus: If God ſo loved *Abraham*, *Iſaac* and *Jacob*, as to engage his word *that he would be their God, and the God of their ſeed for ever*, Gen. 17. 7. and by thus entring into Covenant with them, *hallowed* to himſelf all their Poſterity, even as the *firſt fruits* of their Dough, made an offering, *hallowed the whole Lump*, Numb. 15. 20. then will he, in his good time, be ſo mindful of them, as to bring them again into his Covenant, ſo that *they ſhall be his People, and he will be their God; for as touching that Election, they are ſtill beloved for the Father's ſake.* If this Argument runs only upon the Suppoſition that they do believe, it ſaith that only which is as true of all *Gentiles*; it therefore ſeems to be an Argument that they will be received into Favour, and therefore will believe.

m Ver. 23. Δυνατὸς γὰρ ὁ Θεὸς. *for God is able*, &c.] From which Power we may reaſonably conclude his Will to do ſo, for ſo the *Apoſtle* argues, *Chap.* 14. 4. *He ſhall be holden up, for God is able to make him ſtand.* 2 Cor. 6. 8. *He that ſoweth liberally, ſhall reap liberally; for God is able to make all Grace abound toward you.* See Note on *Chap.* 14. 4.

n Ver. 24. Note, That there ſhould be a fulneſs of the fallen *Jews*, and a receiving them again into Favour, whom God had now caſt off, the *Apoſtle* plainly doth ſuppoſe, *v.* 12. 15. and now he ſets himſelf to the Proof of it, by an Argument *a minori ad majus*, viz. If they, who had no ſuch Relation to *Abraham*, and the Bleſſings promiſed to him, as the *Jews* had, were yet Partakers of the Bleſſings promiſed to *Abraham*, the Root of that Nation, how much more ſhall this Favour in God's due time, be granted to them who are Children of the Stock of *Abraham?*

Ver. 25. Τὸ μυστήριον τοῦτο, *this Myſtery*, &c.] See the Confirmation of this Expoſition in the Appendix to the Epiſtle. o

Ver. 26. Hence the ſecond Argument for a general Converſion of the *Jews* runs thus: p If that part of the *Jews* to which blindneſs hath hapned, ſhall be delivered from that heavy Judgment, if *there ſhall come to them out of Zion a Deliverer to turn away their iniquity*, if God will accompliſh his Covenant hereafter with them, *by taking away their ſins*, then they who are thus blinded, ſhall be converted to the *Chriſtian* Faith. Where note,

1. That this promiſe is made to that part of the *Jews* to which blindneſs had hapned, *v.* 15. and ſo the Promiſe of Salvation to this *Iſrael*, cannot be interpreted of all the true Children of *Abraham*; *Jews* and *Gentiles* both.

2. It ſaith, that God will take away their ſins, and *turn away ungodlineſs from Jacob.* Now if this ſignifies that God will ſend *a Deliverer out of Zion* to procure the Pardon of this Peoples ſins, ſince Pardon only can be given to them through Faith in *Chriſt*, this Deliverer muſt be that *Jeſus*, who ſaves his People from their ſins; if it imports that God would take away the Puniſhment of their Iniquity, that being the blindneſs, and ſpiritual ſlumber which was then, and is ſtill upon them, the Removal of it muſt ſignifie their Converſion, this blindneſs being only then to be taken away, *when they ſhall turn to the Lord*, 2 Cor. 3. 14, 15, 16.

Ver. 28. Κατὰ τὴν ἐκλογὴν, *as touching the Election.*] Here is in this Chapter mention of a double Election, *viz.* the ἐκλογὴ χάριτος *Election of Grace*, v. 5. the Goſpel Election of Perſons, and Nations to be his Church and People, which being purely on the account of that Faith, which is the Gift of God, without Conſideration of any other worthineſs that we had, or any works that we had done, is ſtiled *the Election of Grace*; and thus a Remnant only of the *Jews* were choſen, *v.* 7. *for many of them were called*, by the Preaching of the Goſpel to the Faith, it being preached to them firſt, *Acts* 13. 45. but *few* of them *were choſen* to be Members of the *Church* of *Chriſt*, becauſe few of them believed. And ſecondly, there is an Electi- q

on διὰ τὸς πατέρας to be God's People for their *Father*'s ſake, in which ſenſe the whole Nation of the *Jews* are ſtiled the Elect; as in theſe words, *Becauſe he loved thy Fathers*; viz. *Abraham*, *Iſaac*, and *Jacob*, Deut. 4. 37. καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτὸς ὑμᾶς, *therefore he choſe you their Seed after them, and brought you out of Egypt by his mighty power*; where it is evident that all that were brought out of *Egypt*, were the Elect, or the choſen Seed. So *Deut.* 7. 6, 7, 8. *The Lord did not ſet his love upon you, nor chooſe you,* ὁ προσέλετο ὑμᾶς, *he did not fore-elect you*; *becauſe you were more in number than any people, but becauſe the Lord loved you, and becauſe that he would keep the Oath which he had ſworn to your Fathers, hath he brought you out with a mighty hand, and redeemed you out of the Houſe of Bondage.* Where again it is evident, (1.) That their being choſen to be God's peculiar people before other Nations, is their Election. And (2.) That all who were brought out of *Egypt* were thus beloved, and thus choſen. And again *Chap.* 10. 14, 15. *The Lord had a delight to thy Fathers to love them,* καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτὸς ὑμᾶς, *therefore he elected you their Seed after them above all People*; *circumciſe therefore the foreskin of your heart, and be no more ſtiff-necked.* Where again evident it is, that the whole Seed of *Abraham* by *Iſaac*, even the ſtiff-necked of them, were the beloved, and the Elect of God; it being therefore not upon account of their Righteouſneſs, *Deut.* 9. 5. but for the love he had, and the promiſes he made to their *Fathers*, that he firſt loved, and choſe them for his People; and his Love to theſe *Fore-fathers* being ſtill the ſame, and his Promiſe to them being this, That he would be *for ever a God to them, and their Seed after them*, Gen. 17. 7. he muſt have that kind Affection and Regard to them, which will engage him to chooſe them again for his peculiar People, notwithſtanding their preſent blindneſs; and *all Iſrael* being thus Elected *for the Father's ſake*, this Calling muſt belong to them all.

r Ver. 29. Τὰ χαρίσματα, *for the Gifts*, &c.] The Particle *for* ſhews that theſe words relate to what was ſaid in the former Verſe, *viz. they are beloved for their Father's ſake*, to whom God gave this διαθήκην αἰώνιον, *everlaſting Covenant, to be the God of their Seed after them*, Gen. 17. 7. Now this Covenant made with the *Fathers* being abſolute, and the Calling of their Seed to be his peculiar People being the Effect of it, God will not repent for ever of his Kindneſs to them; hence he engageth to ſave them *with an everlaſting ſalvation*, Iſa. 45. 17. *with everlaſting kindneſs to have mercy on them*, Chap. 54. 8. & 56. 5. & 60. 19, 20. & 61. 7. and ſaith, *I have loved thee with an everlaſting love*, Jer. 31. 3. If then God will not repent for ever of his Covenant made with their *Forefathers, to be the God of their Seed after them for ever*, or that, *he choſe Jacob for himſelf, and Iſrael for his heritage*, Pſal. 135. 4. then will he certainly reſtore them to that Privilege, and happy State; but God will not thus Repent; *for the Gifts and Callings of God are without Repentance.*

s Ver. 31. Τῷ ὑμετέρῳ ἐλέει, *to your mercy.*] i. e. Which unbelief hath hapned not to your Rejection, as it did to them, but *to your Mercy*, that they alſo may obtain Mercy together with you, and you with them, the fulneſs of the *Gentiles* coming in with their Converſion.

This Argument for Calling the *Jews* runs thus: If God hath called the *Gentiles* to his Grace after a long Idolatry and Infidelity, though they were not before ever admitted to thoſe Privileges the *Jews* enjoyed, nor had God promiſed to be their God for ever, much more will he Recal his choſen People from their Infidelity.

t Ver. 32. *Eſthius*'s Note upon theſe three Verſes, is this, That the *Apoſtle* doth without Controverſie in theſe words ſpeak of *Iſrael* according to the Fleſh, and therefore in the preceding words muſt be ſuppoſed to ſpeak of the ſame *Iſrael*; ſo that hence the Tradition of the *Church* concerning the Calling of the *Jews*, towards the end of the world, is eſtabliſhed.

See the Appendix to this Chapter, at the End of this Epiſtle.

CHAP.

CHAP. XII.

Verſe 1. I Beſeech you therefore, Brethren, by the mercies of [*that*] God [*of whom, and through whom are all things, and to whoſe glory they are all deſigned*, Chap. 11. 36.] that ye a preſent your bodies a living ſacrifice, holy, acceptable to God, which is your reaſonable ſervice.

2. And b be not conformed to [*the evil Cuſtoms of*] this [*Heathen*] world, but be ye transformed [*into other Men*] c by the renewing of your mind [*and judgment of things,*] that ye may prove [Gr. *diſcern and approve, See Note on* 1 Cor. 11. 28. Gal. 6. 4.] what is d that good, and acceptable, and perfect will of God; [i. e. *that Will which under the Goſpel requires only what is ſubſtantially good, and therefore always acceptable to him, and perfectly inſtructs us in our whole Chriſtian Duty.*]

3. [*Which Will of God you will the better diſcern by your humility, and diligence in the Exerciſe of your Spiritual Gifts;*] For I ſay, through the grace [*of Apoſtleſhip, See note on* Chap. 1. 5.] given to me, to every man that is among you [*thus gifted,*] not to think of himſelf more highly than he ought to think, [*on the account of thoſe Miniſterial Gifts conferred upon him, not for his own ſake, but for the benefit of others*, 1 Cor. 4. 6, 7. & 12. 7. *as did the Scribes and Phariſees, and Doctors of the Law, on the account of their Wiſdom and Knowledge of it*, Rom. 8. 18.---23.] but to think ſoberly [*of himſelf,*] according as God hath dealt to every e man the e meaſure of faith.

4. For as we have many members in one body [*natural,*] and [Gr. *but*] all [*the*] members [*of it*] have not the ſame office, [*but ſome are more feeble, ſome more vigorous, ſome imployed in more, ſome in leſs honourable Services*, 1 Cor. 12. *from* v. 12. *to the* 27*th.*]

5. So we [*Chriſtians*] being many, are one body in Chriſt [*our head,*] and every one [*of us are different*] members one of another.

6. Having then gifts, differing according to the grace [*or favour of God*] that is given to us, whether [*it be*] prophecy, let us propheſie according to f the proportion of faith;

7. Or [*if it be*] g miniſtry, [*that of an Evangeliſt;*] let us wait on our miniſtry; or he that teacheth, on teaching;

8. Or he that exhorteth [*by a ſpiritual aſſlatus*, 1 Cor. 14. 3, 31.] on exhortation; he that h giveth [*or diſtributes to the Churches ſtock,*] let him do it with ſimplicity [*or liberality; See the note on* 2 Cor. 8. 2.] he that ruleth [*or preſides over that Stock;*] with diligence: he that ſheweth mercy [*to the Sick, impotent, Strangers, Orphans,*] with chearfulneſs.

9. Let love be without diſſimulation [*not in word only, but in deed and in truth*, 1 John 3. 18.] abhor that which is evil, cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love, [*not bearing only ſuch a kindneſs to one another as common humanity calls for, but ſuch as the Relation of Chriſtian Brethren, and the Bonds of Conſanguinity require;*] in honour preferring one another, [*through humility acting as if you conceived others more worthy of honour than your ſelves, See note on* Philip. 2. 3. *and being well contented that they ſhould be placed in a more honourable Poſt.*]

11. Not ſlothful in buſineſs, [*in the concerns of God, and of one another;*] fervent in ſpirit, [*ardently and zealouſly engaging in the ſervice of God, and of one another, as knowing you are then*] i ſerving the Lord. i

12. Rejoycing in hope [*of the glory of God*, Rom. 5. 2. *or of eternal life*, Tit. 1. 3.] patient in tribulation [*for the cauſe of Chriſt,*] continuing inſtant in prayer, [*that you may ſtand firm in the faith, and have a ſeaſonable deliverance from your troubles.*]

13. Diſtributing to the neceſſities of the [*perſecuted*] Saints; given to [*or purſuing*] hoſpitality [*towards them when they come to you.*]

14. Bleſs [i. e. *wiſh well to, and pray for*] them which perſecute you; bleſs, and curſe not; [*what ever provocations you may have to do ſo.*]

15. Rejoice with them that do rejoice, and weep with them that weep; [*as the Relation of Members of the ſame Body doth require*, 1 Cor. 12. 26.]

16. Be of the ſame mind one toward another, [*being concerned for the ſame good to them which you deſire for your ſelves*] mind not high things, but condeſcend to [illegible]n of low eſtate, [*to the meaneſt concern[illegible] the meaneſt Chriſtians.*] Be not wiſe in your own conceits, [*ſo as to think you need not the aſſiſtance of Divine Wiſdom, or the Advice and Counſel of your Chriſtian Brethren*, Prov. 3. 5, 7. Luke 12. 53. *or ſo as to neglect the Concerns of your Chriſtian Brethren*, Prov. 3. 5, 7. Luke 12. 53.]

17. Recompenſe to no man evil for evil; provide things k honeſt [Gr. *honourable*] in the ſight of all men. k

18. If it be poſſible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, avenge not your ſelves [*upon your Enemies*, v. 20.] but rather l give place unto [*the*] wrath [*of God againſt them,*] for it is written, [*Deut.* 32. 35.] Vengence is mine, I will repay it, ſaith the Lord. l

20. Therefore if thine enemy hunger, [*rather*

ther] feed him; if he thirſt, give him drink; for in ſo doing thou ſhalt m heap coals of fire [*the Divine Vengeance*] on his head.

m

21. Be not n overcome of evil, [*let it not prevail upon thee, to be impatient under, or avenge it,*] but overcome evil with good.

n

Annotations on Chap. XII.

a Verſe 1. Παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, *to preſent your bodies a living ſacrifice.*] By Sin reigning in our Mortal Bodies, and by obeying the motions of it in our inward Actions, we being ſaid to preſent τὰ μέλη ὑμῶν, *the members of our bodies inſtruments of unrighteouſneſs to ſin*, Chap. 6. 12, 13. the *Apoſtle* here doth poſitively exhort us παραστῆσαι *to preſent* the ſame Bodies now a *living Sacrifice*, in oppoſition to the Legal Sacrifices, which were firſt ſlain, and then offered up to God upon the Altar, *viz.* by being now *dead unto Sin, but alive unto God, through Jeſus Chriſt our Lord:* An *holy Sacrifice*, as being conſecrated to the Service of God, and having *our fruit unto holineſs*, as the Servants of God ſtill have, *Rom.* 6. 22. And as the Sacrifices offered to God were to be free from any ſpot and blemiſh, and ſo holy; ſo are our Bodies made *an holy Sacrifice*, when they are kept *in ſanctification and honour*, and free from *all filthineſs of the fleſh*, and ſo a Sacrifice *acceptable*, and *well pleaſing* to that God, who deſired not the *Legal Sacrifices*, nor *delighted in Burnt-offerings*, Pſal. 51. 16. Heb. 10. 8. And this, ſaith he, is not as the Sacrifices of the Law, ἐκ τῶν ἀλόγων, *of dead and unreaſonable Beaſts*, which was bodily ſervice, or that in which the Body chiefly was employed, but it is λογικὴ λατρεία *a Sacrifice of our Reaſon*, devoting our ſelves, who are rational Creatures, to his Service, and alſo is highly ſuitable to our Reaſon.

b Verſe 2. Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, *and be not conformed to this world.*] It is the obſervation of *Grotius* on the former Verſe, that the *Apoſtle* having ſhewed before, that Juſtification could not be obtained by the Law, comes now to ſhew how the Goſpel perfected, and ſpiritualized the Law, as to the Ritual, and the Judicial parts of it, and engaged us more exactly to fulfil the Moral parts of it; beginning firſt with the Sacrifices, which by the *Jews* were eſteemed one great and chief part of their Ritual Worſhip. And then he may here proceed to their Separations from Men of other Nations, or, as the *Phariſees* had improved it, even from the Vulgar ſort, thinking it unlawful to eat, or converſe with, or even touch *the People of the Earth*, as they ſtiled them, and making their Holineſs to conſiſt chiefly in ſuch Niceties and Separations, ſhewing that we do moſt effectually comply with all that God deſigned by any Precepts of this Nature, when we *keep our ſelves unſpotted from the world*, or free from any Conformity unto the ſinful Cuſtoms of it, as *Chriſtianity* eſpecially requires, Chriſt giving up himſelf for our ſins, *that he might deliver us from this preſent evil world*, Gal. 1. 4. Or, he inſtructs them how to change their former *Heathen*, into a *Chriſtian* Converſation, declaring that whereas formerly they walked κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *according to the courſe of this world*, Eph. 2. 2. and *according to the will of the Gentiles*, 1 Pet. 4. 3. they ſhould *no longer live the reſt of their time to the luſts of men, but to the will of God*, v. 2.

c Ibid. Τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, *by the renewal of your mind.*] The whole new Creature doth conſiſt in the renewal of the Mind, the Will, the Affections, and Actions of Men, 1 *Theſſ.* 5. 23. But becauſe this Renewal doth begin with *the Change of Mind*, diſcerning, and approving *what is acceptable to the Lord*, and upon that follows the Choice of what is ſo by the Will, and the Inclination of the *Affections* to what the Mind doth thus approve of, and the Regulation of our outward Actions, is according to what we thus approve, chooſe and affect, this *Renewal of the Mind* is put for the Renovation of the whole Man, and we are ſaid to be *renewed in the ſpirit of our Mind*, and *to put on the New Man*, Eph. 4. 23, 24. *which is renewed*, εἰς ἐπίγνωσιν, *in knowledge according to the image of him that created him*, Coloſſ. 3. 10.

d Ibid. Τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν, καὶ εὐάρεστον καὶ τέλειον, *the good, and acceptable, and perfect will of God.*] The Ritual Precepts of the Law had no internal Goodneſs in them antecedent to the Command; and ſo God himſelf ſays of them, *I gave them Statutes which were not good*, Ezek. 20. 25. and in oppoſition to their coſtly Sacrifices, and Burnt-offerings, ſaith, *He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee, even to do juſtice, and love mercy, and to walk humbly with thy God*, Mich. 6. 6, 8. They were not pleaſing to him in themſelves *Pſal.* 51. 14. *Heb.* 10. 8. but he declareth his *delight in juſtice and mercy*, Jer. 22. 16. And the deſign of the *Apoſtle* in the whole *Epiſtle* to the *Hebrews*, is to prove the Imperfection of theſe Sacrifices, and of the Old Covenant, and therefore the Neceſſity of a better Sacrifice, and a new and *better Covenant*; and ſo in oppoſition to theſe Ritual Injunctions, he may here ſtile the Goſpel

ſpel Inſtitution, *the good, and acceptable, and the perfect will of God.*

e Ver. 3. Μέτρον πίστεως, *the meaſure of Faith.*] Here the *Greek Scholiaſts* agree in the Expoſition of theſe words, That by *the Meaſure of Faith*, we are to underſtand the Meaſure of Gifts proceeding from that *Miraculous Faith* which was required to the Exerciſe of them, τὸ γὰρ χαρίσματα & αἴτιον ἡ πίστις, *for Faith is the cauſe of theſe Gifts*, ſaith *Chryſoſtom*; and when they found this Faith raiſed in them, they exerciſed them; they being given, ſaith *Theodoret*, *according to the Meaſure of their Faith.* This Faith enabled them to *remove Mountains*, 1 Cor. 13. 2. *to heal the ſick*, James 5. 15. *to caſt out Devils*, Matth. 17. 20. And hence St. *Peter* exhorts them who had received theſe Gifts, *to miniſter them* ὡς ἐκ ἰσχύος ἧς χορηγεῖ ὁ Θεὸς, *as from the ability or ſtrength of Faith which God giveth*, 1 Pet. 4. 11. and this is elſewhere ſtiled *the meaſure of the Gift of Chriſt*, Eph. 4. 7. This they did, ſaith (a) *Origen*, διὰ τὴν πίστιν ταύτην *by this Faith* καθὼς ἑκάστου αὐτῶν τὴν δωρεὰν ἔλαβε παρ' αὐτοῦ, *as every one received the Gift from Chriſt*, ſaith (b) *Irenæus*. The Phraſe occurs twice in (c) *Maimonides*, where he ſaith, *God declared that he would try the Jews with falſe Prophets, to know* menſuram fidei veſtræ in veritate legis, *the Meaſure of their Faith in the Law*; & ad menſuram fidei veſtræ in lucem producendum, num firmiter, & conſtanter perſiſtatis in ea: Whence we learn that the ſtrength, and firmneſs of Faith is the meaſure of it.

f Ver. 6. Κατὰ τὴν ἀναλογίαν τῆς πίστεως, *according to the proportion of faith.*] That is, ſay ſome, according to thoſe Principles of Faith and Good Life, which are known among you; but ſurely, they who *propheſied by a ſpiritual Gift*, could not do otherwiſe; for no Man can by the *Holy Spirit* be excited to contradict the Doctrine, or Precepts of *Chriſtianity*. Others, Let him do it *according to the Meaſure of the Miraculous Faith imparted to him*, enabling him *now* to reveal Myſteries, now to foretel things, now to diſcloſe the Secrets of Men, according as God, upon his Faith, ſhall grant Ability to him to do it. And therefore (d) *Chryſoſtom*, *Oecumenius*, and *Theophylact* ſay, that though this was a Gift, yet *it flowed in upon a Man according as by his Faith he made himſelf a Veſſel fit to receive the Gift of Prophecy.* And this ſeemeth to be the better Expoſition, not only becauſe it hath the Suffrage of the Ancient *Expoſitors*, but becauſe it anſwers *to the Meaſure of Faith* mentioned *v.* 3. for ἀναλογία, ſaith *Origen* here, is not *ratio*, as the *Latins* render it, but *menſura competens*, a Competent Meaſure; and κατ' ἀναλογίαν, in *Heſychius*, is κατὰ τὸ μέτρον, *according to the Meaſure*; and it agrees beſt with the Phraſe of St. *Peter*, to exerciſe theſe Gifts according to the Ability that God hath given them, and to be content with that, though others may enjoy it in higher Meaſures.

Ver. 7. Διακονία, *Miniſtry.*] This *Chariſma* being reckon'd here before that of Teaching, or Exhortation, I think it beſt to interpret it of the Office of the *Evangeliſt* rank'd before that of the *Paſtor* and *Teacher*, Eph. 4. 11. and immediately after that of the *Prophets*, as here, rather than to interpret it of the Office of a *Deacon*; all theſe four Offices of *Apoſtle*, *Prophet*, *Evangeliſt* and *Teacher*, being deſigned, ſaith the *Apoſtle* there, *v.* 12. εἰς ἔργον Διακονίας, *for the work of the Miniſtry.* Hence St. *Paul* writes thus to *Timothy*, *Do the work of an Evangeliſt*; *fulfil* τὴν Διακονίαν σου *thy Miniſtry*; 2 Tim. 4. 5. And of *Mark* the *Evangeliſt*, he ſaith, *Bring Mark with thee, for he is profitable to me* εἰς Διακονίαν *to the Miniſtry*; i. e. to be ſent to preach the Goſpel, or viſit the *Churches* where I cannot come, *v.* 11. And in this ſenſe ſaith St. *Peter*, εἴ τις Διακονεῖ, *if any man miniſters, let him do it as of the Ability that God giveth*, not as of the Charity of others, which was the proper Office of the *Deacon*. Of the *Teachers*, See Note on 1 *Cor.* 12. 28. *Eph.* 4. 4. *Acts* 6. 4. & 13. 1. & 20. 24. 2 *Cor.* 6. 3. *Coloſſ.* 4. 17.

Ver. 8. Ὁ μεταδιδοὺς, *he that giveth, and he that ſheweth mercy.*] g These two Expreſſions ſeem to denote the ſame Perſons who are called *Helps*, 1 Cor. 12. 28. See the Note there. *He that ruleth* may be the ſame with thoſe who are there ſtiled *Governments*, and elſewhere προϊστῶτες or προϊστάμενοι, 1 *Theſſ.* 5. 12. 1 *Tim.* 3. 4. & 5. 17. Or, ὁ μεταδιδοὺς here may ſignifie him that is moved by an Afflatus to give to the *Church's* Stock; for ſo the word is uſed in *Job*, ſaying, ὀρφανῷ μετέδωκα, *I have given of my Meat to the Orphan*, Chap. 31. 17. and *Prov.* 11. 26. *A bleſſing ſhall be on the head* τοῦ μεταδιδόντος *of him that giveth.* So *Luke* 3. 11. *He that hath two Coats* μεταδότω *let him give to him that hath none*, Eph. 4. 28. *Let him work with his hands, that he may have* μεταδιδόναι *to give to him that needs*, and then the προεστὼς will be the Perſon ſet over this Stock to manage it aright; for as the *Jews* had in every City *Viros notos & fideles*, Men of Note for their Fidelity, who were conſtituted to be *Collectors* and *Diſtributers* of their Alms to the Poor; ſo ſay the *Apoſtles*, *Look you out* ἄνδρας μαρτυρουμένους *ſeven men of honeſt report*, οὓς καταστήσωμεν, *whom we*

(a) *Cont. Celſum.* l. 3. p. 124. (b) l. 2. c. 57. (c) *More Nevoch. part.* 3. c. 24. p. 406. 408.
(d) Εἰ γὰρ μὴ χάεις ὅτι τοσοῦτον μέτρον ἐδόθη ὅσον ἂν εὕρῃ σκεῦος πίστεως αὐτῷ προσενεχθέν,

will

will appoint over this buſineſs, Acts 6. 3. and theſe are ſtiled προϊσάμενοι and πρόξενοι, and by *Euſtathius* are ſaid προϊσασθαι τῶν ξένων *to preſide over ſtrangers*. See *Beza* in *Rom.* 16. 2. So *Origen* on the place, *qui tribuit, & præeſt indigentibus*; and *Theophylact* προϊσασθαι δὲ ὅτι τὸ βοηθεῖν, καὶ διὰ ῥημάτων, καὶ διὰ τῶν σώμάτων, *to preſide, is to help both with words and deeds.* See the Note on 1 Cor. 12.28. This in after Ages was made the work of the *Biſhop*, but in the firſt Ages of the Church was the work of the *Deacon*.

i Ver. 11. Τῷ Κυρίῳ δουλεύοντες, *ſerving the Lord.*] So the *Syriack*, *Arabick*, *Æthiopick* Verſions, and all the *Greek Scholiaſts* read. The other Reading τῷ καιρῷ δουλεύοντες, *ſerving the time*, mentioned by *Ambroſe*, St. *Jerom* and *Ruffinus*, ſeems to have had its riſe from the abbreviation of the word in *MSS.* they reading κῷ, though it hath a good ſenſe thus, *Tempori ſervite, rebus præſentibus vos accommodantes, & ſi quid inciderit incommodorum, vel declinantes ſi liceat commode, vel tolerantes.* See *Eph.* 5. 26. *Coloſſ.* 4. 5.

k Ver. 17. Τὰ καλὰ, *honourable.*] That there be Actions, which according to the voice of Nature, and antecedently to any Poſitive Commands, are good and evil, honourable and praiſe worthy, or matter of diſhonour, or diſpraiſe, in the general Opinion of the World; and that theſe actions are τὰ καλὰ, *honourable before Men*, as well as *in the ſight of God*, 2 Cor. 8. 21. this *Epiſtle* doth abundantly demonſtrate; for the *Apoſtle* in the firſt Chapter having mentioned all the unrighteouſneſs, and impure Actions of the *Heathen* World, he adds, That the *Heathens* knew, from the Conſideration of the Righteouſneſs of God, that *they who did ſuch things were worthy of death*, v. 32. in the ſecond Chapter he informs us, that the *Gentiles* having not a written Law, and notwithſtanding *doing by Nature the things contained in the Moral Law, ſhew the work of the Law written in their hearts, their Conſcience bearing witneſs to it, and their thoughts accuſing, or elſe excuſing one another*, v. 14, 15. That the Exerciſe of Righteouſneſs and Peace renders not only *acceptable to God*, but alſo *approved of Men*, Chap. 14. 17. Accordingly the *wiſe* Man ſaith, that by obſerving *Mercy and Truth, we ſhall* προνοεῖν καλὰ *provide things honourable in the ſight of God and Men*, Prov. 3. 3, 4.

l Ver. 19. Δότε τόπον τῇ ὀργῇ, *give place unto wrath.*] i. e. Refer it to the Puniſhment of God, συγχώρησον αὐτῷ ἐπεξελθεῖν, τοῦτο γὰρ ὅτι δότε τόπον τῇ ὀργῇ, *ſuffer him to come in with his wrath upon thoſe who are your Enemies, and perſecute you for his ſake, for this is the import of theſe words, Give place unto wrath:* So *Chryſoſtom*, *Oecumenius*, *Theophylact*. And this Expoſition is confirmed by the enſuing Reaſon, *For Vengeance is mine, I will repay it*; and from the occaſion of thoſe words, *Deut.* 42. 35. they being ſpoken for the comfort of God's People, whoſe Cauſe he will plead, and for whoſe ſakes he will repent of the Evil he brought upon them, *v.* 36.

Ver. 20. Ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν m
αὐτοῦ, *thou ſhalt heap coals of fire upon his head.*] I know that many good *Interpreters* conceive here is an Alluſion to Artificers that mealt Lead, or other Metals, *by heaping coals of fire upon them*, and ſo imagine that the import of theſe words is this, *Thou ſhalt melt him down, or work him, by this obliging Kindneſs into good affection to thee:* But I believe the ſenſe is rather this, That if he perſevere in his Enmity to, his Perſecution of thee, and Perverſneſs towards thee after theſe kind Offices, the Event, though not ſought by thee, will be this, Thou by thy Patience ſhalt engage the Wrath of God to fall upon him, and to maintain thy Cauſe againſt him; and ſo ſhalt be more certainly and happily delivered from his Malice than by Avenging thy ſelf thou wouldſt be. So *Prov.* 20. 22. *Say not thou I will recompence evil, but wait on the Lord and he ſhall ſave ye.*

1. This ſuits beſt with the Connexion of this with the foregoing Verſe by the Particle, *Therefore, avenge not your ſelves, but rather give place to the wrath of God* to fall upon your Enemies, or Perſecutors, ſeeing *he will repay Vengeance to them. Therefore* let not their Enmity hinder you from being kind to them; for that Kindneſs, if it do not mollifie them, will cauſe the Wrath of God to wax hot againſt them.

2. Becauſe the words are plainly taken from *Prov.* 25. 21. where they are exactly to be found; where, ſaith *Grotius*, apparet de pœna Divina agi, *it is evident the wiſe Man ſpeaks of the Divine Vengeance.* And this is the continual import of the Phraſe in the *Old Teſtament*, where only it occurs, and where it ſtill ſignifies the Wrath, and Indignation of the Lord. So *Pſal.* 140. 9, 10. *As for the head of them that compaſs me about, let the miſchief of their own lips cover them, let* ἄνθρακες πυρὸς *coals of fire fall upon them.* So *Iſa.* 47. 14. *They ſhall not deliver themſelves from the power of the flame,* ὅτι ἔχεις ἄνθρακας πύρῳ καθίσαι ἐπ' αὐτοὺς, *for thou haſt coals of fire to cauſe to ſit upon them.* So *Ezek.* 10. 2. *God commands the Angel to fill his hand* ἀνθράκων πυρὸς *with coals of fire*, and to ſcatter them over the City, to burn the City with them. And 4 *Eſdr.* 16. 52, 53. *Let not the ſinner ſay he hath not ſinned, for God ſhall heap coals of fire upon his head, who ſaith before the Lord God, and his Glory, he hath not ſinned.* See the like ſaying in *Stob. Serm.* 82. *p.* 477.

Ver. 21. Μὴ νικῶ ὑπὸ τοῦ κακοῦ, *be not over-* n
come of evil.] Vincitur a malo qui vult peccare in alium, quia ille peccavit in ipſum. *Aquinas.*

CHAP.

CHAP. XIII.

Verſe 1. LET every ſoul be ſubject to the higher Powers, [*or Supream Authority placed over them,*] for there
a is no a power but of God, [*the Fountain of it,*] the Powers that be, are ordained of God.

b 2. Whoſoever therefore b reſiſteth the Power, reſiſteth the Ordinance of God; and they that reſiſt [*the Ordinance of God*] ſhall
c c receive to themſelves damnation, [Gr. *Judgment.*]

3. For Rulers [*if they act by the Authority of God, and according to Law,*] are not a terror to good works, [i. e. *ſuch as the Light of Nature pronounceth good,*] but to the evil. Wilt thou then not be afraid of the Power, [*that it will do thee any harm?*] do [*then*] that which is good, and thou ſhalt [*rather*] have praiſe of the ſame.

4. For he is [*by his Inſtitution*] he Miniſter of God to thee for good, [*if thou art a doer of what is good;*] but if thou doeſt that which is evil, [*thou haſt cauſe to*] be afraid; for he beareth not the Sword [*of Juſtice*] in vain; for he is the miniſter of God [*a Revenger*] to execute wrath [Gr. *for wrath*] on him that doth evil.

5. Wherefore ye muſt needs [Gr. *ye ought to*] be ſubject [*to this Miniſter of God,*] not only for wrath, but alſo for conſcience ſake.

d 6. For, d for this cauſe pay ye Tribute alſo [*to them,*] for [*that*] they are God's Miniſters, attending continually on this very thing; [*the executing Judgment between Man and Man, to preſerve every Man in his Right, and to puniſh the wrong doer.*]

e 7. e Render therefore to all their dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, [i. e. *all Legal Impoſitions,*] Fear to whom fear, Honour to whom honour [*is due.*]

8. Owe no man any thing [*which Juſtice obligeth you to render him,*] but [*be eſpecif ally concerned*] to love one f another, [*which love, if ye obſerve its Precepts, will preſerve you from doing any evil, or injuſtice to your Brother;*] for he that [*truly*] loveth another, hath fulfilled the Law, [*relating to him.*]

9. For this [*that which the Law forbiddeth in theſe words,*] thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet; and if there be any other Commandment [*of the Law relating to thy Neighbour,*] it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy Neighbour as thy ſelf, [i. e. *with the like love thou beareſt to thy ſelf, though not with love equal to it.* See Note on Matth. 22. 39, 40.]

10. [*He that is acted by*] love, g worketh g
no ill to his Neighbour, [*which is the thing required in theſe Negative Precepts,*] therefore h love is the fulfilling of the Law. h

11. And that [Gr. *this*, i. e. *Exhortation to obey Authority, and walk in fervent Charity towards all Men I recommend to you now, is very ſeaſonable,*] knowing the time, that now it is high time [*for all*] to i a- i
wake out of ſleep; for now is our k ſalva- k
tion, [or *the ſalvation of the Gentiles,*] nearer than when we [*firſt*] believed.

12. l The night [*of Heathen Ignorance,* l
Acts 17. 31.] is far ſpent, m the day [*of Grace, and Salvation to them*] is at hand; m
let us therefore caſt off the works of darkneſs, and let us put on the armour of light.

13. Let us walk n honeſtly as in the day, n
not in rioting and drunkenneſs, not in
o chambering and wantonneſs, [1 *Pet.* 4. 3.] o
not in ſtrife and envying; [*things inconſiſtent with that Chriſtian Charity which is the glory of our Profeſſion.*]

14. But p put you on the Lord Jeſus p
Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.

Annotations on Chap. XIII.

a Verſe 1. Οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, *there is no power but of God.*] That this may rightly be underſtood, let it be noted, (1.) That God doth not now, as in the Caſe of *Saul* and *David*, by himſelf appoint, and nominate the Perſon who ſhall ſway the Scepter in any Nation of the World. The *Roman Emperors*, the Powers then in being when St. *Paul* writ this *Epiſtle*, had no ſuch appointment, but were elected by the *Roman* Armies, or choſen and confirmed by the *Senate*; whence it appears that an immediate appointment, or deſignation of the Perſon by God, cannot be neceſſary to render any *Prince*, *God's Ordinance.*

(2.) By virtue of God's general Appointment or Ordinance, whether in the fifth Commandment, or by a Law of Nature, requiring that all *Nations* ſhould have ſome Government placed over them, no individual Perſon can claim a Right to be *the Higher Power* in any Nation, more than others, nor are the People by it tied to yield Obedience to this Man, rather than to that. This

therefore cannot be ſufficient to make a Man the individual Perſon who is God's Ordinance, in reference to ſuch a Nation. It remains therefore,

(3.) That this Authority be conveyed to this, or that individual Perſon, or Family, by Compact, Conſent, or Choice of the Perſons governed, that ſuch a Perſon or Family ſhall have the Supream Authority in ſuch a Nation. It therefore muſt be ſuch a Choice, Conſent, or Contract that renders any Perſon the Ordinance of God to ſuch a Nation: And this is what Men call a *Legal Right*, or Title to the Crown; that is a Title by the Laws and Conſtitutions of the Land.

But then as mutual Conſent and Contract make two Perſons Man and Wife, and yet Matrimony is God's Ordinance, and the Power of Man over the Wife, and of the Wife over the Body of the Husband, is from God; and as among us, one becomes a *Maſter*, another a *Servant*, by Conſent and Covenant, and yet the *Maſter* hath from God authority over his *Servant*; ſo here, the individual Perſon becomes the *Higher Power*, by the Conſent, the Choice, or Contract *Original*, or Actual of the Community; but yet the Power he Exerciſes in that Station is of God, the Fountain of all Power; and he acts in that Station, not as the Miniſter of Man, but of God.

b Ver. 2. Ὁ ἀνθιστάμενος τῇ ἐξουσίᾳ, *whoſoever reſiſteth the power.*] (a) *Origen* having cited this, and the preceding Verſe in his Diſſertation againſt *Celſus*, confeſſes it is a place *capable of much Diſquiſition, by reaſon of ſuch Princes as govern cruelly and tyrannically, or who by reaſon of their power, fall into Effeminacy, and Carnal Pleaſures*; referring us to his Comment on that place for the farther Explication of the words. Now there he ſaith, (b) *This is not to be underſtood of Perſecuting Powers, for in ſuch Caſes that of the Apoſtle takes place, We muſt obey God rather than Man, but of thoſe Powers which are not a terror to good works, but to the evil*: And it is a Contradiction to the Holineſs, Juſtice, and Goodneſs of God, to ſay that he hath given *Princes* any power to oppreſs, rob, ſpoil, murther, or do any injury to their Subjects. They cannot purely upon this account, that they are the *Ordinance of God*, have any Power or Authority to do evil to them; and ſo reſiſting, *i. e.* not being ſubject, or obedient to them in any ſuch thing, cannot be that Reſiſting of God's Ordinance to which the Penalty is here annexed. Now this is the Non-reſiſtence of which the *Greek Commentators* ſpeak, even the Non-performance of Subjection, and Obedience to their Commands; and ſo the Coherence ſeems to require, which ſaith, *Let every ſoul be ſubject to the higher powers, for whoſoever doth reſiſt* them [by not being ſubject] *reſiſteth the Ordinance of God.* Moreover, they only are the Ordinances of God, as they are the *Miniſters of God*, v. 3. 4. Now they are only *the Miniſters of God, for good, for the puniſhment of evil doers, and for the Praiſe of them that do well*, v. 4. And 3dly, the ſubjection here required, to which the Reſiſtance is oppoſed, is a Subjection due to them, *not only for wrath, but for conſcience ſake*; but we cannot be obliged from Conſcience towards God, to be ſubject to them in thoſe things which they have no Authority from God to require, and for refuſal of Obedience to which, we have God's Authority.

They who interpret this of Violent Reſiſtance by Force of Arms, ſpeak the truth, but not the whole Truth, that being not the only Reſiſtance here forbidden. For, as Dr. *Falkner* obſerves, ἀνθίστασθαι, which we tranſlate, *to reſiſt*, includes all practiſing out of a Spirit of Averſneſs, Oppoſition, and Contradiction, and whatſoever is contrary to ὑποτάσσεσθαι, *the being ſubject*, v. 1. & 5. See *Acts* 13. 8. & 18. 6.

Ibid. Ἑαυτοῖς κρίμα λήψονται, *ſhall receive judgment to themſelves*] i. e. they ſhall be Sentenced, Puniſhed, and Condemned for it by the *Magiſtrate*, who is a terrour to all evil works. So the word κρίμα ſignifies in theſe words, *feareſt not thou God, ſeeing thou art* ἐν αὐτῷ κρίματι *under the ſame ſentence of condemation* by the *Magiſtrates?* Luke 23. 40. See Note on *Chap.* 5. 16. And to this ſenſe the Connexion inclines, *He ſhall receive Sentence or Puniſhment* [from the Rulers,] *for Rulers are a terror to evil works; if therefore thou doſt evil be afraid, for he beareth not the ſword in vain, but is an avenger of wrath.* Or, if he eſcape the hand of the *Magiſtrate*, he ſhall be puniſhed by that God whoſe Miniſter and Ordinance the Power he reſiſteth is; this follows from the Obligation to be ſubject, not only out of wrath, but alſo *from Conſcience* towards God; but hence it does not follow that he muſt be damned, as that imports his being ſentenced by God to Eternal Torments; it follows not from the word κρίμα, ſeeing that in its literal import, ſignifies Judgment, and no more, and ſometimes is applied to Hu-

c

(a) Πολλῆς ζητήσεως ἔσης καὶ ἐπὶ τύπου διὰ τὸς ὠμοτέρους, καὶ τυραννικωτέρους ἄρξαντας, ἢ τὸς ἐν τῷ ἄρχειν εἰς θρύψιν, καὶ τρυφὴν ἐκκλίναντας, Lib. 8. p. 421.

(b) *Non hic de illis poteſtatibus dicit quæ perſecutiones inferunt fidei, ibi enim dicendum eſt, oportet Deo obtemperare magis quam hominibus, ſed de iſtis poteſtatibus dicit quæ non ſunt timori boni operis, ſed mali,*

mane

mane Judgments; not from the Obligation to be ſubject out of Conſcience, for then all Men muſt be damned who neglect what they, in Conſcience toward God, ſtand bound to do, or do what they in Conſcience are obliged not to do, and then wo be to them who through Weakneſs or Prejudice, miſtake their Duty, or are ignorant of it, and therefore do neglect it, or tranſgreſs againſt it. Seeing then the Reſiſter of God's Ordinance here, is not only the wilful Rebel, but he who alſo is not Subject and Obedient to the Commands of lawful Authority, if the Puniſhment of this Sin, without exception, be Eternal Torments, all muſt be ſentenced to them who out of ignorance and weakneſs, miſunderſtanding, or prejudice, refuſe in any lawful Matter to yield Obedience to the Commands of their Superiours, and ſo not only Sins of Wilfulneſs, but Sins of Ignorance and Weakneſs muſt be damnable.

Now according to this double Notion of Reſiſtance, let it be noted,

Firſt, That the Reſiſtance which conſiſts in Non-ſubjection, or a Refuſal to yield Actual Obedience to the Law of the Superiour, can only be allowed when the Matter of the Law is ſinful, and ſo forbidden by the *Higher Power*, not when 'tis judged inexpedient, or unprofitable only, for of that Subjects are not to judge, but the Law-giver only, in that they lawfully may; and therefore, to avoid Scandal and Puniſhment, and from reſpect to him who is God's *Vicegerent*, ought to obey, even as Servants ought to obey their *froward Maſters*, 1 Pet. 2. 18. and Children their *Parents in all* lawful *things*, Col. 3. 20. not diſputing their Authority in ſuch Matters, and this *from Conſcience towards God*.

Secondly, That no Reſiſtance of the *Higher Powers* by Force of Arms, or Violence, can be allowed purely on the account of Religion; for if ſo, we could not be obliged to *ſuffer wrong* in ſuch Caſes *from Conſcience towards God*, as the *Apoſtle* ſaith, we are, 1 *Pet.* 2. 19. or from the Example of our Lord, *v.* 21.---24. becauſe the Sufferings which God hath not obliged us to undergo, we cannot undergo, *from Conſcience towards God*.

Thirdly, That no violent Reſiſtance, or no Reſiſtance of the *Higher Powers* by force, can be allowed to any who have not the power of the Sword, and who are *no Avengers of Wrath*; for he that thus uſeth it, plainly *takes the Sword* without Authority from him to whom *belongeth Vengeance*, and the power of Life and Death originally, and ſo without Authority from him to whom this Power of the Sword originally belongs, and therefore by our *Saviour*'s Aphoriſm, deſerves *to periſh by* it, Matth. 26. 52. Hence therefore it muſt follow,

1. That in Abſolute Governments, there is no power of lifting up the Sword againſt the *Higher Powers*, becauſe there is none can claim a ſhare in the Government, and ſo none can have any power of the Sword, or right to be *an Avenger of Evil*, but the Abſolute Power.

2. That in mixt Governments, if any Perſons or States can claim the Power, it muſt be either (1.) Upon Compact, that ſuch Perſons ſhall have power to defend their Laws. Or, (2.) by virtue of that Rule of *Grotius*, That *where a People hath conferred, not an Abſolute Power, but a Government according to Law, they muſt be ſuppoſed to have reſerved to themſelves a Power neceſſary to preſerve their Laws*. Or elſe by ſome Act done by the *Superiour* which is a virtual Abdication, or a Renunciation of his Government; in all which Caſes we can have no direction from the words of the *Apoſtle*, who in general commands Subjection to the *Higher Powers*, but declares not how far any Man is ſo, or when he ceaſeth to be ſo.

Ver. 6. Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, *for this cauſe pay ye tribute alſo.*] Hence it appears that paying tribute to, is an Acknowledgment of the Right of Government in him to whom we pay it, it being payable only on this account, *becauſe he is the Miniſter of God*, &c. and rendred to *Cæſar*, becauſe it is *Cæſar*'s; i. e. becauſe it doth belong to him as being *Cæſar*, or the Power God hath ſet over us. d

Ver. 7. Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς, *Render to all their dues.*] It is obſervable, that all that is ſaid here, and *Tit.* 3. 1. and 1 *Pet.* 2. 11, 12. ſeems plainly to relate to thoſe falſe Doctrines, and Opinions which had obtained among the *Jews*, and were deſtructive to all Government, and which all *Chriſtians* therefore were concerned to ſhew their freedom from, and oppoſition to, that ſo they might ſtop the Mouths of thoſe *Heathens*, who looking upon *Chriſtians* as the Offſpring of the *Jews*, were apt to charge them with the ſame Principles of Oppoſition to all *Heathen* Governments. Now their Principles are theſe: e

Firſt, That being the People of God, *God alone was to be own'd as their Lord and Governour*, in oppoſition to all Earthly Governours; at leaſt in oppoſition to all *Governours* which were not of their own Nation,

(c) *Si Populus Regem feceret, non pleno jure, ſed additis legibus, poterunt per eas legas contrarii actus irriti fieri aut omnino, aut ex parte, quia eatenus Populus jus ſibi ſervavit.* De Jure Belli & Pacis l. 14. § 2.

and by him immediately choſen and ruling by his Laws. See this fully proved, Note on 1 *Pet.* 2. 16.

Secondly, As a Conſequent of this, they refuſed *to pay Tribute to Cæſar*; crying out to *Agrippa*, (d) τὰ τέλη ἀναιρεῖν, *to take away their Tributes, looking upon them as a ſign of ſubjection, which they ought not to ſubmit to.*

f Ver. 8. Τὸν ἕτερον, *another.*] This being *v.* 10. ὁ πλήσιον, *his Neighbour*, ſhews that every Man is the *Chriſtians* Neighbour.

g Ver. 10. Κακὸν οὐκ ἐργάζεται, *worketh no evil.*] Not that the Law is exactly fulfilled by doing no evil to our Neighbour, but becauſe in *Chriſt*'s interpretation, the neglect of doing any good we are able, and have opportunity to do for him, is doing evil, *Mark* 3. 4. Here therefore is a *Meioſis*, for *Charity is* alſo *kind*, 1 Cor. 13. 4. and engageth us *by love to ſerve one another*, Gal. 5. 13, 14.

h Ibid. Πλήρωμα οὖν νόμου ἡ ἀγάπη, *Love therefore is the fulfilling of the Law.*] The *Apoſtle* plainly here diſcourſeth of the fulfilling of the Law, as it relateth to our Neighbour; but, as *Eſthius* here notes, Love is alſo the fulfilling of it, as it reſpects our Duty to God; for he that loves his Neighbour aright loves him *for God*, and in obedience to him, and ſo muſt principally love God; he alſo *loves his Neighbour as himſelf.* Now no Man truly loves himſelf, who loves not him above all things who is his chief Good; and in loving whom thus, his happineſs conſiſts. See *Matth.* 22. 37.

i Ver. 11. Ἐξ ὕπνου ἐγερθῆναι, *to awake out of ſleep,*] Is a Phraſe importing two things; (1.) The Converſion of *Heathens* to *Chriſtianity*, as in that Call to them, mentioned *Eph.* 5. 14. wherefore he ſaith, *Awake thou that ſleepeſt, ariſe from the dead, and Chriſt ſhall give thee life*, or ſhine upon thee. (2.) Our care to walk as becometh Converts with true *Chriſtian* vigilance; as when the *Apoſtle* ſaith to the *Corinthians*, *Awake to righteouſneſs, and ſin not*, 1 Cor. 15. 34. and to the *Theſſalonians* thus, *let us not ſleep, as do others*, 1 Theſſ. 5. 6, 7.

k Ibid. Νῦν γὰρ ἐγγύτερον ἡμῶν σωτηρία, *for now is your ſalvation nearer.*] i. e. Say ſome, the deliverance of you *Chriſtians* from the Perſecution of the *Jews*, ſtirring up the *Heathens* againſt you. And I believe this Paſſage hath a Relation to the Deſtruction of the *Jewiſh* Nation, and the Diſſolution of that *Church*, and of the Worſhip confined to the *Temple*, but chiefly upon this account, that then was the time when the Salvation of the *Gentiles* was to be more fully and glorioufly accompliſhed, that being the time when *God would ſhew forth all his wrath upon the* unbelieving *Jews*, the Crucifiers of our Lord, and their *Meſſiah*, and upon that account *the veſſels of his wrath*, Rom. 9. 22. Hence the *Apoſtle* exhorteth the believing *Jews* to Conſtancy in the Faith, *foraſmuch as they ſaw this day approaching*, Heb. 10. 25. and they being then, ſaving a little Remnant, entirely rejected, and cut off from being any more the Church of God; the *Gentiles* were to be more fully called and owned as his *Church.* The *Apoſtle* had before diſcourſed of this matter, telling the *Romans*, that *by their rejection and fall, came* σωτηρία *ſalvation to the Gentiles*, Chap. 11. 11. that their fall would be *the riches of the world, and the diminiſhing of them, the riches of the Gentiles*, v. 12. & v. 13. 15. *I ſpeak*, ſaith he, to you *Gentiles*, that their rejection will be *the reconciling of the world.* And of this Salvation of the *Gentiles*, he ſaith, it is now nearer, than when they firſt believed, the time of the utter Rejection of the *Jews* drawing nigh; and therefore he advis'd them, eſpecially now at this ſeaſon, to give no obſtruction to their Converſion, and lay no obſtacle in their way, by any Diſobedience againſt their *Superiours*, but by their Submiſſion *to every Ordinance of Man for the Lord's ſake*; to put to ſilence all the Objections of ignorant Men againſt them, as Diſturbers of Government; and that they would diligently avoid all Works of Darkneſs; that they who *ſpoke of them as evil doers, might by their good works which they beheld*, be induced *to glorifie God in the day of their viſitation*, 1 Pet. 2. 12, 14. and to avoid all ſtrife and envy, and to walk in love, as being that which rendred them ſo amiable in the eyes of the very *Heathen.*

Ver. 12. Ἡ νὺξ προέκοψεν, *the night is far ſpent.*] Νύκτα καλεῖ τὸν τῆς ἀγνοίας καιρὸν, *he calls the* l *Night the time of the Ignorance of the Gentiles*, ſaith *Theodoret*; and ſo the Day muſt be the Appearance of the Goſpel Light to them: And this is very ſuitable to the Language of the Holy *Scripture*, which ſpeaketh of the *Gentiles* thus, *Ye were ſometimes darkneſs, but now are ye light in the Lord*, Eph. 5. 8. and as Men darkned, and *blinded in their minds*, Eph. 4. 18. and whoſe *fooliſh hearts were darkned*, Rom. 1. 20. In the *Old Teſtament* they are ſtill repreſented as Men who *ſat in darkneſs, and in the ſhadow of death*, Iſa. 9. 1. and when *Chriſt* was ſent to be *a Light to the Gentiles*, he is ſaid to be ſent *to give light to them that ſat in darkneſs*, Luke 1. 78, 79. And when St. *Paul* was ſent to convert them, he is ſaid to be ſent *to turn them from darkneſs to light*, Acts 26. 18. And when St. *Peter* mentions their

(d) Τὴν τὲ ἐπιλίμησιν εἶδεν ἄλλο ἢ ἄνλιχρυς δουλείαν ἐπιφέρειν λέγοντες, Joſeph. Antiq. l. 18. c. 1. de Bull. Jud. l. 2. c. 1. p. 775. D. c. 12. p. 714. See Note on *James* 4. 2, 3.

Con-

Converſion, he tells them, *God had called them from darkneſs, into his marvellous light*, 1 Pet. 2. 9.

m Ibid. Ἡ γὰρ ἡμέρα ἤγγικεν, *and the day is at hand:*] i. e. the Day of Salvation, 2 *Cor.* 6. 8. whence they to whom this Salvation was come, by receiving this Goſpel Light, are ſaid to be τῆς ἡμέρας, *Men of the day*, and υἱοὶ τῆς ἡμέρας, *Children of the day*, 1 Theſſ. 5. 5, 8. and bid here *to walk honeſtly as in the day.*

n Ver. 13. Εὐσχημόνως, *honeſtly.*] Decently, honourably, as becometh *Chriſtians*, both towards our *Governours*, having our Converſation καλῶ *honourable*, and decorous among the *Gentiles*, that they *beholding our good works may glorifie God*, that is, may own him whom the *Chriſtians* worſhip as a good and holy God, and ſo be gained to the Faith.

Ibid. Κοίταις καὶ ἀσελγείαις, *in chambering and wantonneſs.*] Κοίτας γὰρ γυναικῶν ἐπιθυμίαι, ἀσελγὴς ἐπ' ἀρσενικῷ ὅτι ὁ θηλυκὸς ἀκέτι. Heſych. Phavor. o

Ver. 14. Ἐνδύσασθε τὸν Χριστὸν, *put ye on the Lord Jeſus Chriſt.*] i. e. Be conformable to his Doctrine and Holy Life. So *Chryſoſtom* ſaith it was a common Phraſe, ὁ δεῖνα τὸν δεῖνα ἐνεδύσατο, *ſuch a one hath put on ſuch a one*; that is, he is an Imitator of him: So *to put on the new man*, is to walk as new Men, in newneſs of Life and Converſation, *Eph.* 4. 24. *In holineſs and righteouſneſs after the image of him that hath created us* anew, *Col.* 3. 10. p

CHAPTER XIV.

Verſe 1. [NOW *to prevent theſe ſtrifes and envyings,*] him that is weak in the faith, [*and ſo not rightly grounded in it,*] receive ye [*into Chriſtian Communion,*] but not to a doubtful diſputations, [*not reſpecting the difference in their thoughts, and reaſonings from yours.*] a

2. For [*ſuch difference of Conceptions there is among the Jewiſh, and the Gentile Chriſtians, that*] one [i. e. *the Gentile Chriſtian*] believeth that he may eat all things; another who is b weak [Gr. *but the weak*, i. e. *the Jewiſh Convert, who is miſtaken in, and doth not rightly underſtand his Chriſtian Liberty, abſtaineth from all Meats, as fearing they may pollute him, and ſo*] eateth [*only*] b

c herbs. c

3. Let not him that [*ſuitably to this belief*] eateth [*all kinds of meat,*] deſpiſe him that [*through weakneſs*] eateth not [*of any,*] and let him not that eateth not, judge [*and condemn*] him that eateth [*as unclean, for not obſerving theſe diſtinctions between meats clean, and unclean by the Law, or according to their Traditions, by being offered to Idols,* d *or polluted by the unclean*] for d God hath received him.

4. [*Since therefore God hath received, and owned him as his Servant,*] who art thou e that e judgeſt another man's ſervant? to [*God*] his own maſter he ſtandeth or falleth, [*and by him only he is to be judged; he is at preſent weak indeed,*] yea, he f ſhall be holden up, [σταθήσεται δέ,] *but he ſhall be eſtabliſhed*] f for God is g able to make him ſtand, [στῆσαι αὐτὸν, *to eſtabliſh him.*] g

5. One man eſteemeth one [*Jewiſh*] day above another, [i. e. *more fit to do God ſervice in, as being ſet apart by him for that end,*] another eſteemeth every [*ſuch*] day [*alike fit for that purpoſe.*] Let every man h be h fully perſwaded in his own mind, [*or act with fulneſs of perſwaſion that he doth what is lawful.*] h

6. [*And to engage you to maintain friendſhip and communion without cenſuring and condemning one another for theſe matters, conſider that*] he that regardeth a day, regardeth it i to the Lord, [*or out of Conſcience towards him,*] and he that regardeth not the day, to the Lord he doth not regard it, [i. e. *becauſe his Lord hath freed him from any obligation ſo to do.*] He that eateth [*freely of all kind of meats,*] eateth to the Lord, [*or to his glory,*] for he giveth God thanks [*for his liberty thus to eat;*] and he that eateth not [*ſo,*] to the Lord he eateth not, and giveth God thanks [*even for thoſe Herbs he eateth, or that he hath provided for him other food.*] i

Ver. 7. For none of us [*who are Chriſtians*] k liveth to himſelf, *but to him that died for him and roſe again* 2 Cor. 5. 16.] and no man [*dying,*] dieth to himſelf, [*ſo as to be exempted from the power, and juriſdiction of the Lord, whoſe ſervants we are.*] k

8. For whether we live, we [*Chriſtians, if we act ſuitably to our Duty, and our Obligations,*] live unto the Lord, [*under his Dominion, and under the Government of his Laws;*] and whether we die, we die [*and dying, we are ſtill ſubject*] unto the Lord; whether we live therefore or die, we are the Lord's.

9. For to this end Chriſt both died, and roſe, and revived, that he l might be Lord both of the dead and living, (*Philip.* 2. 10.) l

10. But why [*why then*] doſt thou judge thy brother? or why doſt thou ſet at naught thy brother? [*as if he were thy Servant, and thou his Maſter, and his Judge, ſeeing*] we ſhall all ſtand before the Judgment Seat of Chriſt, [*and from him who is our Lord and Maſter, ſhall receive the Sentence according to our works.*

11. For

11. For it is written [*Iſa.* 54. 23.] As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

m 12. So then every one of us ſhall m give account of himſelf, [*and of his behaviour in theſe matters*] to God, [*and it becomes not us to antidate his Judgment.*]

13. Let us not therefore [*take upon us to*] judge one another any more; but [*let us*] judge this rather, that no man [*ought to*]

n n put a ſtumbling block, or an occaſion to fall [*from the Faith*] in his brothers way.

14. I know and am perſwaded by [*the Faith of*] the Lord Jeſus, that there is nothing unclean of it ſelf; but [*notwithſtanding this*] to him that

o o eſteemeth any thing to be unclean, to him [*as to the uſe of it*] it is unclean.

15. But [*though nothing be unclean of it*

p *ſelf, yet*] if thy brother be p grieved [i. e. *ſcandalized*] with thy meat, now walkeſt thou not charitably [*in eating it to his offence and ruine, wherefore*] deſtroy not him with thy meat, for whom Chriſt died.

16. Let not then [*any thing be done by you*

q *whereby*] q your good, [i. e. *your Chriſtian Calling may*] be evil ſpoken of, [Gr. *blaſphemed by them who are thus offended at this uſe of your Chriſtian Liberty.*]

17. For the Kingdom of God is not [*a thing which conſiſts in*] meat and drink but [*in*] righteouſneſs, and peace, and

r r joy in the Holy Ghoſt.

18. For he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.

19. Let us therefore follow after the things which make for [*the*] peace [*of the Church,*] and wherewith one may edifie, [*and build up*] another [*in Chriſtian love and union into one Spiritual Temple in the Lord.*]

20. For meat deſtroy not the work of God, [i. e. *the Chriſtian Convert*, 1 Cor. 3. 9. *for though*] all things indeed are pure; but [*yet*] it is evil for that man who eateth with offence [*to do ſo.*]

21. It is good neither to eat fleſh, nor to drink wine, nor [*to do*] any [*other*] thing [*from which thou maiſt abſtain,*] whereby thy brother

s ſtumbleth, or is offended, or is s made weak.

22. Haſt thou [*then*] faith? [*or a perſwaſion that all Meats are clean, and lawfully may be eaten,*] have it to thy ſelf before God, [*and ſatisfie thy ſelf with that.*]

t t Happy is he that condemneth not himſelf [*by acting uncharitably*] in that thing which he alloweth.

23. And he that

u u doubteth, [Gr. *that puts a difference between Meats,*] is damned if he eat [*againſt his Conſcience, making that difference*] becauſe he eateth not of faith, [*but againſt his own perſwaſion;*] for

w w whatſoever is not of faith, is ſin.

Annotations on Chap. XIV.

a Verſe 1. Μὴ εἰς διακρίσεις διαλογισμῶν, *not to doubtful diſputations.*] Not diſcriminating them by their inward thoughts, or reaſonings, or rejecting any from Communion upon that account, becauſe they are weak in Judgment; this ſenſe the *Antitheſis* ſeems to require; and this ſenſe will be confirmed from our Note on *v.* 23. and from a like Paſſage of St. *James*, *If you ſay to the man in gay clothing, ſit thou here honourably, and to the poor, ſtand thou there, or ſit down at my foot-ſtool,* οὐ διακρίθητε ἐν ἑαυτοῖς, *do you not put a difference, or a diſcrimination among your ſelves, and are become judges* διαλογισμῶν πονηρῶν *of evil reaſonings?*

b Ver. 2. Ὁ δὲ ἀσθενῶν, *but the weak.*] I have obſerved Note on *Chap.* 5. 6. and on 1 *Cor.* 8. 13. that the *weak* Perſon is not the Man of a *doubting Conſcience* about a thing *indifferent*, but of an *erroneous Conſcience* about a thing *unlawful*; this is plain, 1 *Cor.* 8. 7. from theſe words, *Some with conſcience of the Idol to this hour eat it as a thing offered to an Idol, and their Conſcience being weak is defiled.* Now to eat with *the conſcience of the Idol*, muſt be to eat with an erroneous Conſcience; and the thing is as plain here from *v.* 14. which ſhews that the weak Perſon *eſteemeth that unclean, which in it ſelf was not ſo*, and therefore acted from an *erroneous Conſcience.* I have obſerved there alſo that ὁ ἀσθενὴς *the weak*, and ἀσθενεῖν *to be weak*, is to fall and ſtumble; and here it alſo ſignifieth one that ſtumbleth at ſome Doctrine of *Chriſtianity*, *viz.* at that of *Chriſtian* Liberty from *Jewiſh* Obſervances, and who is ſcandalized at it, or made to fall by the uſe of that Liberty by others, as is evident alſo from theſe words, *v.* 21. *It is good not to eat fleſh nor to drink wine, nor to do any other thing whereby thy brother ſtumbleth, or is offended, or is made weak.* And *v.* 13. *Let us not therefore judge one another any more, but judge this rather that no man put a ſtumbling block, or an occaſion to fall* [Gr. a ſcandal] *in his brothers way.*

Ibid. Λάχανα ἐσθίει, *eateth herbs.*] Why Herbs only? St. *Chryſoſtom* thinks it was διὰ τὸ μὴ γίνεσθαι δῆλοι, *that it might not appear, whether they did it out of Obſervance of the Jewiſh Law, or only out of Temperance;* but this

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this the *Apoſtle* contradicts, by ſaying not that he did this *being catious*, but he did it *being weak*; and *v.* 14. that he did it eſteeming that which he abſtained from *as unclean*; and this is ſuppoſed as a thing evident throughout this Chapter, that he abſtained out of Conſcience from eating that which he eſteemed unlawful. Others ſay, the word λάχανα Herbs, is taken *Synedochically for all ſorts of Meats allowed by the Law*; but then they ought in reaſon to ſhew us ſome Example, or Inſtance where the word λάχανα is uſed in this ſenſe. Let it be therefore noted, (1.) That the (a) *Eſſens*, among the *Jews*, abſtained from all fleſh, *uſing as Victuals, with great delight green Herbs, and the fruits of Trees:* And this they did, as judging fleſh μὴ κατὰ φύσιν *not to be natural Food*, as there it follows. (b) *Philo* ſaith they had πράπεζαν καθαρᾶν τῶν ἐναίμων, *a Table pure from any thing that had blood in it, as being an incentive to Concupiſcence, and did eat only Bread and Salt, and Hyſſop.* See Note on *Coloſſ.* 2. 1. Here then is one Inſtance of them, who *being weak, did eat Herbs.* Moreover, *Joſephus* ſaith of ſome *Prieſts* of his Acquaintance, ſent bound to *Rome* from *Judea*, for ſome little Crime, That (c) *they were good Men, who in their Afflictions forgat not their Piety to God, nouriſhing themſelves there with Figgs and Nuts*; yea, their Superſtition would not permit them to uſe the (d) Oyl of *Heathens*, as being *not clean*, and ſo ſuch as they, could not uſe the Meats of *Gentiles*, much leſs things offered to *Idols*, (as ſometimes all the Meat ſold in the Shambles was,) without tranſgreſſion their own Inſtitutions and Traditions. They therefore might eat *Herbs*, either that they might avoid eating things ſold in the Shambles, which had been offered to *Idols*, and which were therefore deemed κοιναὶ *common*, or unclean, by the whole (e) *Jewiſh Nation*; or to avoid the eating things which they eſteemed polluted by the *Gentiles*, as the *Jewiſh Prieſts* mentioned by *Joſephus* did. Moreover, the Perſon *who believeth all things*, here, is ſo like the Perſon, who ſaith *all things are lawful for me*, 1 Cor. 10. 23. where the *Apoſtle* is ſpeaking of things offered to *Idols*, and the Arguments, many of them, are ſo apparently in ſenſe the ſame here, and 1 *Cor.* 8. and *Chap.* 10. that I can ſee no reaſon wholly to exclude this ſenſe.

Ver. 8. ὁ Θεὸς γὰρ αὐτὸν προσελάβετο, *for God hath received him.*] This is St. *Peter*'s Argument, *Acts* 15. 9. *God put no difference betwixt us Jews and them, purifying their hearts by Faith*, and ſo making them clean in his ſight, though they were not circumciſed, nor abſtain'd from thoſe Meats we count unclean, he therefore received them without requiring this of them, and therefore ſo ſhould we. Note here, that though God teſtified his Reception of them by a viſible and miraculous Diſpenſation of the Gift of Tongues and Prophecy, yet doth not the *Apoſtle* ſay, God hath thus teſtified his Reception of them, but only, *he hath received them*, i. e. into Communion with him, *viz.* by giving them that Spirit which is the medium of our Union to, and *Communion* with him. Note alſo, that theſe words prove againſt *Eſthius*, that the *Apoſtle* here ſpeaks not of the *Jews*, but of the *Gentiles*, whom the *Jews* always deem'd unclean, till they became *Proſelytes* to their Law, and ſo obliged to obſerve theſe differences between Meats. See Note on 1 *Cor.* 7. 14. and therefore thought God would not receive them, whilſt they did not obſerve this Law. Moreover, when the *Apoſtle* ſaith, *v.* 2. *Another believeth he may eat all things:* Is this other the *Jew?* Then the ſtrong *Jew* believed not only that he might eat *Swines fleſh*, but even *things offered to Idols*, which yet *Eſthius* denies, *v.* 1. the reaſon is, becauſe both theſe muſt be included in *quibuſlibet cibis*, all kinds of Meat. But if it be the *Gentile*, as is far more probable, then the *Apoſtle* ſpeaks here of the *Gentiles.* Again, when the ſame *Apoſtle* ſaith, *another eſteemeth every day alike*, does he mean the *Jew?* Did the *Jew* think the Obligation to obſerve the Sabbath was aboliſh'd? And if he meant the *Gentile*, the *Apoſtle* muſt here ſpeak of them. But, ſaith *Eſthius*, this Doctrine could not extend to the *Gentile*, to whom it was not lawful to comply with the Legal Obſervances, no not for the ſake of the infirm *Jews.* To this I anſwer, (1.) That the *Apoſtle* ſays nothing in this whole Chapter which doth oblige him ſo to do, but only not to judge, not to exclude from Communion thoſe *Jews* that did ſo, and not to eat of thoſe Meats, when that would miniſter Scandal to the *Jew*; and doth he not preſcribe the ſame Rule to the *Gentile* in the Caſe of this Scandal, in theſe words;

(a) Ἅπαξ ἁπάντων (ζώων) ἀπέχονται, λαχανώδει χλόῃ, καὶ κάρποις δένδρων προσφήμασιν ἡδίσῃ ὑπολαύτῃ χρώμενοι. Apud. Euſeb. Præp. Evang. l. 8. c. 14.

(b) *De Vit. Contem. p.* 696. D. E.

(c) Καίπερ ἐν κακοῖς ὄντες ἐκ προαιρέσεως τῆς εἰς τὸ θεῖον εὐσεβείας, διατρέφοντο ἤ σύκοις, καὶ καρύοις. De vita ſua p. 999. C.

(d) Ἐπειδὴ ἐκ ἔχουσιν ἔλαιον ᾧ χρήσονται καθαρὸν—μὴ δι' ἀνάγκην ἑλληνικὰ χρώμενοι, τὰ νόμιμα φυλάσσουσιν, Ibid. p. 1040. B.

(e) *Aboda Zara Per.* 2. 7. *Maim. de Idol.* c. 7. § 11, 12.

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But if any man ſay unto thee, this is offered to Idols, eat not for his ſake that ſheweth it, and for conſcience ſake, 1 Cor. 10. 28. (2.) St. *Paul*, who had the ſame Perſwaſion that the Law was not binding to him, as any *Gentile* could have, yet *to the Jew became as a Jew, that he might gain the Jew*; why therefore might he not permit the ſtrong *Gentile* ſo to do, eſpecially when this was not done out of Reſpect to the Law of *Moſes*, but purely to the higher Law of *Charity?*

e Ver. 4. Σὺ τὶς εἶ ὁ κρίνων ἀλλότριον οἰκέτην, *who art thou that judgeſt another man's ſervant?*] Some interpret theſe words thus; We are not to judge another Man's Servant *for doing what his own Maſter alloweth or permitteth*: But this is adding to the Text; for the *Apoſtle* doth not ſay, Who art thou that judgeſt another Man's Servant *wrongfully*, or condemneſt in him what God allows? nay, he plainly ſuppoſeth him weak, and erroneous, and yet allows not any condemning and rejecting him, and *excluding him*, ſaith Dr. *Hammond out of the Church*, becauſe God hath received him to be his Servant.

f Ibid. Σταθήσεται δ, *he ſhall be eſtabliſhed.*] The *Apoſtle* ſeems plainly here to ſpeak of the weak *Jew*, who through the Errour of his Judgment, might be apt to ſtumble at the Liberty which the ſtrong *Chriſtian* uſed, and which the *Chriſtian* Doctrine taught that *Chriſt* had purchaſed for him alſo, as thinking both himſelf and others obliged to obſerve the Law of *Moſes*; and of him he ſaith, he is now indeed weak, but he ſhall be eſtabliſhed, *i. e.* the time will come when by the Deſtruction of the *Jewiſh Temple*, to which their Service was annexed, and in which alone a great part of their Ceremonial Worſhip was to be performed, they ſhould be better ſatisfied of the Ceſſation of their Obligation to obey thoſe Precepts. Thus alſo he ſaith, *Philip.* 3. 15. *as many as are* τέλειοι *fully inſtructed in the Chriſtian Liberty, let them mind this thing*, viz. that it is only *the Circumciſion of the Spirit* that God now regardeth, *v.* 3. and *if any be otherwiſe minded, God ſhall reveal even this unto you*, i. e. he will in his due time convince you of this Truth. See the Note there. Note alſo that the Effuſion of the Spirit on the *Jews*, though Circumciſed and Zealous for the Obſervation of the Law, was an Argument that God alſo had received the unbelieving *Jew* to his Favour, notwithſtanding his weakneſs of Judgment in theſe Matters.

g Ibid. Δυνατὸς γὰρ ἐστιν ὁ Θεὸς στῆσαι αὐτὸν, *for God is able to make him ſtand.*] The *Apoſtle* elſewhere argues from God's Power to his Will; So *Chap.* 11. 23. *If they abide not in unbelief they ſhall be graffed in, for God is able to graff them in again*; Chap. 16. 25. *To him that is able to confirm you.* 2 Cor. 9. 6, 8. *He that ſoweth liberally ſhall reap liberally; for God is able to make all grace abound toward you.* Heb. 2. 18. *He is able to ſuccour them that are tempted.* And this Argument is always good, where we put no obſtruction to his Will, by rendring our ſelves unworthy of his Illuminations, and his Favours; he being otherwiſe always as ready as he is able to do what he ſees needful, and truly conducing to our Spiritual Good.

Ver. 5. Ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορέσθω, *let* h *every one be fully perſwaded in his own mind.*] The *Greek* and *Latin Fathers* give this ſenſe of theſe words; In Matters of this Nature touching the Obſervation of a Day, required by *Moſes*, to the Lord, or not, the abſtaining from Meats, or not, *Let every man abound in his own ſenſe*; i. e. let there be no condemning, no excluding any man on the account of ſuch different Sentiments: And this ſenſe is very agreeable to the Context, if the word πληροφορέω will bear it, of which ſure the *Greek Interpreters* muſt be ſufficient Judges, eſpecially when *Phavorinus* ſaith that πληροφόρησον is the ſame with πλήρωσον, *fulfil*, as in that of the *Apoſtle*, τὴν διακονίαν σὺ πληροφόρησον, *fulfil the Miniſtry*, 2 Tim. 4. 5. and when this ſenſe accords ſo well with the Hebrew Proverb, איש ימלא את לבי i. e. *Let a man fulfil his* heart, *or do his pleaſure.*

They who render the words thus, as we do, *Let every man be fully perſwaded in his own mind*, as the word πληροφορία doth import, *Col.* 2. 2. *Heb.* 6. 9. & 10. 22. 1 *Theſſ.* 1. 5. either refer it to the preceding words thus, *Let every man content himſelf with this, that he is fully perſwaded he doth as he ought*, and not ſearch into the Actions, or Judgments of other Men about theſe Matters to condemn them for them; and this alſo is a ſenſe againſt which I know no Exception, and is made probable from *v.* 14, 21, 22. or elſe give the ſenſe thus, *Let a man have that perſwaſion of the lawfulneſs of what he doth, or abſtains from, as will preſerve him from ſinning againſt Conſcience in it.*

Ver. 6. Κυρίῳ, *to the Lord.*] If the Lord i here ſignifies the Lord *Chriſt*, as we may gather from *v.* 7, 8, 9. 'tis evident from the reaſon following, *for he giveth God thanks*, that *Chriſt* is God: If it ſignifie God the *Father*, yet the following Verſes, which apply it to *Chriſt*, make it plain that the Argument is good from God the *Father* to our Lord *Chriſt*, and again from *Chriſt*, v. 10. to God the *Father*, v. 11. and conſequently that they muſt equally be God.

Here we are told, That 'no Man can be 'ſaid to do any thing to the Lord, or out of 'Conſcience towards God in ſuch Caſes 'wherein God has not interpoſed his Au-'thority, nor is any Man in *Scripture* ſaid

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'to do any thing to the *Lord*, who cannot 'produe a plain Law for what he does; 'but when both contending Parties can pro- 'duce a Divine Authority for doing, or not 'doing the ſame thing (*i. e.* a Law forbid- 'ding, and yet commanding the ſame thing) 'there is great Reaſon for them to receive 'one another, becauſe they both act out of 'Reverence to the Divine Authority. But this aſſertion may be evidently diſproved,

Firſt, From the Example of St. *Paul*, who *ſerved God from his Fore-fathers with a pure Conſcience*, 2 Tim. 1. 3. and convers'd before God *in all Good Conſcience*, Acts 23. 1. and was *zealous for God*, even when he perſecuted *Chriſtians* to the Death, *Acts* 22. 3, 4. and thought himſelf bound in Conſcience *to do many things againſt the Name of Jeſus*, Acts 26. 9. He therefore, if he may be believed, did theſe things *out of Conſcience towards God*, wherein God had not interpoſed his Authority.

Secondly, This alſo is evident from the Inſtances related in this Verſe; for a Law cancell'd, and diſannull'd by God himſelf, hath no Divine Authority; and he who only produceth ſuch a Law, is ſo far from producing *a plain Law* for what he doth, that he produceth none at all, nor doth he Act out of Reverence to the *Divine Authority*, but only with reſpect to his own erroneous Conceptions of a Divine Authority, when there is no ſuch thing; nor can he produce any Divine Authority for what he doth. *Oh! but God had once interpoſed his Authority in this Caſe, and the Jews could not be ſatisfied that this Authority was repealed.* I anſwer; And ſo it is with all the unbelieving *Jews* unto this very day, who ſtill obſerve the Law of *Moſes*, as far as under their preſent Circumſtances they can, as believing it was given them for an *Everlaſting Covenant*; and ſo being unſatisfied that the Authority of it is repealed; ſo far is it from being true that this caſe hath no Parallel; 'tis therefore evident, that in this ſenſe it cannot be ſaid, *he that regardeth a day, enjoined by the Law of Moſes, regardeth it to the Lord; and he that eateth not, to the Lord he eateth not*; for the *Apoſtle*, in this very Chapter, declareth himſelf perſwaded by the Faith of the Lord *Jeſus*, that *there was nothing now unclean of itſelf*, but only through the miſtaken eſtimation of the *Jew*, v. 14. and elſewhere, that the *Jewiſh Feaſts*, *New Moons* and *Sabbaths* were only *Shadows of good things to come*, and that *Chriſt* was the Body, or the Subſtance of them, *Col.* 2. 17. and that there was made ἀθέτησις, *a diſannulling of the former Command, by reaſon of the weakneſs, and unprofitableneſs of it*, Hebr. 7. 18. It could be therefore nothing but Prejudice and Error, which made the *Jew* conceive he obſerv'd thoſe days, and abſtained from thoſe Meats by *a Divine Authority*, or that he could produce ſuch an Authority for ſo doing; he therefore muſt be ſaid to do this *to the Lord* and *out of Conſcience towards God*, becauſe he, through the Weakneſs and Error of his Judgment, thought the Law of *Moſes* obliged him ſtill in Conſcience to the Obſervance of theſe things. Now this is ſo far from being an *unparallel'd Caſe*, that it is the very Caſe of the *Romaniſts* uſing ſtill, the Anointing of the Sick; of the *Anabaptiſts* dipping them who are baptized; of the *Greek Church* refuſing *to eat things ſtrangled, and blood*, out of Reverence to the *Apoſtolical Injunction*; of the *Diſſenters* uſing Prayer *by the Spirit*, or conceived Prayer, out of Reverence to the Command, *to pray in the Holy Ghoſt*, and abſtaining from Communion with that Church which obſerves no *Church Diſcipline*, out of reſpect to the Command, *to purge the Evil from among us*; for all this is done by them out of a miſtaken Reverence to a *Divine Authority* which they conceive obliging to them. But then the *Greek Expoſitors* here note, that this Indulgence to Men of an Erroneous Conſcience, is not to be extended (f) *to Doctrines of Faith, and Matters of great moment, but only to caſes of Meat and Faſting, and the like*; and that it is eſpecially to be granted to thoſe who are Infirm, and want Indulgence.

Ver. 7. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, *for none of us liveth to himſelf.*] This I conceive to be a Reaſon, not of that which is contained in the ſixth *Verſe*, but of what was delivered *v.* 4. *viz. that Chriſt was our Maſter, and we his Servants*; and therefore by judging one another for theſe things, they took upon them to judge another Man's Servant. For (1,) in the next Verſe the *Apoſtle* reaſſumes this Matter, enquiring, *Who art thou that judgeſt thy Brother?* And (2.) thoſe words are a plain proof of this; For we are his Servants to whom we live, and to whom we muſt give an account of our Actions, and who is *Lord both of the dead and the living*; but they ſeem not ſo applicable to what is delivered, *v.* 6. or to give a clear Reaſon why he that abſtains from Swines-fleſh, or that Religiouſly obſerves a *Jewiſh Feſtival* doth this unto the *Lord Chriſt*, who came to take away, not to enforce the Obligation of thoſe things.

(f) Ταῦτα ἔν τοι περὶ τῶν νεοφύτων, καὶ ἐθιόντων ἰδικῶς ἐλαπτέον ἀλλὰ μὴ ὅπῃ ἄλλων τινῶν, ἃ γὰρ ὁπῃ πάντα ὁ κανὼν ἔτω διήκει, ἀλλ' ἰδικός ἐστιν ὁπῃ τοῦτο μόνον, καὶ τῶν ὁμοίων περιλαμβανόμενος, Chryſoſt. Theod. Phot. Oecum. Theophylact.

But if any man ſay unto thee, this is offered to Idols, eat not for his ſake that ſheweth it, and for conſcience ſake, 1 Cor. 10. 28. (2.) St. *Paul*, who had the ſame Perſwaſion that the Law was not binding to him, as any *Gentile* could have, yet *to the Jew became as a Jew, that he might gain the Jew*; why therefore might he not permit the ſtrong *Gentile* ſo to do, eſpecially when this was not done out of Reſpect to the Law of *Moſes*, but purely to the higher Law of *Charity?*

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'to do any thing to the *Lord*, who cannot 'produe a plain Law for what he does; 'but when both contending Parties can pro- 'duce a Divine Authority for doing, or not 'doing the ſame thing (*i. e.* a Law forbid- 'ding, and yet commanding the ſame thing) 'there is great Reaſon for them to receive 'one another, becauſe they both act out of 'Reverence to the Divine Authority. But this aſſertion may be evidently diſproved,

Firſt, From the Example of St. *Paul*, who *ſerved God from his Fore-fathers with a pure Conſcience*, 2 Tim. 1. 3. and convers'd before God *in all Good Conſcience*, Acts 23. 1. and was *zealous for God*, even when he perſecuted *Chriſtians* to the Death, *Acts* 22. 3, 4. and thought himſelf bound in Conſcience *to do many things againſt the Name of Jeſus*, Acts 26. 9. He therefore, if he may be believed, did theſe things *out of Conſcience towards God*, wherein God had not interpoſed his Authority.

Secondly, This alſo is evident from the Inſtances related in this Verſe; for a Law cancell'd, and diſannull'd by God himſelf, hath no Divine Authority; and he who only produceth ſuch a Law, is ſo far from producing *a plain Law* for what he doth, that he produceth none at all, nor doth he Act out of Reverence to the *Divine Authority*, but only with reſpect to his own erroneous Conceptions of a Divine Authority, when there is no ſuch thing; nor can he produce any Divine Authority for what he doth. *Oh! but God had once interpoſed his Authority in this Caſe, and the Jews could not be ſatisfied that this Authority was repealed.* I anſwer; And ſo it is with all the unbelieving *Jews* unto this very day, who ſtill obſerve the Law of *Moſes*, as far as under their preſent Circumſtances they can, as believing it was given them for an *Everlaſting Covenant*; and ſo being unſatisfied that the Authority of it is repealed; ſo far is it from being true that this caſe hath no Parallel; 'tis therefore evident, that in this ſenſe it cannot be ſaid, *he that regardeth a day, enjoined by the Law of Moſes, regardeth it to the Lord; and he that eateth not, to the Lord he eateth not*; for the *Apoſtle*, in this very Chapter, declareth himſelf perſwaded by the Faith of the Lord *Jeſus*, that *there was nothing now unclean of itſelf*, but only through the miſtaken eſtimation of the *Jew*, v. 14. and elſewhere, that the *Jewiſh Feaſts*, *New Moons* and *Sabbaths* were only *Shadows of good things to come*, and that *Chriſt* was the Body, or the Subſtance of them, *Col.* 2. 17. and that there was made ἀθέτησις, *a diſannulling of the former Command, by reaſon of the weakneſs, and unprofitableneſs of it*, Hebr. 7. 18. It could be therefore nothing but Prejudice and Error, which made the *Jew* conceive he obſerv'd thoſe days, and abſtained from thoſe Meats by *a Divine Authority*, or that he could produce ſuch an Authority for ſo doing; he therefore muſt be ſaid to do this *to the Lord* and *out of Conſcience towards God*, becauſe he, through the Weakneſs and Error of his Judgment, thought the Law of *Moſes* obliged him ſtill in Conſcience to the Obſervance of theſe things. Now this is ſo far from being an *unparallel'd Caſe*, that it is the very Caſe of the *Romaniſts* uſing ſtill, the Anointing of the Sick; of the *Anabaptiſts* dipping them who are baptized; of the *Greek Church* refuſing *to eat things ſtrangled, and blood*, out of Reverence to the *Apoſtolical Injunction*; of the *Diſſenters* uſing Prayer *by the Spirit*, or conceived Prayer, out of Reverence to the Command, *to pray in the Holy Ghoſt*, and abſtaining from Communion with that Church which obſerves no *Church Diſcipline*, out of reſpect to the Command, *to purge the Evil from among us*; for all this is done by them out of a miſtaken Reverence to a *Divine Authority* which they conceive obliging to them. But then the *Greek Expoſitors* here note, that this Indulgence to Men of an Erroneous Conſcience, is not to be extended (f) *to Doctrines of Faith, and Matters of great moment, but only to caſes of Meat and Faſting, and the like*; and that it is eſpecially to be granted to thoſe who are Infirm, and want Indulgence.

Ver. 7. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, *for none of us liveth to himſelf.*] This I conceive to be a Reaſon, not of that which is contained in the ſixth *Verſe*, but of what was delivered *v.* 4. *viz. that Chriſt was our Maſter, and we his Servants*; and therefore by judging one another for theſe things, they took upon them to judge another Man's Servant. For (1,) in the next Verſe the *Apoſtle* reaſſumes this Matter, enquiring, *Who art thou that judgeſt thy Brother?* And (2.) thoſe words are a plain proof of this; For we are his Servants to whom we live, and to whom we muſt give an account of our Actions, and who is *Lord both of the dead and the living*; but they ſeem not ſo applicable to what is delivered, *v.* 6. or to give a clear Reaſon why he that abſtains from Swines-fleſh, or that Religiouſly obſerves a *Jewiſh Feſtival* doth this unto the *Lord Chriſt*, who came to take away, not to enforce the Obligation of thoſe things.

(f) Ταῦτα ἦν περὶ τῶν νεοφώτων, καὶ ἐθιόντων ἰδικῶς ἐπιπλέον ἀλλὰ μὴ περὶ ἄλλων τινῶν, ἃ γὰρ ὁπὶ πάντα ὁ κανὼν ἕστ Θ· δίηκει, ἀλλ' ἰδικός ἔξιν ὁπὶ τοῦτο μόνον, καὶ τῶν ὁμοίων περιλαμβανόμν Θ, Chryſoſt. Theod. Phot. Oecum. Theophylact.

Ver. 9. "Ινα κυριεύσῃ, *that he might be Lord.*] He by his Reſurrection being conſtituted *Lord of all things*, and having *all Power both in Heaven and Earth conferred upon him*, muſt have power over all, we being all his Servants, and ſo obliged not *to live unto our ſelves, but unto him that died for us, and roſe again*, 2 Cor. 5. 16. He being alſo the Rewarder of all thoſe that ſerve him faithfully, he muſt be the Lord over the dead, ſo as to be able to bring them to life again, that they may receive the promiſed Reward.

m Ver. 12. Περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ, *ſhall give an account of himſelf to God.*] Here *Oecumenius* notes, that it is ſaid of God the *Father*, That *he judgeth no man, but hath committed all judgment to his Son*, John 5. 22. and therefore, what the *Apoſtle* here ſaith, *viz. Every man ſhall confeſs to God, and bow the knee to him*, v. 11. *and give an account of himſelf to God*, v. 12. is manifeſtly ſpoken of *Chriſt* as judge, ἄρα Θεὸς ὁ Χριστὸς, *and therefore Chriſt is God.* And this Argument was uſed before the *Nicene Council* by g *Novatian* and *others*. It is a wonder that *Socinus* ſhould deny that the *Apoſtle* ſays, *that every knee ſhall bow to Chriſt*, when citing the ſame place, *Philip.* 2. 10, 11. the *Apoſtle* ſo expreſly declares, that *at the Name of Jeſus every knee ſhall bow, and every tongue confeſs that Jeſus is the Lord*; and here from this place proves that *Chriſt is Lord both of the dead, and of the living*, before whoſe Tribunal they muſt all ſtand, and ſo muſt own his Power and Authority over them, which is the thing expreſſed *Metaphorically* by *bending of the knee*, and the *confeſſion of the tongue.* And if theſe words, which the *Prophet* certainly ſpake of *Jehova*, the God of the *Jews*, be well applied by the *Apoſtle* to *Chriſt*, *Chriſt* muſt be alſo the Perſon intended by them; for how could the *Apoſtle* prove that *every knee muſt bow to Chriſt*, from the words of God, ſaying, *to me every knee ſhall bow*, if Chriſt were in his whole Nature and Eſſence, as different from that God, who ſpake thoſe words of himſelf; as is a Creature from his great Creator? h *Crellius* here ſaith St. *Paul* accommodates this Paſſage to Chriſt, *not that he is God, but becauſe what is contained in it, ſhall by Chriſt, as ſubordinate to God, be exhibited and performed to God himſelf.* But this Subterfuge is confuted by the words of the *Apoſtle*, who ſaith expreſly, *Philip.* 2. 10, 11. That *to the Name of Jeſus every knee ſhould bow, and every tongue confeſs that Jeſus is the Lord*, and ſo declares, theſe words are fulfilled by the honour exhibited not to God the *Father*, but to our Lord *Jeſus Chriſt*, and ſeeing he is Lord over the dead, by the Power by which he *is able to ſubdue all things to himſelf*, Philip. 3. 21. which doubtleſs is the Power of God; and ſeeing, having raiſed all Men, he *will bring to light the hidden things* which they have done, and *manifeſt the counſels of their hearts*, 1 Cor. 4. 5. and ſo muſt be Omniſcient, and have the knowledge of the Secrets of the Heart; and 'tis the Property of God alone to *raiſe the Dead by his Power*, and be the *Searcher of all Hearts*: Theſe Properties aſcribed to *Chriſt*, here, and elſewhere, muſt ſhew that he is truly God. See the Note on *Philip.* 2. 10.

Ver. 13. Μὴ τιθέναι πρόσκομμα, *not to put a ſtumbling block*;] *i. e.* not to cauſe our Brother to ſtumble at the *Chriſtian* Faith, and fall off from it, or to periſh; for what is here, do not *put a ſtumbling block* (by thy Meat) *in thy brother's way*, is *v.* 15. *deſtroy not him with thy meat for whom Chriſt died*; and *to eat*, διὰ προσκόμματος, *ſo as to put this ſtumbling block before him*, is, *for meat to deſtroy the work of God.* And that in this ſenſe the Phraſe is ſtill uſed in the *Epiſtles*, ſee Note on 1 *Cor.* 8. 9. only let it be noted, that where there is the ſame danger of deſtroying my Brother, or diſſolving the Work of God, be it not by Infidelity, but Schiſm, or Idolatry, or looſe Living, there is the ſame Reaſon and Obligation, *not* to *put a ſtumbling block*, or *an occaſion to fall in our brother's way*: For the Reaſon why the *Apoſtle* would not have us put this ſtumbling block, which makes our Brother fall from the Faith, in his way, is this, becauſe he would not have us be inſtrumental to his Periſhing, or *to deſtroy him for whom Chriſt died.* He therefore muſt equally forbid the doing any other thing which may be left undone without ſin; and being done, hath a like tendence to cauſe my weak Brother to *periſh.*

o Ver. 14. Τῷ λογιζομένῳ τι κοινὸν, *to him that eſteemeth any thing unclean*, &c.] Here is a plain demonſtration that the Perſon here mentioned as *weak in Faith*, was alſo weak in Underſtanding; *i. e.* one who underſtood not that Meat to be free from uncleanneſs, which indeed was ſo; and that he was therefore *weak in the Faith*, becauſe he was ſo in his Underſtanding; and ſo alſo is it plainly, 1 *Cor.* 8. 7, 10. 'Tis therefore without ground affirmed, *That theſe two ſorts of weak Perſons muſt be uſed very differently; you muſt have a care of offending thoſe who are weak in Faith; but you muſt inſtruct,*

(g) *Neque enim ſi non & Deus eſſet omne ſe Nomine ejus genuflecteret.* Novat. c. 17. Vide *Epiſt. Polycarp.* Sect. 6.
(h) *Non quod Chriſtus ſit ipſe Deus, ſed quia id quod in hoc teſtimonio continetur, per Chriſtum tanquam Deo ſubordinatum, ipſi Deo præſtari, & exhiberi debeat.*

and

and govern thoſe who are weak in Underſtanding.

Secondly, Here alſo is a plain Evidence that the weak *Jew* had no juſt Matter of Offence given him by the *Gentiles* eating, or that they did not take offence at the open Violation of an expreſs Law of God by the *Gentiles* eating, nor were they thus weak out of Reverence to any expreſs poſitive Law, which all Men agreed was given by God to them, at whoſe eating they were ſcandalized. To make this very clear, conſider that the weakneſs of the *Jews* conſiſted in two things;

1. That they were not convinced that the Law of *Moſes* was out of Date, and therefore durſt not do any thing which was forbidden by that Law, nor omit doing what the Law commanded; and as to this, it is true, they were weak, out of Reverence to an expreſs poſitive Law, which, through the weakneſs of their Underſtanding, they thought to be ſtill binding; but the *Apoſtle* here declares to be by *Chriſt* taken away.

2. That they could not endure to ſee others do what they themſelves durſt not do; *i. e.* they could not endure to ſee the *Gentile* Converts eat thoſe Meats which the Law of *Moſes* forbad the *Jews* to eat: Now here, I ſay, they were not weak out of Reverence to any expreſs poſitive Law; nor could they take offence at the open Violation of any Expreſs Law of God; for there was no ſuch Law given to the *Gentiles*, to abſtain from ſuch Meats as unclean, nor to the *Gentile* Converts to *Chriſtianity* to obſerve any ſuch Law; they therefore by eating of theſe Meats did violate no Law given by God to them, and ſo the *Jews* could take no offence at their Violation of any ſuch Law. And ſo much ſtronger is the Caſe of eating things offered to *Idols*, in which yet the *Apoſtle* doth require this Abſtinence, with regard to the Conſcience of the weak *Jew*, 1 Cor. 8. 7, 10. and *Chap.* 10. 28, 29. For the eating of things offered to Idols (unleſs it were done in the *Idol Temple*, the Place appointed for his Worſhip) was againſt no Law of God, but only againſt the *Canons* of the *Jews*; and ſo here the *Jews* could not be thus offended with that Action, out of Reverence to any Law which God had made againſt it, but only from the *Jewiſh Canons*, and Interpretations of the Law touching abſtaining from *Idolatry*; the Imagination of the *Jew*, that ſuch Meats bought in the *Shambles*, or ſet before *Chriſtians* at a Friendly Entertainment were unlawful, was a vain Imagination, and ſo they had only an imaginary Law which occaſioned their offence. Nor doth the *Apoſtolical Canon* concern any other Meats offered to *Idols*, than thoſe which were eaten in the *Idol Temple*; for ſure the *Apoſtle*, who was a part of that *Councel*, would not here freely allow what the whole College of *Apoſtles* thought neceſſary, even for the *Gentile* Converts to abſtain from. This Scandal therefore of the weak *Jews*, was plainly *Scandalum acceptum, non datum*, received, but not given; for they had no reaſon at all to believe that the Law of *Moſes* was ever given to, or was in force among the *Gentiles*, and much leſs that their *Jewiſh Canons* could be ſo.

Ver. 15. Ἐὰν λυπᾶται, *if thy brother be grieved.*] The *Greek* imports ſuch Sorrow as puts a Man in danger of his Life, and therefore in the *Metaphorical* ſenſe ſuch Sorrow as endangered his *Chriſtian* Life. So *Job* 31. 39. *If I have cauſed the owners thereof to loſe their life:* εἰ ψυχὴν ἐλύπησα, *If I have grieved his ſoul* ſay the *Seventy.* תפחתי *If I have cauſed his life to expire, or break out.* See Dr. *Hammond* on the place. p

Note alſo here, that the *Apoſtle* plainly doth ſuppoſe that he for whom Chriſt died, might periſh. See the Note on 1 *Cor.* 8. 11.

Ver. 16. Ἀγαθὸν, *your good.*] Τὴν πίστιν καλεῖ, *he calleth our Faith our Good*, ſay all the *Greek Commentators*, and that very appoſitely; for the *Jews* blaſphemed, and fell off from *Chriſtianity* upon this account. q

Ver. 17. Καὶ χαρὰ ἐν πνεύματι ἁγίῳ, *and joy in the Holy Ghoſt.*] This cannot here ſignifie delight to do good, or rejoycing in Unanimity, for the Phraſe hath no ſuch ſenſe in *Scripture*, but always ſignifies an inward Joy ariſing from the Conſolations of the *Holy Ghoſt*; as when the *Apoſtle* ſaith the *Theſſalonians received the word with much affection, and with joy in the Holy Ghoſt*, Theſſ. 1. 6. And when St. *Luke* informs us the Churches had peace, *and walking in the comfort of the Holy Ghoſt, were multiplied*, Acts 9. 31. r

Ver. 21. Προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ, *ſtumbleth, or is offended, or is made weak.*] I have ſhewed what it is to be made weak, Note on *v.* 1. what it is to ſtumble, note on *v.* 13. to offend, or ſcandalize a weak Brother, is alſo to be an occaſion of his Ruine, by cauſing him to fall off from the Faith, or to be prejudiced againſt it, as will appear from a brief view of the places where the Phraſe is uſed. So *Matth.* 5. 29, 30. *if thy right eye, or hand* σκανδαλίζει σε, *offend thee*, i. e. if it leads thee to Hell, and to Perdition, cut it off. So *Chap.* 11. 6. *Bleſſed is he who is not offended with me*; i. e. who is not by the meanneſs of my preſent Circumſtances, or by the Doctrine I am ſent to preach, diverted from believing in me. So *Chap.* 13. 21. *When Perſecution comes, the ſtony ground* εὐθὺς σκανδαλίζεται *is preſently offended.* So *v.* 57. and *Chap.* 15. 11. *Mark* 6. 3. *Luke* 7. 23. the *Jews* were ſcandalized at *Chriſt*, i. e. they were diverted from owning him as their *Meſſiah*, either by Reaſon of his words, s

or the meanneſs of his *Original*, and his Appearance in the World. So were the Multitude, and ſome of his *Diſciples* ſcandalized at his Diſcourſe about eating his fleſh, *John* 6. 60,61. So doth our Lord admoniſh his Diſciples not to be *ſcandalized* at the Perſecutions they ſhould ſuffer, *John* 16. 1. So he foretels that many who had once believed in him, would be *ſcandalized*, when *Tribulations ſhould abound*, Matth. 24. 10. So he tells his own Diſciples, that they would be *ſcandalized* at his Sufferings, *Matth.* 26. 31.. And ſo both *Peter* and the reſt of them were offended, or *ſcandalized*, their Faith in him failing for a ſeaſon, *Luke* 24. 21. So are we to underſtand thoſe words, *Wo to him that offends*, or *ſcandalizeth one of theſe little ones*, as appears from the Reaſon following, *v.* 14. *It is not the will of your heavenly Father, that one of theſe little ones ſhould periſh.* So I have ſhewed the word is uſed, 1 *Cor.* 8. 13. And ſo it may be well interpreted, when the *Apoſtle* ſaith, 2 *Cor.* 11. 29. *Who is offended*, i. e. in danger to fall off from the *Chriſtian* Faith, *and I burn not* with a fervent Zeal for his Recovery ?

t Ver. 22. Μακάριος ὁ μὴ κρίνων ἑαυτὸν, *happy is he that condemneth not himſelf*, &c.] *i.e.* He is comparatively a happy Man that hath this firm perſwaſion of the Lawfulneſs of Eating any thing that is ſet before him, without asking any queſtion about it for Conſcience ſake ; for he createth no trouble, or condemnation to himſelf about theſe Matters, nor is he troubleſome to others by his Niceneſs, or Scrupuloſity ; whereas he that puts a difference betwixt Meats, is not only troubleſome to others with whom he doth converſe, but condemns himſelf, as oft as he is tempted to eat of that which his Conſcience doth not allow of.

Ver. 23. Ὁ διακρινόμενος, *he that doubteth.*] He that diſcerneth, and puts a difference between Meats lawful, and unlawful ; this is the import of this word elſewhere. So *Matth.* 16. 3. *You know how* διακρίνειν *to diſcern the face of the Heavens.* Acts 10. 28. & 11. 12. *Go with them,* μηδὲν διακρινόμενος, *making no difference betwixt the Gentiles, and the Jews*, the Circumciſed, and the Uncircumciſed, not counting them unclen any longer, as St. *Peter* doth himſelf interpret it, *v.* 28. And again, *Acts* 15. 9. οὐδὲν διέκρινε, *he put no difference betwixt them and us, purifying their hearts by faith*, 1 Cor. 4. 7. Τίς σε διακρίνει; *who put the difference betwixt thee, and others ?* Chap. 11. 29. μὴ διακρίνων, *Not diſcerning the Lord's body*, or not diſcriminating it from other Meats. So *Jude* 22. *Of ſome have compaſſion,* διακρινόμενοι, *making a difference.*

Ibid. Πᾶν ὃ οὐκ ἐκ πίστεως, *whatever is not of faith.*] i. e. With a due Perſwaſion of the Lawfulneſs of the Action ; for that is the Faith ſpoken of in the foregoing Verſe, when the *Apoſtle* ſaith, *Haſt thou faith ? have it to thy ſelf* ; and that is the Faith which ſtands oppoſed to *doubting* in this Verſe ; and to this Faith alone agree the preceding words, *He that makes a diſcrimination between Meats* lawful and unlawful, and yet eats of them without diſcrimination, is condemned by his own Conſcience, if he eats, becauſe he eateth not of Faith, or with Perſwaſion of the Lawfulneſs of Eating what he doth partake of.

CHAP. XV.

Verſe 1. WE then that are ſtrong, [*and rightly underſtand our Chriſtian liberty and duty*,] ought to bear the infirmities of the weak, [*being careful to forbear the doing that which doth ſcandalize and hurt the Souls of them who have not this knowledge*,] and not to [*do things becauſe they*] pleaſe our ſelves, [*when our weak Brother is thus injured by them.*]

2. Let [*therefore*] every one [*of us rather chooſe to*] pleaſe his Neighbour for his good, to [*the*] a edification [*of him in his Chriſtian Faith.*]

a

3. For even Chriſt [*whoſe example we are called to imitate*,] pleaſed not himſelf, [i. e. *indulged not ſo to his own pleaſure, eaſe, and quiet, as to neglect the glory of God, or the good of others*,] but [*willingly bore with the infirmities, and ſuſtained the reproaches of men* ;] b as it is written [*of him*, Pſal. 69. 9.] The reproaches of them that reproached thee fell on me ; [i. e. *he was afflicted for them, his zeal for the glory of God, and the good of Souls, cauſed him patiently to endure the contradiction of ſinners*, Heb. 12. 2, 3. *To bear the Croſs they laid, and deſpiſe the ſhame they caſt upon him ; which ſure is much more than to abſtain from a little meat, on the account of others.*]

b

4. [*Nor ought we to think our ſelves unconcerned in what was ſaid ſo long ago by David of others* ;] for [*this, and*] whatſoever things were written afore time, were written for our Learning ; That we through patience [*in bearing the like Cenſures, Reproaches and Infirmities of others*,] and [*through the*] comfort of the Scriptures [*promiſing a Reward to that Patience*,] might have hope [*of being rewarded for it.*]

5. Now the God of patience and conſolation,

lation, [*who works this patience in us, and gives this conſolation to us,*] grant you to be like-minded one towards another; [i. e. *to have a like concern for others, as for your ſelves,*] according to [*the Example of*] Chriſt Jeſus.

6. That ye [*thus bearing with the Infirmities of the weak, and thus receiving one*
c *another into Communion,*] may c with one mind and one mouth [*in your Aſſemblies*]
d glorifie [*and worſhip*] God, even the d Father of our Lord Jeſus Chriſt, [*or the God, and Father of our Lord Jeſus Chriſt.*

7. Wherefore receive ye one another [*Jew and Gentile, into mutual love and fellowſhip, without contention, about the things in which your judgments differ,*] as Chriſt alſo received us [*both, reconciling both to God in one Body on the Croſs, and to one another,* Coloſſ. 1. 20. Eph. 2. 14.] to the Glory of God, [*which will be much promoted by this Union.*]

8. [*As he hath received us,* λέγω δὲ] Now I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion [*or the Jews,*] for [*the eſtabliſhment of*] the truth of God, to confirm the promiſes made to the Fathers [*of that Nation, and ſo he ſhewed his love and mercy towards them.*]

9. And [*he was alſo the Saviour of the Gentiles,*] that the Gentiles [*alſo*] might glorifie God for his mercy [*to them,*] as it is
e written, [*Pſal.* 18. 49.] for this cauſe I e will confeſs to thee, [i. e. *Praiſe and celebrate thee*] among the Gentiles, [*or* ἐν ἔθνεσι, *with the Gentiles*] and [*will*] ſing to thy name.

10. And again, he [*the ſame David*] ſaith [*Pſal.* 67. 4.] rejoice ye Gentiles with his People.

11. And again, [*Pſal.* 117. 1.] Praiſe the Lord all ye Gentiles, and laud him all ye People.

f 12. And again f Eſaias ſaith, [*Chap.* 11. 1, 10.] There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt.

13. Now [*may*] the God of hope fill you with all joy and peace, [*the fruits of hope,*] in believing [*thoſe things,*] that ye may abound in hope, through the power of the Holy Ghoſt,] *witneſſing to your Spirits that ye are the Sons of God,* Chap. 8. 16. 17. *and ſhedding abroad the ſenſe of his love in your hearts,* Chap. 5. 5. *and ſo ſealing you up to the Day of Redemption,* Eph. 4. 30.]

14. And [*this I pray, not doubting the Aſſiſtance of this good Spirit with you, for*] I my ſelf alſo am perſwaded of you, my Brethren, that ye are alſo full of goodneſs, filled [*by the Spirit*] with all knowledge, able alſo to admoniſh one another.

15. Nevertheleſs, I have written the more boldly to you in ſome ſort, [Gr. ἀπὸ μέρους, *as to the Gentile part of you*; *See Note on* 2 Cor. 2. 5.] as putting you in mind [*of the favour of God to you Gentiles, and your duty to him,*] becauſe of the grace that is given to me of God, [i. e. *becauſe of the Apoſtolical Office by him committed to me. See Note on* Rom. 1. 5.]

16. That I ſhould be the Miniſter of Jeſus Chriſt to the Gentiles, g miniſtring the g
Goſpel of God, [i. e. *exerciſing my ſelf in the Offices of the Goſpel, as the Prieſt in the Legal Services,*] that the offering up of the Gentiles [*by me*] might be acceptable, being ſanctified [*not with ſalt, or any other libamen, but*] by [*the effuſion of*] the Holy Ghoſt [*upon them.*]

17. [*And this I have ſo effectually performed by his grace, that*] I have therefore whereof I may glory, through [*the aſſiſtance of*] Jeſus Chriſt,] in thoſe things which pertain to [*my Service of*] God [*in this Goſpel*]

18. [*And here I ſhall only mention what I my ſelf, by the aſſiſtance of this grace, have done*] For I will not dare to ſpeak of any of thoſe things which Chriſt hath not [*but only of thoſe which he hath*] wrought by me, to make the Gentiles obedient by word and deed.

19. [Viz. *that he hath aſſiſted me in preaching the Goſpel*] h through mighty h
[Gr. ἐν δυνάμει, *with the power of*] ſigns and wonders, by the power of the Spirit of God; ſo that from Jeruſalem, and round about unto Illyricum, I have fully preached the Goſpel of Chriſt.

20. Yea, ſo have I ſtrived to preach the Goſpel, [*as to do it,*] not where Chriſt was named, [i. e. *preached by others before me,*] leſt I ſhould build upon anothers man's foundation.

21. But [*my preaching hath been*] as it is written, [*Iſa.* 52. 15.] to whom he was not ſpoken of, they ſhall ſee, and they that have not heard, ſhall underſtand.

22. For which cauſe alſo [*wherefore by going from one Region to another to preach the Goſpel,*] I have been much hindred from coming to you.

23. But now having no more place [*;*] in theſe parts [*unacquainted with the Goſpel,*] and having a great deſire theſe many years to come to you;

24. Whenſoever I take my [*intended*] journey into Spain, i I will [*by God's aſſi-* i
ſtance] come to you; for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled [i. e. *ſatisfied*] with your Company.

25. But now I go to Jeruſalem to miniſter to [*the neceſſities of*] the Saints [*there.*]

26. For it hath pleaſed them of Macedonia and Achaia to make a certain Contribution for the poor Saints which are at Jeruſalem.

27. It

27. It hath pleaſed them [*I ſay,*] and [*with good reaſon, ſeeing*] their debtors they are. For if the Gentiles have been made partakers of their ſpiritual things, [*receiving the Goſpel from Judea,*] their duty is alſo [*in gratitude*] to miniſter to them in carnal things.

28. When therefore I have performed this [*charitable Office,*] and have ſealed [*and ſecured*] to them this fruit [*of the Gentiles Liberality,*] I will come by you into Spain.]

29. And I am ſure, that when I come to you, I ſhall come in the fulneſs of the bleſſing of the Goſpel of Chriſt, [*or with a full impartment of ſpiritual gifts to you; See Note on* Chap. 1. 11.]

30. Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love [*which is the fruit*] of the ſpirit, that you k ſtrive together with me, in your Prayers to God for me; k

31. That I may be delivered from them that do not believe in Judea, and that my ſervice which I have for [*my Brethren in*] Jeruſalem, may be accepted of the Saints [*there, though it come from the Churches of the Gentiles.*]

32. That I may come to you with [*the greater*] joy, by the will of God, and may with you be refreſhed.

33. Now the God of Peace be with you all. Amen.

Annotations on Chap. XV.

a Verſe 1. ΠΡΟΣ οἰκοδομὴν, *to edification.*] *Edification* in the *Scripture* ſometimes ſignifies our increaſe in the knowledge of our *Chriſtian* Duty; in which ſenſe it is ſeven times uſed, 1 *Cor.* 14. 3, 4, 5, 12, 16, 26, 29. *Eph.* 4. 29. eſpecially in that knowledge which tends to our Advancement in Piety, and therefore is called οἰκοδομὴ Θεοῦ, *the Edification of God*, 1 Tim. 1. 4. Sometimes our Growth, or Confirmation in the Faith, *Jude* 20. Sometimes it refers to the whole Body, which is called Θεοῦ οἰκοδομὴ, *the building of God*, 1 Cor. 3. 9. Eph. 2. 21. & 4. 12. And then the Body is edified, (1.) By the mutual Love of its Members; in which ſenſe, ſaith the *Apoſtle*, *Charity edifieth*, 1 Cor. 8. 1. and this is οἰκοδομὴ ἐν ἀγάπῃ, *Edification in Love*, Eph. 4. 16. (2) By the ſtrict Union of the Members to, and their peaceable Converſation with one another; and this is ſtiled οἰκοδομὴ εἰς τὸ ἕνα, *the edifying the Church into one*, 1 Theſſ. 5. 11. And thus we are bid *to follow after the things which make for peace*, and τὰ τῆς οἰκοδομῆς τὰ εἰς ἀλλήλους, *the Edification of one of us unto another*, Chap. 14. 19. Now the Edification which conſiſts in Knowledge of our *Chriſtian* Duty, cannot be here underſtood, becauſe our Forbearance of that which ſcandalizes our Brother, tends not to the Information of his Underſtanding, but, as it is an Act of Charity it tends to the Edification of the Body in Love, as it is the avoiding that which may ſcandalize the weak, and ſo induce him to ſtumble at, and fall off from *Chriſtianity*, it tends to his Edification in the Faith; and as it is receiving the weak into Fellowſhip and Communion, notwithſtanding his different Conceptions from us, it tends to the Edifying the Body in Union and Peace.

Ver. 3. Καθὼς γέγραπται, *as it is written.*] b
That this *Pſalm* was undoubtedly ſpoken of the *Meſſiah*, we learn from *v.* 22. applied to *Chriſt*, John 19. 28, 29. and from the former part of the Verſe cited here, *viz. The Zeal of thine houſe hath conſumed me*, applied to *Chriſt*, John 2. 17. And the *Jews* themſelves ſay, That the things contained in this *Pſalm*, ſhall be accompliſhed (*a*) *in the days of David*, or *in the days of the Meſſiah*; and that which is ſaid in the cloſe of the *Pſalm*, That *God will ſave Zion*, &c. *that men may dwell therein, and have it in poſſeſſion*, *ſhall be accompliſhed* בימיהמשיח (b) *in the days of the Meſſiah.*

Ver. 6. Ὁμοθυμαδὸν ἐν ἑνὶ στόματι, *with one mind and mouth.*] i.e. Not only praiſing God with the ſame words in your *Doxologies*, but alſo joining in thoſe Praiſes with a mind full of *Chriſtian* Love and Senſe of the Divine Goodneſs. c

Ibid. Τὸν Θεὸν καὶ πατέρα, *the God and Father of our Lord Jeſus Chriſt.*] So 2 *Cor.* 1. 3. & 11. 31. *Eph.* 1. 3. *Coloſſ.* 1. 3. 1 *Pet.* 1. 3. *Apoc.* 1. 6, 12. On which words the deſcant of the (c) *Fathers* is to this effect, That the firſt Perſon of the *Sacred Trinity* is *the God of Jeſus Chriſt, in reſpect of his Manhood, his Father in reſpect of his Divinity*, or as he is the Word. Or the words may be rendred thus; *God who is*, or *the God that is*, or *God, to wit, the Father of our Lord Jeſus Chriſt*, for the Hebrew ו, and ſo the Greek καὶ ſignifies ſometimes *id eſt*; *Noldius partic. Hebr. p.* 180, 281, ſometimes *nempe, to wit*, *p.* 207. and ſometimes, *qui eſt, who is*, *p.* 315. d

Ver. 2. Ἐξομολογήσομαι, *I will confeſs unto thee.*] The very next words, *Great deliverances giveth he unto his King, and ſheweth* e

(a) *Voiſin. de Leg. Div. p.* 584. (b) *Pag. fid. part.* 3. *diſt.* 2 *c.* 16. § 25.
(c) Θεὸς μὲν γὰρ τῷ Χριστῷ καλὰ τὸ ἀνθρώπινον, πατὴρ δὲ καλὰ τὴν θεότητα. Theoph. *Deus hominis, Pater verbi.*

mercy

mercy to David לם שיחו *his Meſſiah*, or Anointed; are by the (d) *Jews* interpreted of the *Meſſiah*, that is, *Chriſt*, and ſo the preceding words are doubtleſs fitly applied to him.

f Ver. 12. Ἡσαΐας λέγῃ, *Eſaias* ſaith.] The *Chaldy Paraphraſt* interprets the firſt Verſe of the *Meſſiah*; and *R. Chanina* proves from the tenth Verſe, that (e) *King Meſſiah is not to come, but to give Precepts to the Nations of the World.*

g Ver. 16. Ἱερουργοῦντα τὸ εὐαγγέλιον, *miniſtring the Goſpel.*] Here is a plain Alluſion to the *Jewiſh Sacrifices*, offered by the *Prieſt*, and ſanctified, or made acceptable and ſavoury by the *Libamen* offered with it; for he compares himſelf in the Preaching of the Goſpel to the *Prieſt*, *Sacris operanti*, converſant about his Sacrifice, to prepare, and fit it to be offered. The *Gentiles* dedicated by him to the Service of God, are his Sacrifice, or Oblation, the *Holy Spirit* is the *Libamen* poured on this Sacrifice, by which they are ſanctified, and rendred εὐπρόσδεκτα *acceptable to God.* See *Numb.* 15. 3, 10.

h Ver. 19. Ἐν δυνάμει σημείων, ἐν δυνάμει πνεύματος,] *i. e.* Confirming the Goſpel by outward Miracles, and by the inward Diſtributions of the *Holy Ghoſt.* See the difference between them, Note on *Hebr.* 2. 4.

i Ver. 24. Ἐλεύσομαι πρὸς ὑμᾶς, *I will come to you*, &c. Here is an Evidence that St. *Paul* in purpoſes of this Nature, was not aſſiſted by the *Holy Ghoſt*, they being purpoſes, which by the Providence of God he was hindred from fulfilling. 'Tis alſo evident from *Chap.* 1. 10, 11. and from this, and from the 28th *Verſe*, that St. *Paul* writ this *Epiſtle* while he was at liberty, and before *Chriſt* had told him he muſt *teſtifie of him at Rome*, Acts 23. 11. and before he was conſtrained to Appeal to *Cæſar*, Acts 25. 11. for in this *Epiſtle* he ſpeaks ſtill of his Journey to *Rome*, and from thence to *Spain*, as of a voluntary Undertaking, hoping then that the unbelieving *Jews* would not have given him that Diſturbance when he went up to *Jeruſalem* with his Alms gathered for his Nation, which afterwards he found they did.

Ver. 30. Ἐν ταῖς προσευχαῖς, *in your prayers for me.*] *If* Paul, ſaith *Eſthius*, *might deſire the prayers of the Romans, why might not the Romans deſire the prayers of* Paul? I anſwer, they might deſire his prayers, as he did theirs, by an *Epiſtle* directed to him to pray for them; he adds, *If they might deſire his prayers whilſt living, why not when dead, and reigning with Chriſt?* I anſwer, becauſe then they could direct no *Epiſtle* to him, or any other way acquaint him with their mind. Hence *Elijah* being to be *taken up into Heaven*, ſpeaks to *Eliſha* thus, *Ask what I ſhall do for thee, before I am taken away from thee*, 2 Kings 2. 9. Note alſo, That we ſay not that ſuch *deſires of the prayers of Saints departed*, are injurious to the Interceſſion of *Chriſt*, but that they are *Idolatrous*, implying that Creatures are Omniſcient, Omnipreſent, and have the Knowledge of the Heart. k

(d) *Pug. fid. part.* 2. *c.* 5. § 8. (e) *Voiſin. de Leg. Div. p.* 595.

CHAP. XVI.

a Verſe 1. I Commend to you [*r care*] a Phebe our ſiſter [*in the faith*,] which is a ſervant of, [*or one that miniſters to*,] the Church which is at Cenchrea, [*or the Aſſembly of Chriſtians at the Haven of Corinth.*]

2. That you receive her in the Lord, [i.e. *for the Lord's ſake, or as being one that belongs to him*, Matth. 10. 42.] as becometh Saints, [i. e. *Chriſtians*,] and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you; for ſhe hath been a ſuccourer of many, and b of my ſelf alſo. b

c 3. Greet c Priſcilla and Aquila, my helpers in [*the work of*] Chriſt Jeſus;

4. Who have for my life laid down their necks, [i. e. *expoſed themſelves to the hazard of their own lives*] to whom not only I give thanks [*for my own preſervation*,] but alſo all the Churches of the Gentiles, [*for preſervation of their Apoſtle.*]

d 5. Likewiſe greet the d Church which is in their houſe, [i. e. *their Chriſtian Family.*] Salute my well-beloved Epenetus, who is the e firſt fruits of Achaia unto Chriſt. e

6. Salute Mary, who beſtowed much labour on us.

7. Salute Andronicus and Junia f my kinſmen, and my fellow priſoners, who are of g note among the Apoſtles, who alſo were in Chriſt, [*that is, converted to the Chriſtian Faith*,] before me. f g

8. Greet Amplias my beloved in the Lord.

9. Salute Urban our helper in [*the Goſpel of*] Chriſt, and Stachys my beloved.

10. Salute Appelles h approved in Chriſt, [*by the ſincerity of his Faith, and the integrity of his Life*;] Salute them that are [*in Chriſt*] of Ariſtobulus houſhold. h

11. Salute Herodian my kinſman; Greet them that be of the houſhold of Narciſſus i which are in the Lord. i

12. Salute Tryphena and Tryphoſa, who labour in the Lord [*'s ſervice*:] Salute the beloved Perſis which laboured much in the Lord.

13. Sa-

k 13. Salute Rufus k choſen in the Lord, and his mother and mine, [*ſhe being one who ſhewed the affection of a Mother to me alſo.*]

14. Salute Aſyncritus, Phlegon, Hermas, Patrobus, Hermes, and the brethren which are with them.

l 15. Salute Philologus and Julia, Nereus and his ſiſter, and Olympas, and l all the Saints that are with them.

m 16. Salute one another with an m holy kiſs; the Churches of Chriſt ſalute you.

n 17. Now I beſeech you, brethren, n mark them which cauſe diviſions and offences, contrary to the Doctrine which you have learned [*of the Apoſtles,*] and avoid them [*or turn from them.*]

o 18. For o they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly, and by good words, and fair ſpeeches de-
p ceive the hearts p of the ſimple, [i. e. *of innocent well meaning perſons.*]

19. [*This Exhortation I direct to you to preſerve you in the way in which hitherto you have walked to the credit of the Goſpel*;] for [*the fame of*] your obedience [*to it*] is come abroad unto all men; I am glad therefore on your behalf, [*that ye are not yet infected with theſe Judaizers,*] but yet I would have you wiſe to [*diſcern and hold faſt*] that which is good and ſimple concerning evil; 1 *Cor.* 14. 20. i. e. *as Men who have no knowledge of it, and no skill to practiſe it.*]

20. And [*to encourage you to continue ſuch, know that*] the God of peace, [*who is an enemy to theſe Diviſions, mentioned* v. 17.] ſhall bruiſe q Satan under your feet ſhortly. q
The Grace of our Lord Jeſus Chriſt be with you. Amen.

21. Timotheus my work-fellow in the Goſpel, and Lucius, and Jaſon, and Soſipater, my kinſmen, ſalute you.

22. I Tertius, who wrote this Epiſtle, ſalute you in [*the Name of*] the Lord.

23. Gaius mine hoſt, and [*the Hoſt*] of the Church, ſaluteth you. Eraſtus the Chamberlain of the City ſaluteth you, and Quartus a brother.

24. The Grace of our Lord Jeſus Chriſt be with you all. Amen.

25. Now unto him that is r of power to r
eſtabliſh you s according to my Goſpel, and s
the preaching of Jeſus Chriſt, according to the revelation of the myſtery which was kept
ſecret t ſince the world began, [*or from former Ages.*] t

26. But now is made manifeſt, and by the
u Scriptures of the Prophets, according to u
the Commandment of the everlaſting God, made known to all Nations for the Obedience of Faith.

27. [*That is*] To God x only [*eſſentially, and from himſelf*] wiſe, be glory through Je- x
ſus Chriſt, [*the Mediator of the New Covenant, the Author, and Finiſher of our Faith,*] for ever. Amen.

Annotations on Chap. XVI.

a Verſe 1. Φοίβην τὴν ἀδελφὴν ἡμῶν, *Phœbe our ſiſter.*] This *Phœbe* was a *Deaconeſs*, choſen to that Office according to the *Apoſtolical* Preſcription, 1 *Tim.* 5. 10. So *Origen* and *Chryſoſtom.*

b Ver. 2. Καὶ αὐτῆς ἐμοῦ, *and of my ſelf alſo.*] Hence ſome infer that ſhe was not a *Deaconeſs*, but one that miniſtred to the *Apoſtles* in the Preaching, of her Subſtance; but St. *Paul* had none ſuch to miniſter to him, 1 *Cor.* 9. 5, 15. and this is made one Condition of a *Deaconeſs*, 1 Tim. 5. 10. πρεσβασίαν τῆς φιλοξενίαν καὶ ξενοδοχίαν καλεῖ, *he ſaith, ſhe has been a ſuccourer of many by reaſon of her care of, and hoſpitality towards them.* Theodoret.

c Ver. 3. Ἀπάσασθε Πρίσκιλλαν, *greet Priſcilla.*] *Priſcilla* ſeems to be named firſt here, and 2. *Tim.* 4. 19. as being firſt converted, ſay *Interpreters*; but ſhe is named laſt, *Acts* 18. 2, 26. 1 *Cor.* 16. 19. and therefore the *Gloſs* ſaith, *She is here placed firſt, there being in Chriſt Jeſus neither male, nor female.*

d Ver. 5. Καὶ τὴν κατ' οἶκον αὐτῶν Ἐκκλησίαν, *and the Church in their Houſe.*] They were ſo zealous in the Faith, ſay *Chryſoſtom*, *Theodoret*, and *Theophylact*, ὥστε τὸν οἶκον αὐτῶν πᾶσα πιστὸς ποιῆσαι τούτους διὸ ἐκκλησίαν ὠνόμασεν, *that they converted their whole Families to the Profeſſion of it, for ſuch Families he calls the Church.* See this proved, Note on 1 *Cor.* 16. 19.

e Ibid. Ἀπαρχὴ τῆς Ἀχαΐας, *the firſt fruits of Achaia.*] So *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, the *Syriack* and *Arabick* Verſions; but the *Alexandrian* Copy, the *Æthiopick*, the *Vulgar*, and almoſt all the *Latin Commentators* read τῆς Ἀσίας, *the firſt fruits of Aſia minor.* So doth *Origen* on this place, and *Hom.* 11. on *Numbers* F. 109. D & G. and St. *Jerom* on *Ezek.* 43. F. 241. 1. and this reading is to be preferred before the other, becauſe the ſame *Apoſtle* ſaith expreſly, that *Stephanus was the firſt fruits of Achaia*, 1 Cor. 16. 15. that is, he was firſt converted to the Faith there, and *Epenetus* in *Aſia minor*, for ſo the Phraſe, *the firſt fruits* is uſed by (a) S. *Clemens.*

(a) Καθίσανον τὰς ἀπαρχὰς αὐτῶν εἰς Ἐπισκόπους, καὶ διακόνους μελλόντων πιστεύειν. Epiſt. 1. ad Corinth. § 42.

Ver.

f Ver. 7. Τὰς συγγενεῖς μου, *my kinſmen.*] So St. *Paul* ſtiles all the *Jews*, Rom. 9. 3. καὶ συναιχμαλώτους, *and fellow priſoners.* Before St. *Paul* went to *Rome*, he was ἐν φυλακαῖς περισσοτέρως, *in priſons often*, 2 Cor. 11. 23. Ἐπλάκις δέσμα φορέσας, *bearing his chain ſeven times*, ſaith (b) *Clemens*, and ſo might well have many fellow Priſoners.

g Ibid. Ἐπισήμοι ἐν τοῖς Ἀποστόλοις, *of note among the Apoſtles.*] That is, ſay ſome, Men highly eſteemed by them; Men eminent, ſays *Chryſoſtom* and *Theodoret*, not only among the Teachers, but the *Apoſtles* of the Churches. For they who were Co-workers with the *Apoſtles* in planting of the Churches, are ſtiled Ἀπόστολοι Ἐκκλησίων, *Apoſtles of the Churches*, 2 Cor. 8. 23. *Philip.* 2. 25. In which ſenſe *Barnabas* in Scripture is called an *Apoſtle*, Acts 14. 14. and *Philip* the Deacon by the *Ancients*; See *Coteler. Not. in Conſtit. Apoſt. p.* 262.

h Ver. 10. Δόκιμον, *approved.*] By ſuffering patiently great Tribulations, ſaith *Origen*: for *tribulation worketh patience, and patience* δοκιμὴν *experience of our ſincere affection* to him for whoſe ſake we ſuffer them, *Rom.* 5. 4.

i Ver. 11. Τὰς ὄντας ἐν Κυρίῳ, *which are in the Lord.*] From theſe two Verſes is confirmed our Obſervation, that when the whole Family was converted, the *Apoſtle* writes to the *Church* in ſuch a Houſe, when not, the Salutation is directed to as many as were in the Lord in that Family, according to the Deſcant of (c) *Origen* on the place.

k Ver. 13. Τὸν ἐκλεκτὸν ἐν Κυρίῳ, *choſen in the Lord.*] One of great Excellency in *Chriſtianity*, as we ſay, *a choice Man*; ſo the word ἐκλεκτὸς often ſignifies, *Pſal.* 78. 31. *They ſmote down* τοὺς ἐκλεκτοὺς *the choſen Men that were of Iſrael.* So ἐκλεκτὰ μνημεῖα are *choice Sepulchres*, Gen. 23. 6. ἐκλεκτὰ τῶν δώρων, *choice Gifts*, Deut. 12. 11. and ἄνδρες ἐκλεκτοὶ, *choice Men*, Judges 20. 16. See *Acts* 15. 25, 26.

l Ver. 15. Πάντας τοὺς ἁγίους, *all the Saints.*] Note here that *Saints* and *Chriſtian Brethren* are all one.

m Ver. 16. Ἐν φιλήματι ἁγίῳ, *with an holy kiſs.*] Of the Kiſs of Charity, let it be obſerved, (1.) That it was uſed at the end of the Prayer before the Celebration of the *Sacrament*. So (d) *Juſtin Martyr* ſaith expreſly, ἀλλήλους φιλήματι ἀσπαζόμεθα παυσαμένων τῶν εὐχῶν, *Prayers being ended, we ſalute one another with an holy kiſs, and then the Bread and Cup is brought to the Preſident.* (2.) That this ſeems to have been done by the Men apart, and the Women apart, as their (e) ſeparate places in the *Church*, or *Synagogue* ſeemed to require. So the (f) *Apoſtolical Inſtitutions* ſay, *Theſe things being done, let the Men apart, and the Women apart, ſalute one another with a kiſs in the Lord.* Though (g) *Origen* ſeems to make this Practice proper to the Men only.

n Ver. 17. Σκοπεῖν τοὺς τὰς διχοστασίας, καὶ τὰ σκάνδαλα ποιοῦντας, *mark them that cauſe diviſions and ſcandals.*] By *Scandals* the *Greek Scholiaſts* underſtand *Hereſies*, whereas, through the whole *New Teſtament*, this word ſeems rather to import ſuch Actions as give occaſion to others to ſtumble at, and fall off from the *Chriſtian* Faith. See Note on *Matth.* 18. 6. *Rom.* 14. 13. *Eſthius* here notes, (1.) That unwritten Traditions may be hence proved, becauſe the *Apoſtle* ſaith, *Mark them that cauſe offences contrary, not to the Scriptures, but to the Doctrine they had received.* But to make this Argument of any force, he muſt prove, that the Doctrine they had received was not contained in the *Scriptures*, either *then*, or *after* written. (2.) The *Apoſtle* plainly ſpeaks here of Doctrines *received* from the mouths of the Apoſtles by thoſe very Men to whom he writ; and when he hath once proved the unwritten Traditions of the *Church of Rome* to be ſuch, we ſhall be ready to receive them. (3.) He adds, *That this place makes for a diligent inquiſition after Hereticks*, as if St. *Paul* was ſetting up an *Inquiſition* here; whereas the word σκοπεῖν doth only ſignifie, *to mark*, or *to look to them*, as *Luke* 11. 35. 2 *Cor.* 4. 18. *Gal.* 6. 1. *Philip.* 2. 4. Nor doth he exhort the *Romans* to obſerve them in order to the apprehending or puniſhing, but, as he himſelf Notes, in order to the declining of them. (3.) He obſerves truly, that the *Apoſtle* here inſinuates, that even the vulgar People may from ſome general Principles diſcern the true Doctrine, and that which was delivered by the Apoſtles, from that which was falſe, and was not ſo delivered; but this was only then to be done, by comparing that which was thus delivered from the mouth of the Apoſtles, who preached it by the aſſiſtance of the *Holy Ghoſt*, and confirmed their Doctrine by Miracles, with that which was delivered beſides, or in oppoſition to it, and was not ſo confirmed, and this can only now be done by them, by comparing all Pre-

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(b) *Epiſt. ad Cor.* § 5.

(c) *Videntur quidem plures fuiſſe ex domo, ſeu familia Narciſſi, ſed non omnes in Domino fuiſſe, & ideo addit eos ſalutandos qui ſunt in Domino.* (d) *Apol.* 2. *p.* 97.

(e) Αἱ γυναῖκες κεχωρισμένως. Conſt. Apoſt. l. 2. c. 57. p. 203. Joſeph. de Bell. Jud. l. 6. c. 14. p. 916. F. *Philo de vita contempl. p.* 691. F.

(f) Ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν κυρίῳ φίλημα. L. 2. c. 57. & l. 8. c. 11. Ἀσπαζέσθωσαν οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκούς, καὶ γυναῖκες τὰς γυναῖκας. Vide *Coteler. Not. in l.* 2. c. 57.

(g) *Ex hoc ſermone mos Eccleſiis traditus eſt, ut poſt Orationes oſculo ſe invicem ſuſcipiant Fratres.* In locum.

tenders to the *Apoſtle*'s Doctrine, with thoſe *Scriptures* which they endited by the aſſiſtance of the *Holy Spirit*, and confirmed by *Miracles*.

o Ver. 18. Οἱ γὰρ τοιοῦτοι, *they that are ſuch.*] That is, the *Gnoſticks*, ſaith Dr. *Hammond*, to whom indeed theſe Characters do well agree. But *Theodoret* ſaith thus, τὰς κακὰς τῦ νόμυ συηγόρυς διὰ τύτων αἰνίτλεθ, *by theſe words he ſtrikes at the evil defenders of the Law*, or thoſe who preached up Circumciſion, and the Obſervance of the Law, as neceſſary to the Salvation of the *Gentiles*; τὰς ἐξ Ἰυδαίων αἰνίτλεθ, *he means the Jews*, ſays *Chryſoſtom*, *Oecumenius* and *Theophylact*, for he ſtill taxes them with *the love of their bellies*. And certain it is that theſe Men cauſed Diviſions and Separations from others, as unclean, and not fit to be eaten and converſed with, *Acts* 11. 3. *Gal.* 2. 12, 13. and *ſcandals ſubverting the ſouls of the Gentiles*, Acts 15. 24. *Evacuating the Goſpel of Chriſt*, Gal. 2. 21. and cauſing Men to *fall from Grace*, Gal. 5. 2, 4. that they did this ἐν λόγῳ κολακείας, *by flattering words*, 1 Theſſ. 2. 5. and that in this they *ſerved not Chriſt, but their own Bellies*, Philip. 3. 19. doing theſe things *for filthy lucres ſake*, Tit. 1. 10, 11. Whence it appears there is no neceſſity of referring theſe words to the *Gnoſticks*, or deſerting the Opinion of the *Ancients*, touching the Perſons here intended.

p Ibid. Ἀκάκων, *of the ſimple.*] Ἀκακος in the *Septuagint* anſwers to the Hebrew תם *the upright*, Job 8. 20. Pſal. 25. 21. Prov. 13. 6. and ἀσακία to תמים *integrity*, Job 27. 5. & 31. 6. Pſal. 7. 9. & 26. 1, 11. & 36. 39. & 40. 13. & 83. 13. & 100. 3. and ſo here it ſeems to ſignifie Men of upright, and honeſt hearts.

q Ver. 20. Τὸν Σατανᾶν, *Satan.*] By *Satan* we may underſtand thoſe Perſecuting *Jews*, and *Judaizers*, who are ſtiled the *Meſſengers* and *Miniſters of Satan*, 2 Cor. 11. 15. & 12. 7. their Perſecutions being aſcribed to *Satan*, who animates and provokes them to them, 1 *Theſſ.* 3. 5. *Rev.* 2. 9, 10. And then God's *bruiſing* him under their feet, muſt ſignifie his taking away their Power thus to deceive and perſecute, by the Deſtruction of *Jeruſalem*, and theſe Impoſtors with it.

Ver. 25. Τῷ δὲ δυναμένῳ, *to him that hath Power*,] and Will to execute that Power. r
See Note on *Chap.* 14. 4.

Ibid. Κατὰ τὸ εὐαγγέλιόν μυ, *according to my Goſpel, and the preaching of Jeſus Chriſt.*] Both theſe Expreſſions, ſay the *Fathers*, are of the ſame import: The Goſpel which the *Apoſtle* preached being the ſame with that which Chriſt preached whilſt he was on Earth; and they, after his Aſcenſion, preaching in his Name, by his Authority, and by the Aſſiſtance of his Spirit, and ſo delivering his Laws, and Doctrine, not their own. s

Ibid. Χρόνοις αἰωνίοις σεσιγημένυ, *kept ſecret ſince the world began.*] The *Greek* may ſignifie, *from the beginning of Ages*, the Promiſe of the *Meſſiah* being obſcurely made, or hinted to *Adam* from the beginning; though the *Fathers* only render theſe words ἄνωθεν, *before*, as *Theodoret*, or πάλαι, *of old*, as *Chryſoſtom*, *Oecumenius*, *Theophylact*. See the Notes on 2 *Tim.* 1. 9. *Tit.* 1. 2. t

Ver. 26. Διὰ γραφῶν προφητικῶν, *by the Scriptures of the Prophets.*] They of old foretold of the *Meſſiah*, and of *the Calling of the Gentiles*; but yet, as to many Circumſtances, this was ſtill a *Myſtery*, till theſe *Prophetick* Sayings were more clearly revealed by the Spirit given to the *Apoſtles* and *Prophets*, and by the actual accompliſhment of what they foretold. See Note on *Eph.* 3. 6. u

Ver. 27. Μόνῳ σοφῷ Θεῷ, *to the only wiſe God.*] This, as the *Fathers* note, cannot exclude the *Divine Nature* of *Jeſus Chriſt*, who is *the Wiſdom of the Father*, from this Title, any more than thoſe words, *who only hath immortality*, 1 Tim. 6. 16. exclude *Chriſt* from being *immortal*. x

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APPENDIX to Chap. XI.

CONTAINING

A DISCOURSE

OF THE

Calling of the *JEWS*

TO THE

CHRISTIAN FAITH.

TO ſtrengthen the Argument which I have offered from this Chapter for the Converſion of the *Jewiſh Nation* to the *Chriſtian Faith*, let it be noted,

1. That this hath been the conſtant *Doctrine* of the Church of Chriſt, own'd by the *Greek* and *Latin Fathers*, and by all Commentators I have met with on this Place. Among the *Greek Fathers*, by (e) St. *Chryſoſtom*, whoſe words are theſe; *When the fulneſs of the Gentiles is come in, then all* Iſrael *ſhall be ſaved, at the time of Chriſt's ſecond coming, and the Conſummation of all things. After the Gentiles have receiv'd the Salutary Faith, they alſo ſhall receive the Faith*, ſaith (f) *Theodoret, when the great* Elias *ſhall come, and preach it to them.* (g) *Gennadius* deſcants upon the words of the *Apoſtle* thus: *They being blinded and excluded from Salvation, God tranſlated this Salvation to you. And again, all you being called, and come in, Grace ſhall again receive them all; for this the Prophet* Iſaiah *teſtifies. Before*, ſaith (h) *Photius, the Heathen being diſobedient, the Jews were ſaved.* Again, *the Jews becoming diſobedient, the Gentiles are ſaved; and the Gentiles being ſaved, the Jews, emulating them, ſhall be alſo ſaved. Becauſe* ſaith (i) *Theophylact, the Jews being then blinded, have not obtain'd this Salvation, that which the Apoſtle ſpeaks of, ſhall happen to them, afterwards. They of the People of* Iſrael *who believed not, and for their unbelief were deſerted, that God's Mercy might be ſhewed to you, ſhall not be always left in unbelief*, ſaith (k) *Origen; but when the diſpenſation of the fulneſs of the Gentiles is compleated, they alſo ſhall find mercy.* And therefore when *Celſus* had, as it were, propheſied, That *the Jews ſhould preſently periſh, this*, ſaith *Origen, he ſaid, not knowing how preſent God was formerly with them, and how that by their ſin, Salvation came to the Gentiles, and their fall brought Riches to the World*, (l) *till the fulneſs of the Gentiles be come in, that after this, all* Iſrael which *Celſus underſtands not, may be ſaved.* In his fifth Homily upon *Jeremiah* he exhorts the Chriſtian to live ſo as that he may not receive a Bill of Divorce (m) *but may enter*

(e) Κατὰ τ καιρὸν τ παρουσίας τ δευτέρας κ τ συντελείας, in v. 11.

(f) Τῶν γὰρ ἐθνῶν δεξαμένων τὸ κήρυγμα, πιστεύσεσι κἀκεῖνοι, Ἠλία τ πάνυ φθεγγομένου κ τ πίστεως αὐτοῖς τ διδασκαλίαν προσφέροντ, in v. 25.

(g) Προορθέντων, κ τ σωτηρίαν ἀποθεμένων ἐκείνων, ἐφ' ὑμᾶς μετήνεγκε ταύτην ὁ θεός, ἐπιστραφέντων μὲν ὑμῶν πάντων ὑμῶν κακείνης αὖθις ἡ χάρις ἅπαντας ἀναλήψεται, μαρτυρεῖ γὰρ αὐτὸ τοῦτο κ τὸ τοῦ Ησαΐου λόγιον γραφικόν. apud Oecum. in v. 25.

(h) Σωθέντων τῶν ἐθνικῶν ἀπειθήσαντες Ἰουδαῖοι σώζονται κ αὐτοί, apud Oecum. v. 31.

(i) Ἐπὶ ἐπωτάτης ἔτυχον, πεπώρωνται γὰρ, ὕστερον μέλλει γίνεσθαι τοῦτο, in v. 26.

(k) Non uſque quaque relinquentur in incredulitate ſua, ſed cum pleniudinis gentium fuerit impleta diſpenſatio, etiam ipſi miſericordiam conſequentur.

(l) Ἄχρις ἂν τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, ἵνα μετὰ τοῦτο πᾶς, ὃν ὐ νοεῖ Κέλσος, Ἰσραὴλ σωθῇ. In Celſum l. 6. p. 331.

(m) Ἀλλὰ σωθῶμεν ἡμεῖς ὅτι τ κληρονομίαν ἁγίαν (εἰσελθεῖν) μετὰ τοῦ πληρώματος τῶν ἐθνῶν σωθέντος, σωθῆ κ τότε ὁ Ἰσραὴλ εἰσελθεῖν. ἐὰν γὰρ τὸ πλήρωμα τῶν ἐθνῶν εἰσελθῇ τότε πᾶς Ἰσραὴλ σωθήσεται, κ γενήσονται μία ποίμνη, κ εἷς ποιμήν, apud Huet. Tom. 1. p. 74. C.

into the holy Inheritance. And Iſrael *may then alſo enter; for if the fulneſs of the Gentiles be come in, then all* Iſrael *ſhall be ſaved, and there ſhall be one Fold and one Shepherd.* In his Commentary on St. *Matthew*, he ſaith, ibid. p. 410. C. *thoſe that whip'd Chriſt were whipped, and ſhall be whipped till the fulneſs of the Gentiles is come in: And* p. 397. D. *that they were worthy to be deſerted, either till the fulneſs of the Gentiles was come in, or till they had fulfilled the puniſhment of their ſins.* Nor is this denied by him in the Paſſage cited from his Book againſt *Celſus*; for he ſaith not there, *They ſhould never be converted to the Chriſtian Faith*, but that they ſhould never be reſtored to their own Worſhip, or Country, that *they had been long ſince caſt* † σεμνῆς ἁγιστείας καὶ λατρείας *out from their venerable Service, and Ceremonies, or Purgations*; (n) *and we confidently affirm* ὅτι οὐδ' ἀποκατασταθήσονται, *that they ſhall never be reſtored again to* Jeruſalem, or the Land of Promiſe, which before, ſaith he, they were, *for then, being captivated, they returned to their own Land, and enjoy'd their Laws as before, which now they ſhall never be reſtored to.* All the *Latin Fathers* who have left us any *Commentaries*, or Notes on this *Epiſtle*, are plainly of the ſame mind, as you may ſee by conſulting *Hilary the Deacon, Primaſius, Sedulius*, and *Haymo* upon the 25*th* Verſe of this Chapter. This alſo many of the *Fathers* do conclude,

1. From thoſe words of the Prophet *Hoſea, The Children of Iſrael ſhall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Altar, and without an Ephod, and without Teraphim. Afterward ſhall the Children of Iſrael return, and ſeek the Lord their God, and David their King, and ſhall fear the Lord, and his goodneſs in the latter days*, Hoſ. 3. 4, 5. Which words (o) St. *Auſtin* having produc'd, to prove that the *carnal Iſraelites, who now will not believe, ſhall hereafter do ſo*, he ſaith, *nothing is more manifeſt than that by* David *their King, the Prophet here meaneth Jeſus Chriſt, in whom they now believe not. This*, ſaith (p) St. *Jerom, is the blindneſs which hath hapned to* Iſrael *in part, that the fulneſs of the Gentiles might come in, and all Iſrael be ſaved, and after a long time might return and ſeek the Lord. Some*, ſaith he, *do interpret this of the Captivity of* Babylon, *but others*, ſaith he, *with us, refer it to a time yet future.* St. *Cyril* ſaith, *Here is a manifeſt Declaration of what ſhould hereafter happen to the Adulterous Synagogue, and that ſhe ſhould be received again, that* (q) Iſrael *ſhould not always be rejected, but being recall'd, and converted to the Faith, ſhould own Chriſt according to the fleſh to be the King of all, and that this glorious grace ſhould be afforded to her at the end of the World.*

2*dly*, That in which they univerſally agree, excepting only St. *Jerom*, is that *Elias* is to come, before the end of the World, to convert the *Jews* to Chriſt; and this they gather from thoſe words of *Malachi, Behold, I will ſend you Elijah the Prophet, before the great and terrible day of the Lord, and he ſhall turn the hearts of the Fathers to the Children*, Mal. 4. 5, 6. And thoſe of Chriſt, *Elias truly ſhall come firſt, and ſhall reſtore all things*, Matth. 17. 11. *We know*, ſaith *Juſtin Martyr*, Dial. cum Tryph. p. 268. & p. 259. p. 306. *that Elias ſhall come before the Lord's ſecond Advent, and that then the Jews ſhall know him whom they have diſhonoured.* Origen (r) ſays, That *by thoſe words of* Malachi, *it ſeemeth to appear that* Elias *ſhall come before Chriſt, and by his ſacred words, and the diſpoſitions they ſhall work in their ſouls, ſhall prepare them for the coming of Chriſt.* *Theodoret* Paraphraſeth the words of *Malachi* thus, *Leſt at my ſecond coming, finding you all in unbelief, I ſhould ſubject you to eternal puniſhments*, (s) Elias *ſhall come firſt, and teach you of my Advent, and ſhall prevail upon you, O Jews, without doubting, to joyn your ſelves to the Churches of the Gentiles, and to be made one.* Yea even St. *Jerom* upon theſe words of St. *Matthew*, Elias *indeed ſhall come, and reſtore all things*, deſcants thus, (t) *He who is to come in the body at our Lord's ſecond Advent, came now by* John *in virtue and the Spirit.* And in his Comment on the third of *Habakkuk*, ver. 17. having cited thoſe words of *Chriſt* ſpoken of the barren,

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(n) Εἰ καί ποτε ἔδοξαν δι' ἁμαρτίας καταλειφθῆναι, οὐδὲν ἧττον ἐπεσκοπήθησαν, καὶ ἐπανελθόντες τὰ ἴδια ἀπειλήφασιν, &c. Orig. c. Celſ. l. 4. p. 174.

(o) *Iſtos autem carnales Iſraelitas qui nunc nolunt credere in Chriſtum poſtea credituros, id eſt, filios eorum.* De Civ. Dei. l. 18. c. 28. & l. de 8. quæſt. Dulcitij, Tom. 4. p. 674.

(p) *Hæc eſt cæcitas quæ ex parte accidit Iſraeli, ut ſubintraret plenitudo Gentium, & tunc omnis Iſrael ſalvus fieret, & multo poſt tempore revertentur, & quærunt Dominum ſuum—alii, ut nos in futurum differunt tempus.* Comment. in locum.

(q) Παλιὸν ἐκ ἐντέυτοις διαπαντὸς ἐδὲ ἀπόπεμπτον ὁλοτελῶς ὁ Ισραὴλ ἔσαι, κεκλήσεται, δὲ καὶ καιρὸς, καὶ ἐπιστρέψῃ διὰ πίστεως, καὶ ἐπιγνώσεται—† καὶ σάρκα χειστὸν—καιρὸς (δὲ) αὐτοῖς ἅδε ἔτω λαμπρᾶς καὶ ἀξιωγάστε χάριτος, ὁ τελειταῖος, καὶ ἐν ἐσχάτοις, καὶ ἐν χειστῷ. In locum.

(r) Ἔοικέ γε διὰ τέτων δηλῶσθαι ὅτι προδιορίσει ὁ Ἠλίας τῇ ἐνδόξῳ χειστῦ ἐπιδημίᾳ διὰ τινῶν ἱερῶν λόγων, καὶ καταστάσεων ἐν ταῖς ψυχαῖς τὰς εἰς τέτο ἐπιτηδείως γινομένας. In Matth. Tom. 13. & Huet. p. 307. D.

(s) Καὶ πείσει ὑμᾶς ὦ Ἰουδαῖοι τοῖς ἐξ ἐθνῶν εἰς ἐμὲ πεπιστευκόσιν ἀνενδυάστως ἑνωθῆναι, καὶ μίαν ἀποφῆναι τῷ ἐμῷ ἐκκλησίαν. In locum.

(t) *Ipſe qui venturus eſt in ſecundo ſalvatoris adventu juxta corporis fidem, nunc, per Johannem venit, in virtute, & ſpiritu.* In Matth. 17.

Fig-

Fig-tree, *Let no fruit grow on thee for ever*, Matth. 21. 19. He bids us (u) *diligently conſider, that he ſaith not for ever and ever, but only* in ſeculum *for that Age; and when that Age is paſt, and the fulneſs of the Gentiles is come in, then ſhall this Fig-tree bring forth her fruits, and all* Iſrael *ſhall be ſaved.* So generally did this Doctrine obtain among the *Ancients*.

Moreover, As this Doctrine hath the ſuffrage of all the *Ancient Fathers*, and *Commentators* do thus generally agree in Expoſition of this Chapter, ſo is it eaſie to confirm it by ſhewing the abſurdity of other Expoſitions, and the plain inconſiſtence of them both with truth, and with the words of the *Apoſtle*. For,

1*ſt*. The words of the *Apoſtle* cannot be expounded, as (x) Dr. *Lightfoot*, and others do interpret them, *of the ſpiritual Iſrael*, i. e. *of all thoſe Perſons whether Jew*, or *Gentile*, which *belong to God's Election*. For, 1. The Text ſpeaks of that which was a Myſtery to the believing *Gentiles*, i. e. a Secret not obvious to their Underſtanding. Now that God's Elect, whether *Jew or Gentile*, ſhould be ſaved, could be no Myſtery, but the firſt Article of Chriſtian Faith; and ſo of this the *Apoſtle* could not ſay, *I would not have you ignorant, leſt you ſhould be wiſe in your own conceit*, eſpecially ſince the *Apoſtle* had before ſaid of the believing *Jews*, *there is now an election of Grace*, v. 5. and v. 7. *the Election hath obtained*.

2*ly*, The *Jews* and *Iſraelites* here mentioned, are manifeſtly diſtinguiſhed from the Elect of *Iſrael*, by this Character, that they were *the blinded Iſrael*, v. 7. who lay under *a ſpiritual ſlumber*, v. 8. whoſe *eyes were blinded that they ſaw not*, v. 10. who had *ſtumbled at the ſtumbling ſtone*, v. 11. they are that *Iſrael whoſe caſting away was the riches of the world, whoſe diminution was their fulneſs*, v. 12. they are *Iſrael according to the fleſh*, v. 14. *the branches broken off for unbelief*, v. 17. 19, 20. they *who believed not*, v. 23, 30, 31, 32. and who were *enemies to the Goſpel for the Gentiles ſake*, v. 29. this is the *Iſrael* of whom the *Apoſtle* here aſſerts *they ſhall be ſaved*, of this *blinded*, this *unbelieving*, this *Iſrael cut off*, theſe *branches broken from their own Olive-tree*, theſe *Enemies* to the converted *Gentiles*, as there hath been, ſaith the *Apoſtle a diminution*, ſo ſhall there be *a fulneſs*, as there hath been *a caſting them off*, ſo ſhall there be a *reception of them*, as there hath been *a breaking them off from their own Olive-tree*, ſo ſhall there be an *inſerting of them into it again*, v. 24. as there hath been a time of their *unbelief*, and ſo of *ſeverity*, v. 22. and of *wrath* to them, Rom. 9. 22. 1 *Theſſ*. 2. 16. ſo ſhall there be a time of *mercy*, v. 31, 32. Now ſince the *unbelief*, the *diminution*, the *rejecting*, the *breaking the branches off*, muſt neceſſarily be underſtood of *Iſrael according to the fleſh*, of the *natural branches* of the ſtock of *Abraham*, v. 22, 24. *Beloved for the Father's ſake*, v. 28. of the Seed of *Jacob*, whoſe ſins were not yet taken away, *v*. 26. If you underſtand the *fulneſs*, the *reception*, the *ingraffing* of them, the *ſalvation* here mentioned of the *ſpiritual Iſrael*, and of the *elect* oppoſed to *Iſrael that was blinded*, v. 7. the *Antitheſis* is wholly loſt, ſince then the *diminution*, and the *fulneſs*, the *rejection* and *reception*, the *breaking off*, and the *inſertion*, the *ſeverity*, and the *mercy*, will not relate to the ſame perſons. Again, *blindneſs in part hath hapned to* Iſrael, ſaith the Apoſtle, *till the fulneſs of the Gentiles ſhall come in, and then all Iſrael ſhall be ſaved*, now certainly the blindneſs hapned to *Iſrael according to the fleſh*, and muſt not the *Antitheſis* require that the *ſalvation* ſhould belong to the ſame *Iſrael?* It hapned not to the Elect, for the *Election*, ſaith the *Apoſtle*, *hath obtained, and the reſt were blinded*, and therefore the Salvation cannot reſpect them only.

Moreover, to whom did this blindneſs happen? was it not to the *National Church*, and Body of the *Jews?* to them to whom our Saviour had ſaid, *whilſt you have the light believe in the light, leſt darkneſs come upon you*, Joh. 12. 35. Is it not of the Children of *Iſrael* that the *Apoſtle* ſaith, *they could not ſee to the end of that which was to be aboliſhed*, 2 Cor. 3. 13, 14. *but their minds are blinded, for until this day remaineth the ſame vail untaken away?* was it not that very People *who had eyes, and ſaw not, ears, and heard not*, ; *whoſe heart was waxed groſs, their ears dull, and their eyes cloſed*, Iſa. 6. 9. Acts 28. 26, 27. v. 8. 10. and from whoſe eyes were *hid the things which belonged to their peace, becauſe they knew not the time of their viſitation?* Luke 19. 42, 44. To whom belonged this ἀποβολὴ rejection, or caſting off? doth it not reſpect the generality of that *Church* and *Nation?* doth not our *Saviour* ſay of them, *the children of the Kingdom ſhall be caſt out into utter darkneſs*, Matth. 8. 12. that *their houſe ſhould be left unto them deſolate*, Matth. 23. 38. that *the Kingdom of God ſhould be taken from them, and given to a Nation bringing forth the fruits thereof?* Matth. 21. 41. Who were the branches broken off, are they not all the unbelieving *Jews?* v. 20. *i. e.* the Bulk, and Body of that *Church* and *Nation?* doth not our *Saviour* tell them, that *their vineyard ſhould be let out to other Huſ-*

(u) *Et diligenter conſidera quid dixerit, non afferes fructum in ſeculum, non ait uſque in ſecula ſeculorum, ſed cum ſeculum illud pertranſierit, & intraverit plenitudo Gentium, tunc etiam hæc ficus afferet fructus ſuos, & omnis Iſrael ſalvabitur.* F. 90. tit. 1.

(x) *Harmony of the New Teſtament*, p. 194, 195.

bandmen,

bandmen, Matth. 21. 41. are not they that barren Tree which was to be *hewen down?* Luke 13. 7, 9. and muſt not then the recovery of them from this blindneſs, the receiving of them again, the ingraffing them into their own Olive-tree, reſpect not ſome few ſtragling Converts of them only, but the chief Bulk, or Body of that Nation?

3*dly*, It is eaſie to obſerve two Queſtions in this Chapter; the firſt is this, λέγω οὖν μὴ ἀπώσατο, &c. *I ſay then hath God caſt off his people*, v. 1. to which the Anſwer is, *God hath not caſt off his people whom he foreknew*, or *the remnant according to the election of grace*, v. 5. 7. but only the obdurate *Jew*, v. 8. 9, 10. The ſecond is this, λέγω οὖν μὴ ἔπταισαν, ἵνα πέσωσι, *I ſay then have* theſe unbelieving Jews, who *ſtumbled at the ſtumbling ſtone*, Chap. 9. 32, 33. or *ſtumbled, that they ſhould fall* entirely, ſo as that they never riſe again? and to this the *Apoſtle* anſwers in the negative, from *v.* 11. to the 25*th*, and proves it from *v.* 25. to the 32*d*. 'Tis therefore evident, that his diſcourſe from *v.* 11. to the 32. reſpects not the *ſpiritual Iſrael*, i. e. the *Gentile* Converts, nor the Elect of *Iſrael*, but the obdurate, blinded Nation which God had then caſt off. And

4*ly*, Here is evidently a time prefix'd for this Converſion of the *Jews*, viz. *when the fulneſs of the Gentiles is come in*; here is a *blindneſs* to continue on them till that time; whilſt *blindneſs* doth continue on them, their *ſalvation* is not to be expected, and when they ſhall be ſaved, that *blindneſs*, of neceſſity, muſt ceaſe; but to the *ſpiritual Iſrael*, or the *Elect* converted at all times, nothing of this can be applied, for their Converſion is not limited to the time of the coming in of the fulneſs of the *Gentiles*, but they are converted in every Age, and at all Times.

2*dly*, The Opinion of the Reverend Dr. *Hammond* is to this effect: 'I. (y) That it is 'not neceſſary that this ſhould ſtill belong 'to any yet future return of the *Jews* in a vi'ſible and remarkable manner, the Circum'ſtances of the Context applying it to the 'firſt times wherein the Epiſtle was writ.

2. (z) 'That the fulneſs of the Jews men'tioned *v.* 12. is their being added to the 'Church, their coming in and being gather'ed and laying hold of the Faith, being pro'voked ſo to do by ſeeing the Gentiles be'lieve, and ſo filling up the Vacuities, as it 'were, which were formerly in the Church 'by their ſtanding out impenitently; and the 'fulneſs of the Gentiles, is the Gentiles co'ming into the Church, receiving the Faith, 'they then becoming one part of the viſi'ble Church, as the Jews another.

3*dly*, 'That the (a) Myſtery there mention'ed is this, that a great part of the Jews are 'now become blind, and that that is made 'uſe of by God, that by occaſion of that the 'Goſpel may (by departing a while from 'them) be preached to, and received by the 'generality of the Gentiles, and they com'pacted into Chriſtian Churches, and this in 'very mercy to thoſe Jews, that they, by ſee'ing the Gentiles believe, might at length 'be provoked to do ſo too, by way of E'mulation, *v.* 11. & 31.

4*ly*, 'That ſo (b) *all Iſrael ſhall be ſaved*, 'i.e. all the true Children of *Abraham*, Jews 'and Heathens both, but particularly the 'remnant of the Jews ſhall come in, and 'repent, and believe in Chriſt.

5*thly*, 'That the addition of (c) *Jewiſh Be'lievers* ſhall be matter of confirmation of 'the Faith to the *Gentiles*, and a means to 'bring them all to receive it, to convert the '*Gentiles* over all the World.

6*ly*, 'As for the truth of that, that as yet 'many more *Jews* ſhould repent, and receive 'the Goſpel, that ſaith he, has been demon'ſtrated by the event; (1.) When the Jews 'ſaw Chriſt's Predictions, *Matth.* 24. mani'feſtly fulfilled in the Roman Armies ſit'ting down before the City, for then *ma'ny turned Chriſtians*, and went out of the 'City, and were delivered from the follow'ing Evils. And

2*dly*, 'After that, when the Temple and City 'were deſtroy'd, and they brought into ſub'jection by the *Romans*, then many were 'humbled, and turn'd Chriſtians. And

3*dly*, 'After that alſo, in *Juſtin Martyr*'s 'days, every day there were ſome that 'came in to be Chriſt's Diſciples. Now to 'theſe things I

Anſwer, 1*ſt*, That whereas this *Reverend Perſon* ſaith the Circumſtances of the Context apply this Converſion of the *Jews* to the times in which this Epiſtle was writ, *i.e.* about the Year of Chriſt 56. it ſeems extreamly evident, both from the Circumſtances of the Context, and from many other Scriptures, that nothing could more unfitly be aſſigned as the time of the Converſion of the then hardned, and rejected Jews than this. For

1. In the 9*th* Chapter of this Epiſtle, the *Apoſtle* calls our Lord *Chriſt*, *the Holy Ghoſt*, and his own *Conſcience* to witneſs, that *he had great heavineſs, and continual ſorrow in his heart*, on the account of the Infidelity of his *Jewiſh Brethren*, the ſpiritual ſlumber and blindneſs which then was upon them, and their rejection by God, *v.* 1, 2, 3. And *v.* 22. he plainly repreſents them as *Veſſels of wrath fitted for deſtruction*, and only reſerved, as *Pharaoh* was of old, for a more illuſtrious ruine, in which God's vengeance on them, and the cauſes of it, ſhould be conſpicuouſly ſeen.

(y) *Note* D. *in* v. 11. (z) *Ibid.* (a) *Paraphr. in* v. 25. (b) *Paraphr. in* v. 26. (c) *Paraphr.* in v. 12.

And

And *v.*27. he proceeds to ſhew, from the Predictions of the *Prophets*, that only a little Remnant of them ſhould be ſaved; a Remnant like to thoſe Seven thouſand Men reſerved in the ten Tribes of *Iſrael*, when the whole viſible Body of them had revolted to *Baal*: And *v.* 31. ſpeaking of them in general, he ſaith, *Iſrael hath not attained to juſtification, becauſe they ſought it not of faith, but ſtumbled at the Meſſiah*, even at that Jeſus who is *the end of the Law for juſtification to every one that believeth*, Chap. 10. 4. He being to them *a Stone of ſtumbling, a Rock of offence.*

In the 10 Chapter, he declares that they had not ſubmitted *to the righteouſneſs which was of God through faith*, v. 2, 3. and from *v.* 16. to the end of that *Chapter*, he proves that the preaching of the Goſpel to the *Gentiles*, and the incredulity of the *Jews*, was a thing long ago foretold in the *Prophetick* Writings. In this Chapter, he begins with the Enquiry to which his former Diſcourſe, and the general Infidelity of that People had given occaſion, *viz. Hath God entirely caſt off his People?* and anſwers it by ſaying, That, as in the time of *Elias*, in that general Revolt of the ten Tribes, God ſtill *reſerved Seven thouſand who had not bowed the knee to Baal*, ἔτως καὶ ἐν τῷ νῦν καιρῷ, *ſo in this ſeaſon alſo* he had reſerved a like *Remnant according to the Election of grace*, v. 5. confeſſing notwithſtanding touching the Body of that *Church* and People, that *Iſrael had not attained to that righteouſneſs it ſought for*, but was, excepting this Election only, wholly blinded, that God had *given them up to a ſpirit of ſlumber*, and *blinded their eyes*, had *broken them off for their infidelity*, and had ſhewed his *ſeverity* upon them. Wherefore the times when this *Epiſtle* was written, being the times of the *Apoſtle's heavineſs*, and his *continual ſorrow* for their *rejection*; the times when they are repreſented by him as *veſſels of wrath fitted for deſtruction*; when the *Prophets* had foretold their *Incredulity*; when *Iſrael had not attained to juſtification*, but had *ſtumbled at the Meſſiah*; when they were *ignorant of the Righteouſneſs of God*, and had not ſubmitted to it; when to that very day they were *blinded*, and given up to a *ſpiritual ſlumber*; Is it poſſible that theſe ſhould be the very times aſſigned by the *Apoſtle* for the ceaſing of their blindneſs, and that ſo generally, that it might be truly ſaid, all *Iſrael* were then *ſaved*, and God had *mercy on them all?*

The ſame *Apoſtle*, *Anno Chriſti* 49. ſpeaks to them of that Nation thus; *It was neceſſary that the Word of God ſhould be firſt ſpoken to you, but ſince you thruſt it from you, and judge your ſelves unworthy of eternal life, lo we turn* (from you) *to the Gentiles*, Acts 13. 46. In his firſt Epiſtle to the *Theſſalonians* written *A. D.* 51. he declares of the *Jews*, that *they killed the Lord Jeſus, and their own Prophets, and they perſecuted the Apoſtles; that they pleaſed not God, and were contrary to all men*, 1 Theſſ. 2. 14, 15, 16. *Forbidding us to ſpeak to the Gentiles that they might be ſaved, to fill up their ſins always, for the wrath is come upon them to the uttermoſt.* That is, ſaith Dr. *Hammond*, *By this they do ſo fill up the meaſure of their ſins, that the wrath of God to the utter deſtruction of them is now come out upon them, already denounced, and, within a very little while, moſt certain to overtake them.* In his ſecond Epiſtle to the *Corinthians*, written before that to the *Romans*, tho' perhaps in the ſame year, he ſaith, that *even then their minds were blinded, and the veil ſtill remained upon them.* And when he came to *Rome*, about three years after the writing this Epiſtle, and preached to ſome of the chief of them reſiding in that City, he declares that theſe words of *Iſaiah* were fulfilled upon them, *Act.* 28. 23, 28. viz. *Hearing you ſhall hear, and ſhall not underſtand, and ſeeing you ſhall ſee, and not perceive, for the heart of this people is waxed groſs, and their ears are dull of hearing; and they have cloſed their eyes, leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and be converted, and I ſhould heal them.* Concluding thus, *Be it known therefore to you, that the Salvation of God is ſent to the Gentiles, and they will hear it.* Now after they had thus *put away the Goſpel from them, and judged themſelves unworthy of eternal life*, and the *Apoſtles* had thus turn'd from them to the *Gentiles*, after the *wrath of God was thus determined to come upon them*, εἰς τέλος, *to the end*, that is, ſay all the *Ancient Commentators*, not as in the times of the Judges, for twenty or forty years, or, as in the time of their Captivity, for ſeventy years, but for many Generations, after their minds were thus *blinded*, their *eyes thus ſhut*, their *hearts thus hardned*, can we expect this blindneſs ſuddenly ſhould ceaſe, and this wrath preſently give place to Mercy and Salvation?

2. That *many of the Jews turned Chriſtians when they ſaw Chriſt's prediction*, Matth. 24. *fulfill'd, in the Roman Army ſitting down before that City, and went out of the City with the Chriſtians, and ſo were delivered from the following evils*, is alſo ſaid without all ground, or teſtimony of Writers of thoſe times. (*d*) *Epiphanius* who lived in *Paleſtine*, and (†) *Euſebius* who was born, and educated there, give us an accurate Relation of this matter, and carefully inform us, that οἱ Μαθηταὶ, *the Diſciples of Chriſt*, οἱ ἐν Χριστῷ πεπιστευκότες, *they that believed in Chriſt*, being admoniſhed by an *Angel*, or by an *Oracle* ſo to do, *left Jeruſalem*, and went to *Pella*, *where they were preſerved*,

(*d*) *De Menſ. & Pond.* c. 15. & *Hær.* 29. § 7.

† *Eccl. Hiſt.* l. 3. c. 5.

but

but of one Convert of the *Jews* then made, they ſay not a word. How unlikely then is it that the ſame *Epiphanius*, who ſo particularly relates the converſion of one ſingle *Aquila* from *Judaiſm* to *Chriſtianity*, when they returned to *Jeruſalem* after the ruin of it, and his revolt again to *Judaiſm*, ſhould never ſpeak one word of theſe ſuppoſed Converts before their departure?

Moreover, this was the time when there happened a great *Apoſtacy* of the *Jewiſh* Converts, according to our Lord's Prediction, that *becauſe Iniquity ſhould* then *abound*, *the love of many ſhould wax cold*, Mat. 24. 12. And therefore the Epiſtle to the *Hebrews* written in the 9*th*, the Epiſtle of St. *James* writ alſo in the 9*th*, and the Epiſtle of St. *Peter* writ in the 10*th* year of *Nero*, all near this very time, are very full of Exhortations to them that they would not be *double minded*, wavering, or *unſtable in the faith*, James 1. 6, 7, 8. that they would not count *that fiery trial which was come to try them*, *a ſtrange thing*, 1 Pet. 4. 12. that they would *patiently*, and with *long-ſuffering* endure it, as knowing *they were happy who did thus endure*, James 1. 12. & 5. 8, 10, 11. 1 Pet. 3. 13. & 4. 13, 14. & 5. 9, 10. The Epiſtle to the *Hebrews* is full of Exhortations to them, *to ſee to it that there be not in them an evil heart of unbelief in departing from the living God*, Heb. 3. 12. that they *hold the beginning of their confidence firm to the end*, v. 14. to *fear leſt a promiſe being made of entring into reſt*, *they ſhould fall ſhort of it through unbelief*, Chap, 4. 1, 11. there being no renewing them to repentance, who after ſuch miraculous evidences of the truth, *apoſtatized*, Chap. 6. 6. and *no more ſacrifice for ſin* for them, 10. 25. that they would *not caſt away their confidence*, God having ſaid, *Chap.* 12. 35, 38. *If any man draw back*, *my ſoul ſhall have no pleaſure in him*; and that they would *diligently look to it*, *leſt any man fail'd of the Grace of God*, Chap. 12. 15. Theſe, ſaith our Saviour, *are the times of vengeance*, and of *wrath upon that people*, Luke 21. v. 22, 23. the times when the *things belonging to their peace being hid from their eyes*, their *houſe was to be left unto them deſolate*, Luke 19. 42, 43, 44. And could the times of the *Apoſtacy*, even of the converted *Jews*, be the times of the Salvation of the unbelieving *Jews?* Was it to be expected they ſhould then, more than ever, ſee *the things belonging to their peace*, when they were hidden from their eyes? or could the times of *wrath* and *vengeance upon that people*, when the *Avenger* came out of Zion to puniſh the iniquity of *Zion* with the ſoreſt Judgments, be the very times when *the Deliverer came out of Zion to turn away iniquity from Jacob?*

3*dly*, Whereas 'tis added, that *after that*, *when the Temple and City was deſtroyed*, *and they brought into ſubjection by the* Romans, *then many were humbled*, *and turn'd Chriſtians*; *and that after that*, *even in* Juſtin Martyr's *days*, *every day there were ſome who came in to be Chriſt's Diſciples.* I anſwer,

1. That as for their Converſion when the Temple and City was deſtroy'd, I cannot find one word in *Church Hiſtory* concerning it, but much to the contrary: For 1*ſt*, *Epiphanius* ſpeaks particularly of the Return of the *Chriſtians* to *Jeruſalem* after the ruin of it, and of the Miracles they then wrought, and yet he mentions only one *Aquila* a *Jew* converted to the *Chriſtian* Faith; adding, that he ſoon after renounced the Faith, and turned to his former *Judaiſm*. And (e) *Juſtin Martyr* obſerves, in expreſs contradiction to the *Doctor*, that *after their Country was deſtroy'd*, *and their City laid waſt*, *they repented not*, *but proceeded ſtill in their execrations of Chriſt*, *and of all that believed in him.* And (f) *Tertullian* adds, that *ſeeing from the time of* Tiberius *to* Veſpaſian *they repented not*, *their Land was made deſolate*, *and their Cities burnt with fire.* And indeed this was the very time when *wrath came* actually *upon them to the uttermoſt*, *when* this *barren Tree was hewn down*, *and caſt into the fire*, Luke 13. 7, 9. when *their houſe was left deſolate*, *becauſe they would not be gathered*; when *all the righteous blood ſhed by them from* Noah *to that time*, *came upon them*, and they had *filled up the meaſure of their ſins*, Matth. 23. 35, 37, 38. when *the Kingdom was wholly taken from them*; when *the Son of Man* came to take vengeance on them; and when *he ſent forth his Armies to deſtroy thoſe Murtherers*, *and to burn up their City*, *becauſe they refuſed to come unto the marriage Feaſt*, Matth. 22. 7. And could this be the time of their Humiliation and Converſion? Was this a fit time to expect the completion of thoſe words of St. *Paul*, concerning the *ſending the Deliverer out of Zion*, *to turn away iniquity from Jacob*, and *to take away their ſins*, and *to ſhew mercy to them* in ſuch a ſignal manner, that *all Iſrael ſhould be ſaved?*

To proceed to the Hiſtory of them in the following times: *Juſtin Martyr* in his *Apology* writ in the Year of the Lord 140. ſaith of the *Jews* in all places, that they

(e) Καὶ ἀλέσης ὑμῶν τ πόλεως, κ τ γῆς ἐρημωθείσης, ἃ μετανοεῖτε, ἀλλὰ κ καλαρᾶσθαι αὐτ κ τῶν πιςευόντων εἰς αὐτὸν πάντων τολμᾶτε. Dial. cum Tryph. p. 335.

(f) *Cum tempus medium a Tiberio uſque ad Veſpaſianum non pœnitentiam intellexiſſent, facta eſt terra eorum deſerta, Civitates eorum exuſtæ igni.* Adv. Marcion. l. 3. c. 23.

were

were (g) *as great Enemies to the Chriſtians in all places, as the Heathens were, and as ready to torment and kill them, when they could do it*; and *that this was evident from the laſt Jewiſh War, in which their Captain*, Barchochebas, *commanded only the Chriſtians to be tormented, if they refuſed to deny, and to blaſpheme the Lord Jeſus Chriſt.* Now this carries down the hatred of the *Jews* againſt *Chriſtians*, and their impenitency, till after the times both of *Trajan* and *Hadrian*. Some years after this he writ his *Dialogue* with *Trypho*; and there he informs us, that the (h) *Jews* ſtill continued *to curſe thoſe who believed in Jeſus, and to lay violent hands upon them when they could do it*, that *even then their hand was high to do wickedneſs; they ſtill hating and killing Chriſtians as oft as it was in their power.*

But we are told that this very *Juſtin Martyr* ſaith, that *every day there were ſome* (of them) *who came in to be Chriſt's Diſciples.*

I Anſwer, That what *Juſtin Martyr* there ſaith, relates not at all to any *Jewiſh* Converts, but to the *Gentiles* coming in from the Way of Deceit, to the Faith of Chriſt; and as he had told the Emperors in his *Apology*, p. 45. B. that the *Conſummation of the World* was *deferr'd*, διὰ τὸ σπέρμα τῶν Χριστιανῶν, *for the Seed of Chriſtians which was then ſpringing up*; ſo he tells *Trypho*, p. 256. D. that the Day of Judgment, of which he had before ſpoken, and of which the *Pſalm* he there citeth treats, was (i) *deferr'd by God, becauſe he knew that ſome would come daily in to be Chriſt's Diſciples, and would quit the Way of Deceit.* Now that this cannot be ſpoken of the *Jews* is evident, becauſe *wrath was come upon them to the uttermoſt*, as *Juſtin Martyr* often intimates, not ſaying that God *had not brought wrath and judgment upon them*; but only, that he had not brought the General Judgment on the World for this Cauſe; he goes on, and ſays, That *every one of thoſe who thus believed, received Gifts from Chriſt as they were worthy*: And this he proves, becauſe it was propheſied, that (k) *after our Lord's aſcent to Heaven, he ſhould lead us captive from our Error, and ſhould give us Gifts*; where the word πλάνη, uſed ordinarily of the *Gentiles*, deceived by *Satan*, and eſpecially the word ἡμᾶς, *us*, ſhew that the *Martyr* ſpeaks not of the *Jews*, but *Gentile* Converts; and ſo it follows, *Therefore we Gentiles, who have received theſe Gifts, ſhew you Jews to be Fools*, &c. So that the good *Doctor* was utterly miſtaken in applying this Paſſage to the *Jews*, as others, led by his Authority have done.

From this time to the days of *Conſtantine*, the Period aſſigned by Mr. *Calvert* for the Converſion mention'd by St. *Paul*, the *Fathers* generally repreſent them, as a Nation whoſe (l) *ears were ſhut, and their heart hardned*, declaring that the (m) *Scripture had clearly foretold they ſhould be diſinherited, and fall off from the Grace of God. Origen* (n) teſtifies, that *God had turn'd his Providence from the Jews to the Gentiles; that they were wholly deſerted, and retained nothing of what before was venerable among them, nor any footſteps of the Divine Preſence with them; that after the Crucifixion of our Lord they were perfectly deſerted, and not to be converted till the end of the World. Tertullian* (o) ſaith, *that from the time that they crucified their Lord, God had taken from them the Prophet, Wiſeman, and the Holy Spirit, and had left them deſtitute of his Grace*; and that *only at his ſecond coming, he ſhould be received by them who had thus rejected him.* And this ſeems moſt agreeable to our

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(g) Ἐχθρὸς ἡμᾶς καὶ πολεμίους ἠγάνθ, ὁμοίως ὑμῖν ἀναιρῶντες, καὶ κολάζοντες ἡμᾶς ὁπόταν δυώνται, ὡς καὶ πεποίηκα δυνάσθε, καὶ ἐν τῷ νῦν γεγονυμένῳ Ἰουδαικῷ πολέμῳ, Βαρχοχέβας ὁ τῶν Ἰουδαίων ἀποστάσεως Ἀρχηγέτης, Χριστιανὰς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν, καὶ βλασφημοῖεν ἐκέλευεν ἀπάγεσθαι. p. 72. E.

(h) Εἰ ἢ αὐτῶν τε ἐκείνε καὶ τῶν εἰς ἐκεῖνον πιστευόντων καταρῶνται, καὶ ὁπόταν ἐξουσίαν ἔχωσι ἀναιρῶσι. B. 323. B. vide p. 266. p. 350.

Ἔτι γὰρ ἀληθῶς ἡ χεὶρ ὑμῶν πρὸς κακοποίαν ὑψηλὴ ὅτι ἡμᾶς τοὺς πιστεύοντας μισεῖτε, καὶ φονεύετε, ὁσάκις ἂν λάβητε ἐξουσίαν. p. 363.

(i) Ὃν ἓν τρόπον διὰ τοὺς ἑπτακισχιλίους ἐκείνους οἱ οὐκ ἔκαμψαν γόνυ τῇ Βάαλ τῇ ὀργῇ οὐκ ἐπέφερε τότε ὁ Θεὸς, τὸν αὐτὸν τρόπον καὶ νῦν ἐδέπω τὴν κρίσιν ἐπήνεγκεν ἢ ἐπάγῃ, γινώσκων ἔτι καθ' ἡμέραν τινὰς μαθητευομένους εἰς τὸ ὄνομα τοῦ Χριστοῦ αὐτοῦ, καὶ ἀπολείποντας τὴν ὁδὸν τῆς πλάνης. Dial. cum Tryph. p. 257. E. 258. A.

(k) Μετὰ τὴν τοῦ Χριστοῦ εἰς τὸν οὐρανὸν ἀνέλευσιν προεφητεύθη αἰχμαλωτεῦσαι αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης, καὶ δοῦναι ἡμῖν δόματα. Ibid. B.

(l) Ὦτα ὑμῶν πέφραχται, καὶ αἱ καρδίαι πεπήρωνται. Juſt. p. 250.

(m) *Si cognoviſſent nos futuros, & uſuros his teſtimoniis, quæ ſunt ex ſcripturis, nunquam dubitaſſent ipſi ſuas comburere ſcripturas quæ & reliquas omnes Gentes manifeſtant participare vitæ, & eos, qui gloriantur domum ſe eſſe Jacob, & populum Iſraelis, exhæreditari oſtendunt a Gratia Dei.* Iren. l. 3. c. 24.

(n) Ἐσὶν ἐν ἰδίᾳ μέλᾳ τῇ Ἰησοῦ ὑπόδημίαν. Ἰουδαίους καταλελειμμένους πάντη, &c. Adv. Celſum l. 2. p. 62. Καὶ Ῥωμαίων τὸ μεγίστω ποιήσαντες ἁμαρτίαν ἐν τῷ ἀποκτεῖναι τὸν Ἰησοῦν, τέλειον ἐξαπαλεῖφθηναι, l. 4. p. 4. p. 183.

(o) *Abſtulit enim Dominus Sabaoth a Judæa, & ab Hieruſalem inter cætera & Prophetam, & Sapientem Architectum, Spiritum ſc. Sanctum, nam exinde apud illos deſtitit Dei Gratia.* Adv. Marcion. l. 3. c. 23. vide cap. 6. 7.

Lord's Predictions, That *the Kingdom of God ſhould be taken from them, and given to another Nation that would bring forth the fruit of it*; that he would *miſerably deſtroy thoſe Husbandmen, and would let out his Vineyard to other Husbandmen, who ſhould render him the fruits in their ſeaſon* Matth. 21. 41, 43. that *none of them who were bidden and refuſed, ſhould taſte of his Supper*, Luke 14. 24. that *many ſhould come from the Eaſt and Weſt, and ſhould ſit down with Abraham, and Iſaac, and Jacob in the Kingdom of Heaven, but the Children of the Kingdom ſhould be caſt out into outer darkneſs*, Matth. 8. 11, 12. that *they who were firſt* (*i.e.* the Jews) *ſhould be the laſt*, and they who were *the laſt*, (*i. e.* the Gentiles) *ſhould be firſt*; for that this is ſpoken of the Rejection of the *Jews*, and the Calling of the *Gentiles*, is evident from theſe words of St. *Luke*, chap. 13. v. 26, 27, 28, 29, 30. *Then ſhall ye* (Jews) *begin to ſay, we have eaten and drunk in thy preſence, and thou haſt taught in our Streets. But he ſhall ſay, I tell you, I know you not whence you are, depart from me all ye workkers of iniquity. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, in the Kingdom of God, and you your ſelves thruſt out.* And *they ſhall come from the Eaſt, and the Weſt, and from the North, and from the South, and ſhall ſit down in the Kingdom of God. And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.* Now if we do conſider that *wrath was come upon* this Nation εἰς τέλος *to the end*, can we imagine either that this *Kingdom taken from* them, this *Vineyard let out to other Husbandmen, theſe Children of the Kingdom caſt out into outer darkneſs*, ſhould ſuddenly receive again this Kingdom, be reſtored to this Vineyard, or admitted to the Light of the Goſpel? or that *all Iſrael ſhould be ſaved*, or *iniquity ſhould be taken away from Jacob*, whilſt that Nation lay under theſe dreadful Judgments! or that when our Lord hath ſo ſolemnly foretold there ſhould be *wrath upon this people*, and *they ſhall fall by the edge of the ſword, and ſhall be led away captive into all Nations*; and *Jeruſalem ſhall be trodden down by the Gentiles, until the time of the Gentiles be fulfilled*, Luke 21. 23, 24. this wrath ſhould not continue on them whilſt they were *Captives in all Nations*, and *Jeruſalem was trodden down?*

Here, I confeſs, the Reverend *Doctor* (on *Luke* 21. 23.) hath a peculiar Notion, 'That 'the tredding down of *Jeruſalem* by the Gentiles, is not particularly their Victory over 'it by *Titus*, but their conſequent poſſeſſing 'it, and even till *Adrian*'s rebuilding a part of 'it, and calling it by his own name *Ælia*, and 'inhabiting it by Gentiles = Upon the doing 'of this, ſaith he, it followed, that as all the '(unbelieving) Jews were utterly baniſhed 'the City, ſo the *believing Jews* return'd thi-'ther again from their Diſperſions, and in-'habited it again, and joyn'd, and made one 'Congregation, one Church with the Gen-'tiles, which had then, till that time, receiv'd 'the Faith alſo, and till then continu'd a di-'ſtinct Church from the *Jews*. By which it 'appears how punctually this Prediction, in 'our Notion, was fulfilled, that *Jeruſalem* 'ſhould be inhabited by the Gentiles, all the 'Jews in a manner excluded, till the time 'that the Goſpel had been freely preach'd to 'the Gentiles, and by them in ſome eminent 'manner been receiv'd, and then it ſhould 'be re-inhabited by the *Jews* again, *i. e.* 'the Chriſtian Jews, who being wrought on 'by emulation of the Gentiles, were now, 'many of them brought to receive the 'Faith. In his Note on the two Witneſſes *Rev.* 11. b. he makes them to be the 'two *Biſhops* of the *Church* in *Jeruſalem*, one 'of the *Jewiſh*, the other of the *Gentile* 'Converts; which ſtate of that Church con-'tinued, ſaith he, till the time of *Marcus*, 'a Gentile Biſhop of that Church, *i. e.* from 'after the deſtruction of *Jeruſalem* by *Ti-'tus*, till that time. But here again are many things delivered, not only without all ſuffrage of *Hiſtory*, but in perfect oppoſition to the *Hiſtories* of thoſe times. For,

1. *Euſebius* and *Sulpitius Severus* do inform us, that till the time of (p) *Hadrian* all the *Biſhops* and *Prieſts* of *Jeruſalem were only of the Circumciſion.* Here therefore is no room for his two *Biſhops*, one of the *Jewiſh*, the other of the *Gentile* Converts, till the time of *Marcus.*

2*dly*, They alſo do inform us, that all the *Chriſtians* then at *Jeruſalem* were of the Circumciſion, and ſo not of the *Gentiles*; for *Sulpitius* obſerves that the Edict of (q) *Hadrian*, for baniſhing all the *Jews* from *Jeruſalem*, *hapned for the advantage of the Chriſtian Faith, becauſe till then they almoſt all joyn'd the obſervation of the Law to the Faith of Chriſt. The Lord ſo ordering it, that, by this means, the ſervitude of that Law might be removed from the Church. Euſebius* alſo ſaith,

(p) *Namque tum Hieroſolymæ non niſi ex circumciſione habebat Eccleſia Sacerdotem.* Sulpitius l. 2. c. 45. Ἱρῶτος μετὰ τὴς ἐκ περιτομῆς ἐπισκόπους ἡ ἐκκλησία λειτουργίαν ἐχειρίζετο Μάρκος. Euſeb. Eccleſ. Hiſt. l. 4. c. 6.

(q) *Militum Cohortem cuſtodias in perpetuum agitare juſſit, quæ Judæos omnes Hieroſolymæ aditu arceret, quod quidem Chriſtianæ fidei proficiebat, quia tum pene omnes Chriſtum Deum ſub legis obſervatione credebant, nimirum id Domino ordinante diſpoſitum, ut legis ſervitus a libertate fidei atque Eccleſia tolleretur.* Sulp. l. 2. c. 5.

that

that the whole *Church of Jeruſalem* (r) *conſiſted of the faithful Hebrews, who from the times of the Apoſtles, had continued there till the ſiege of* Bitter *in the eighteenth year of* Hadrian: So that here is no room for his ſuppoſed *Gentile* Converts to be govern'd by a *Biſhop* of the *Gentiles*.

3*ly*, They alſo do expreſly ſay, not only that the unbelieving Jews, but that all the *Jews* in general, were by this Edict baniſh'd both from *Jeruſalem*, and from the Region round about it. *He placed a Band of Souldiers, which ſhould baniſh all the Jews from Jeruſalem*, ſaith *Sulpitius*; and this he did, *quia Chriſtiani ex Judæis, potiſſimum putabantur, becauſe the Chriſtians were thought to have their riſe chiefly from the Jews*. *Euſebius* ſaith, that τὸ πᾶν ἔθνος, *the whole Nation* was *baniſhed from* Jeruſalem, *and the Country round about, and not permitted to ſet one foot in it*. And then adds, that (s) *the City being after this manner emptied of the Jews, and wholly cleared of its Inhabitants, and made up of Aliens flowing in thither, it was made a Roman City and Colony, and in honour of the Emperor was named* Ælia. The ſame is ſaid by him in his (†) Evangelical Demonſtrations; and by (t) *Tertullian*, that *not one Jew was permitted to ſtay there*. *Euſebius* alſo adds, that (u) ἡ οὐτιδὶ ἐκκλησίας ἐξ ἐθνῶν συγκροτηθείσης, *the Church there conſiſting only of Gentiles*, Marcus *was the firſt Biſhop of it*. So that here is no place for the *Doctor*'s ſuppoſed Church, conſiſting both of *Jews* and *Gentiles*, or for the Inhabiting of it by the *Chriſtian Jews*, and much leſs for his feigned *many of them brought now to receive the Faith by emulation of the Gentiles*. In a word, *Epiphanius* ſaith, that *Hadrian* the Emperor, travelling to *Jeruſalem*, found there only τὴν ἐκκλησίαν μικράν, *one little Church* and ſeven Synagogues, ſtanding like Cottages; and was this likely to be the Seat of two great Biſhops? So that I find nothing agreeable to the truth of *Hiſtory* in any thing which this *Reverend* Perſon ſaith upon this Subject, and much leſs any thing confirmed, either by Scripture or Authority.

What hath been thus diſcours'd, is abundantly ſufficient to confute the Expoſition of this *Reverend* and *Learned Perſon*, as being not agreeable to matter of fact; for when was there any ſuch Converſion made of the Jews at the times aſſigned by him, which can in any probability of conſtruction anſwer to the Phraſes uſed by the Apoſtle, that by it *all Iſrael ſhould be ſaved*; *ungodlineſs ſhould be turn'd away from Jacob*; God ſhould bleſs them by *taking away their ſins*; that they who now were blinded ſhould *have the vail taken away from before their eyes*; they who now were *diminiſhed* ſhould have again *their fulneſs*; and they who now were *caſt off*, ſhould be again *received?* This could not happen in the very times when this Epiſtle was firſt endited: For tho' it be true that St. *James* mentions *many thouſands* or *myriads* of Jewiſh Converts, *all zealous of the Law*, Acts 21.20. yet were they all converted at, or before the time of writing this Epiſtle, and ſo belonged only to *the Remnant according to the Election of Grace* here mentioned, not to the Reſidue that were blinded, of whoſe Converſion the *Apoſtle* here ſpeaks from *v.* 12. to *v.* 32. Nor could their Converſion, and Salvation be a Myſtery to be then revealed to the *Gentiles*. That no ſuch Converſion after the blindneſs mention'd in this Chapter happened to them, upon their ſeeing *the abomination of deſolation ſtanding in the holy place*, or ſoon after the deſtruction of *Jeruſalem*, hath been already ſhew'd; and that *Juſtin Martyr* ſaith nothing of any ſuch remarkable Converſion of them, hath been alſo proved.

That there might be ſome Converſion of them in the Reign of *Trajan*, is by ſome argued from the words of *Euſebius*; That (x) *Juſtus, then Biſhop of Jeruſalem, was one of the many Myriads or Thouſands of the Circumciſion which then had believed*. Yet is this Teſtimony of no force, as to this matter; For 1. Grammarians well know that μύρια and μυριάδες, when put indefinitely, do only ſignifie *many*; now if the πόσαι μυριάδες, the *many Myriads* mention'd by St. *James*, hindred not, but that the *Jewiſh* Converts might be only a *little Remnant*, in reſpect to the blinded *Jews*, this may be as true of the ὅσαι μυριάδες, the *ſo many Myriads* of *Euſebius*, eſpecially if we conſider that moſt of them might be the very Perſons mention'd by St. *James*, he carefully informing us that the whole Church of *Jeruſalem*, under her fiteen Biſhops of *Jeruſalem*, of which this *Juſtus* was the eleventh, was made up of *Believers who had continued from the Apoſtle's time till the Wars and Siege under* Hadrian. And ſpeaking of theſe Perſons,

(r) Συνεσάναι γὰρ αὐτοῖς τότε τὴν πᾶσαν ἐκκλησίαν ἐξ Ἑβραίων πιστῶν ἀπὸ τῶν Ἀποστόλων, καὶ εἰς τὸ τότε διαρκέσαντων πολιορκίαν. Hiſt. Eccleſ. l. 4. c. 5.

(s) Οὕτω δὴ τῆς πόλεως εἰς ἐρημίαν τῶν Ἰουδαίων ἐθνῶν, καὶ παντελῆ φθορὰν τῶν πάλαι οἰκητόρων ἐληλάσης, ἐξ ἀλλοφύλων τε γένους συνοικιζείσης, &c. Hiſt. Eccleſ. l. 4. c. 6. (†) Demonſtr. Evang. l. 8. p. 411. D.

(t) *Contr. Jud.* c. 15. *Apol.* c. 16. (u) *Ibid.*

(x) Τῆς ἐν Ἱερουσολύμοις ἐπισκοπῆς τὸν θρόνον Ἰούδας τις ὄνομα Ἴσχει, μυρίων ὅσων ἐκ περιτομῆς εἰς τὴν Χριστιανικὴν πεπιστευκότων εἰς καὶ αὐτὸς ὢν, διαδέχεται. Hiſt. Eccl. l. 3. c. 35.

not as Men believing then, but as πεπιςευκότες *men who had before that time embraced the Chriſtian Faith.* And hence (z) *Ruffinus* makes no mention of theſe ſuppoſed *Myriads*, but only ſaith, *That* Juſtus *being one of thoſe of the Circumciſion who had embraced the Faith of Chriſt, was made their Biſhop.* In a word, this very *Euſebius* concurring ſo exactly with the Sentiments of all the other *Fathers*, that the *Jews* were then rejected, and lay under a Curſe, and proving from this very *Apoſtle*, and from the words contained in the beginning of this very Chapter, that they ſhould generally fall and be rejected for their unbelief, σπανίων ἐξ αὐτῶν εἰς τ σωτῆρα κ κύριον ἡμῶν πιςευσάντων, (a) *a very few of them only believing*; and that (b) *after the coming in of all Nations to the Chriſtian Faith, they did not yet ſee, or underſtand*; he cannot be ſuppoſed to mention any thing which anſwers to the Converſion of the *Jews* intended in this Chapter, but muſt, with us, refer that to that glorious time when the (c) *Propheſies* ſhall *more fully*, ſaith he, *be fulfilled*, i. e. the time *when the fulneſs mention'd by the Apoſtle ſhall come in.* This being therefore all that hath been pleaded for the remarkable Converſion of the *Jews*, after the writing this *Epiſtle*; and this all being almoſt nothing, and far from bearing any Correſpondence to the comprehenſive words of the *Apoſtle* on that Subject; I conclude that no Converſion of this Nature hapned to them, between the writing this Epiſtle, and the times of *Conſtantine*.

And whereas it is ſaid that this Converſion ſhould be wrought in them by way of Emulation, and that they ſhould lay hold of the Faith, being provoked ſo to do by ſeeing the Gentiles believe, it is confeſt that the *Apoſtle* repreſents this as a fit means to work this Emulation in them; but yet it is as certain that it hath not yet had the deſigned effect upon them, they being ſo far from being provoked to embrace the Chriſtian Faith, by ſeeing the *Gentiles* admitted to it, that this was to them the great ſtumbling block, and they were *Enemies to the Goſpel for their Sakes*, v. 28. they being prejudiced againſt it, becauſe the *Gentiles* were admitted to the Bleſſings of it without Circumciſion, and obſervance of the Law of *Moſes*. See Note on *Gal.* 3. 4. & 6. 12. This is that Prejudice of the *Judaizing Chriſtians* which the *Apoſtle* labours to remove in moſt of his Epiſtles, but more eſpecially in that to the *Galatians*; and as for the unbelieving *Jews* they could not endure to hear of any to be ſent for the converting of the *Gentiles*, Acts 22. 21, 22. but perſecuted the *Apoſtles* upon this account, *forbidding them to preach to the Gentiles that they might be ſaved*, 1 Theſſ. 2. 16. And the ſame Enmity to the *Chriſtians* ſeems to continue to this day among them upon the ſame accounts.

Wherefore there having been as yet, ſo far as we are able to diſcern, no ſuch remarkable Converſion of the *Jews* ſince the enditing this Epiſtle, and no ſuch happy Emulation of the converted *Gentiles*, as did provoke them to embrace the *Chriſtian Faith*, this could not be, as here the *Doctor* doth ſuggeſt, *a confirmation of the Faith to the Gentiles*, and much leſs *a means to bring them all to receive it*, or *to convert the Gentiles over all the World.* And what Records and Hiſtories make the leaſt mention of any ſuch Converſion of the *Gentile* World, on the account of the remarkable Converſion of the *Jews* after the writing this Epiſtle? When came in ſuch a fulneſs of the unbelieving *Jews* as was the *Riches of the World*, v. 12. or ſuch a Reception of them to the *Chriſtian* Faith as was unto them *life from the dead*, v. 15? or how can theſe Aſſertions be reconciled to the words of the *Apoſtle*; for if the coming in of the fulneſs of the *Gentiles* be their receiving the Faith in thoſe times, then the partial *blindneſs of the Jews* muſt ceaſe in thoſe times alſo; for *blindneſs*, ſaith the *Apoſtle*, *hath hapned to the Jews* in part, and that blindneſs is to continue only *till the fulneſs of the Gentiles ſhall come in*: If then the blindneſs of the *Jews* is not yet ceaſed, but they have generally continued, even from the time of writing this Epiſtle, to this very moment, in as much blindneſs and obduracy, as they then lay under, and as much *branches broken off*, as now they are, it follows that the fulneſs of the *Gentiles* mentioned by the *Apoſtle*, is not yet come in.

Laſtly, The *Myſtery* mention'd *v.* 25. cannot be this, that *by occaſion of the infidelity of the Jews, the Goſpel was preached to, and received of Gentiles*, for of this the *Apoſtle* introduceth the believing *Gentiles* ſpeaking thus, *v.* 19. *Thou wilt ſay then, the branches were broken off that I might be graffed in*, &c. this therefore could not be to them a *Myſtery*. Nor could it be this, *viz.* that *this was done in mercy to the Jews*, viz. *that they by ſeeing the Gentiles believe might at length be provoked to do ſo too.* For of this the *Apoſtle* had ſpoken twice, declaring it to be foretold by *Moſes*, ſaying, *I will provoke you to jealouſie by them that are no people*, Chap. 10. 19. And in this Chapter, ſaying, *Through their fall, Salvation is come to the Gentiles to provide*

(z) *Juſtus quidam ex his qui de circumciſione ad fidem Chriſti venerunt Epiſcopatum ſuſcepit.*

(a) *Demonſtr. Evang. l.* 2. p. 62. B. & *paſſim.* (b) *L.* 9. *p.* 455. A. B.

(c) Ἴσως δ ὅτι πληρέσθαι ἡ προφητεία συμπεραίνεσθαι, ἐπὰν τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ τὸ πρὸς τῆ ἱερᾷ Ἀποστόλῳ λεγόμενον. L. 9. p. 458. D.

them

them to jealouſie, v. 11. It remains then, as the *Apoſtle* and the *primitive Church* from him declare, that it be this, That when the time for the fulneſs, *i.e.* for the Converſion of the ſtill *Heathen Gentiles* is come in, then ſhall the blindneſs of the *Jews* be removed, and ſo *all Iſrael ſhall be ſaved*, and then *all Nations ſhall flow in unto them*, and their reception ſhall be to the *Gentiles as life from the dead.*

I think I have ſaid what is ſufficient to ſhew theſe words cannot admit the ſenſe impoſed upon them by the Reverend Dr. *Hammond*, I proceed now more largely to diſcuſs the proper import of that Phraſe, *The fulneſs of the Gentiles ſhall come in.* This is by ſome interpreted thus, *Blindneſs hath hapned to the Jews, till the full number of the Gentiles, which God ſhall call, be compleated.* But this ſenſe is contrary to the expreſs words of the *Apoſtle*, who declares there ſhall be a greater and more glorious converſion of the *Gentiles*, than that which hap'ned by occaſion of their fall, that their fulneſs ſhould be much more the *Riches* of the *Gentiles*, than their fall was, *v.* 12. and that their coming in, ſhould be unto the Gentiles, *as life from the dead*, and ſhould much more enrich them than their caſting off, *v.* 15.

Note therefore that there is a double fulneſs of the *Gentiles* mentioned in the Holy Scriptures:

1. That which is ſpoken of *v.* 12. in theſe words, *If the diminution of them was the fulneſs of the Gentiles*, and this conſiſted in the Preaching of the Goſpel to all Nations, and the imparting the glad Tidings of Salvation to them, and was in a great meaſure to be accompliſhed before the deſtruction of *Jeruſalem*, and the ruine of that Church and Nation, according to our Lord's Prediction in theſe words, *The Goſpel of the Kingdom ſhall be preach'd in all the world for a witneſs to all Nations, and then ſhall the end come*, Matth. 24. 14. Mark 13. 10.

2*ly*, There is to be another fulneſs of the Gentiles by a more glorious Converſion of them, and a coming in of thoſe Nations which have not hitherto embrac'd the Goſpel, or have relapſed into *Heatheniſm* or *Mahometiſm*, to be effected when this rejection of the *Jews* ſhall ceaſe, and God ſhall ſend the *Deliverer out of Zion to turn away iniquity from Jacob*; and of this only can we underſtand thoſe words of the *Apoſtle*, v. 12. *If the fall of the Jews hath been* (already) *the Riches of the* (Gentile) *World, and the diminution of them the Riches of the Gentiles, how much more ſhall their fulneſs*, i. e. the time of their Converſion be the encreaſe and fulneſs of the ſame *Gentiles?* And *v.* 15. *if the caſting away of them be the reconciling of the world, what ſhall the receiving them again be* (to the ſame world) *but even as life from the dead?* And *v.* 25. *Blindneſs in part hath hapned to the Jews, till the fulneſs of the Gentiles ſhall come in.* This blindneſs therefore ſtill continuing upon them, as much as ever, another fulneſs of the *Gentiles* is to be expected, when it entirely ſhall be removed from them, and ſo *all Iſrael ſhall be ſaved.*

2*ly*, *Jeruſalem* is yet trodden down of the Nations, and the *Jews* are yet Captives in all Nations, whereas the Captivity, and the treading down of *Jeruſalem* is to ceaſe when the times of the Gentiles are fulfill'd; according to thoſe words of Chriſt concerning the deſtruction of the Jews, *They ſhall fall by the edge of the ſword, and ſhall be carried captives into all nations, and Jeruſalem ſhall be trodden down, till the times of the Gentiles be fulfilled*, Luke 21. 24. *i. e.* till the times when they ſhall have a plenary Converſion by the coming in of the *Jews*, and ſhall no more Lord it over them, as now they do, but ſerve them, and *flow in unto them.* And to this purpoſe let it be noted,

1. That if we conſult *Ancient Prophecies* concerning the vaſt extent of our Saviour's Kingdom over all Nations, we ſhall find reaſon to believe they have not yet had their full accompliſhment upon them, for he hath not yet had the *uttermoſt parts of the earth for his poſſeſſion*, Pſal. 2. 8. God hath not yet made *all People, Nations, and Languages to ſerve him*, and all *Dominions to obey him*, Dan. 7. 4, 27. he hath not yet *filled the whole earth*, or *broke in pieces, and conſumed all other Kingdoms*, Dan. 2. 34, 35. That ſeems not yet fulfilled which was foretold by *Micah*, that *the Lord ſhould be King over all the earth*, Mich. 5. 4. and by *Zachariah*, that *there ſhould be but one Lord, and his name one*, Zach. 14. 9. and by *David*, that *all Kings ſhould fall down before him, and all Nations ſerve him*; that *all the ends of the earth ſhould remember, and turn to the Lord*, and *all the kindreds of the Nations worſhip before him*, Pſal. 72. 8. Theſe, and ſundry other ſuch like Prophecies there are, which yet were never accompliſh'd according to the full import of them. For as (d) *Brerewood* obſerves, *If we divide the known Regions of the World into thirty equal parts, the Chriſtians part is* (only) *as five, the Mahumetans as ſix, the Idolaters as nineteen*; whence we have reaſon to conclude, that there is yet a time to come, before the Conſummation of all things, in which our Saviour will yet once more diſplay the victorious Banner of his *Croſs*; and like a mighty Man of War march on conquering, and to conquer, till he hath confounded, or converted his enemies; and finally, conſummated his

(d) *Enquir.* Chap. 14. p. 118.

Victories

Victories in a glorious Triumph over all the Powers of the Earth, and made *all Nations, Tongues and Languages to ſerve him.*

2*ly*, That there is ſtill to be a glorious Converſion of the *Jewiſh Nation*, as it ſeems evident from the words of the *Apoſtle* here, who ſpeaketh of a time when the partial *blindneſs* which then had hapned to the *Jews*, and ſtill continues upon them, ſhould ceaſe; when God would *turn away ungodlineſs from Jacob*, and *take away* (the puniſhment of) *their ſins*, which yet he hath not done; when not a little *Remnant* only, as at our Lord's firſt Advent, but *all Iſrael ſhall be ſaved*; when that *Iſrael*, whoſe Minds were then, and ſtill are blinded by the Vail that is upon them, ſhall have that Vail *taken away* by their *turning to the Lord*. So alſo from thoſe *Prophecies* of the Old Teſtament, which promiſe to that Nation ſuch Kindneſs, Favour, and Salvation, as either hath not been at all as yet, or but imperfectly fulfilled; as when he promiſeth to bleſs her with ſuch Bleſſings as never ſhould be taken from her, and to ſhew Mercy to her, ſo as never to forſake her more. To this effect are theſe Expreſſions; *As I have ſworn that the waters of Noah ſhould no more go over the earth, ſo I have ſworn that I would not be wrath with thee, nor rebuke thee*, (any more;) *for the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord that hath mercy on thee*, Iſa. 54. 9, 10. *And the Redeemer ſhall come to Zion, and to them that turn from tranſgreſſion in Jacob, ſaith the Lord. As for me, this is my Covenant with them, ſaith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out the mouth of thy Seed, nor out of the mouth of thy Seeds ſeed from henceforth and for ever*, Iſa. 59. 20, 21. *I will make thee an eternal Excellency, a joy of many Generations. Violence ſhall no more be heard in thy Land, waſting nor deſtruction within thy borders, but thou ſhalt call thy walls ſalvation, and thy gates praiſe. The Sun ſhall be no more thy light by day, neither for brightneſs ſhall the Moon give light unto thee, but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory. Thy Sun ſhall no more go down, neither ſhall thy Moon withdraw itſelf; for the Lord ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended*, Iſa. 60. 15, 18, 19, 20. *Everlaſting joy ſhall be unto them, and I will make an everlaſting covenant with them*, Iſa. 61. 7, 8. *Thou ſhalt no more be termed forſaken, neither ſhall thy land any more be termed deſolate; but thou ſhalt be called Hephzi-bah, and the land Beulah; for the Lord delighteth in thee, and thy land ſhall be married*, Iſa. 62. 4, 12. *I will rejoice in Jeruſalem, and joy in my people; and the voice of weeping ſhall be no more heard in her, nor the voice of crying*, Iſa. 65. 19. *For as the new heavens, and new earth, which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed, and your name remain*, Iſa. 66. 22. *And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlaſting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they ſhall not depart from me*, Jer. 32. 39, 40. *And they ſhall be no more a prey to the heathen, neither ſhall the beaſts of the land devour them; but they ſhall dwell ſafely, and none ſhall make them afraid. And I will raiſe up for them a plant of renown, and they ſhall be no more conſumed with hunger in the land, neither bear the ſhame of the heathen any more*, Ezek. 34. 28, 29. *And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt, and they ſhall dwell therein, even they and their children, and their childrens children for ever; and my ſervant David ſhall be their prince for ever. Moreover, I will make a covenant of peace with them, it ſhall be an everlaſting covenant with them; and I will place them, and multiply them, and will ſet my Sanctuary in the midſt of them for evermore. My Tabernacle ſhall be with them; yea, I will be their God, and they ſhall be my people*, Ezek. 37. 25, 26, 27. *I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them*, Ezek. 39. 28, 29. *And I will plant them upon their land, and they ſhall no more be pulled up out of their land which I have given them, ſaith the Lord thy God*, Amos 9. 15.

Now it ſeems very evident, that ſcarcely any of theſe things can be applied to the Return of the *Jews* from their Captivity in *Babylon*. For ſince that time *his kindneſs hath departed from* them, and his *covenant* of *peace* hath been *removed* for above 1600 years; *Violence hath been heard in their land, waſting and deſtruction within their borders*, and their Land hath been made *deſolate*; the days of wrath, of mourning, and of weeping have been long upon them; their *Sun hath been*, according to our Lord's Prediction, *darkned*, and *their Moon hath not given her light*; their Sanctuary and Tabernacle hath been *conſumed*, and they have been *a prey to the Heathen*; they have long ſince ceaſed to be his People, and he to be their God.

Nor can we reaſonably confine theſe Promiſes to that little Remnant which believed in the times of the *Apoſtles*, for they were never *gathered out of all Lands*, nor did they *inherit the Land for ever*, but were baniſhed thence, as well as the unbelieving *Jews* by *Hadrian*; they can in no propriety of Speech be ſtiled *the Houſe of Iſrael*, the *whole Houſe of*

of Iſrael. Nothing indeed ſeems more unlikely, than that the time of the Caſting them off, the breaking of the Branches, the leaving them under a Spiritual ſlumber, the taking the Kingdom from them, and caſting them out into utter darkneſs, ſhould be the time of the Completion of theſe glorious Promiſes; and that this Senſe cannot accord with the Diſcourſe of our *Apoſtle* here, hath been already ſhew'd.

Nor 3*ly*, can we apply theſe Promiſes to the believing *Gentiles*; for ſure they could not be *a prey to the Heathens*, or *bear their ſhame*, or be the People *whom God hath led into Captivity*, and after *gathered into their own Land*, and ſo planted there as never to be plucked up again; the Promiſe could not be made to them, that they ſhould *ſuck the Breaſts, and eat the Riches of the Gentiles.*

4*ly*, I have already ſhew'd from Scripture *Prophecies*, That after this Converſion the *Nations* generally *ſhall flow into them, and walk in their light*, and ſo their fulneſs (which ſignifies not their Incorporation into another Church, but as the oppoſite words, their *fall*, their *diminution*, their *rejection*, require, and as the *Apoſtle* doth himſelf interpret it, their *reception* to the *Chriſtian* Faith, and ſo into the Favour of God) ſhall be the Riches of the *Gentiles*, and *as life from the dead* to them; then the *Gentiles ſhall come to their light, and Kings to the brightneſs of their riſing*; *and Nations that have not known them ſhall run in unto them, becauſe God hath glorified them. Then*, ſaith God, *I will gather all Nations and Tongues, and they ſhall come and ſee my glory*, Iſa. 55. 5. & 56. & 66. 18, 22. Then *all Nations ſhall turn, and fear the Lord truly*, ſaith *Tobit*, Chap. 13. 10, 11. And this I conceive to be that fulneſs of the *Gentiles* of which the *Apoſtle* here ſpeaketh.

THE

THE PREFACE TO THE First Epiſtle to the *Corinthians.*

§ 1. THAT this was an Epiſtle written by St. Paul the Apoſtle, as is aſſerted, v. 1. was never doubted in the Church of God; but whether this was the firſt Epiſtle of St. Paul to the Corinthians, hath been a matter of diſpute, becauſe he ſaith in it, I have written to you in an Epiſtle, ch. 5. 9. which ſeemeth plainly to relate to ſome Epiſtle formerly by him writ to them: For this, ſaith Pſeud-Ambroſius, was ſpoken de præterita Epiſtola quam ante hanc, quæ prima dicitur, ſcripſerat. But as I have obſerved in the Note upon that Verſe, No Fathers ever aſcribed to St. Paul more than fourteen Epiſtles, including that to the Hebrews. Euſebius never mentions any third Epiſtle to the Corinthians, amongſt the true, controverted, or ſpurious Writings which paſs under his Name. No Chriſtian Writer ever cited any thing from this ſuppoſed Epiſtle, all the Greek Scholiaſts declare the Apoſtle ſpeaketh in thoſe words not of another, but of this very Epiſtle, which is ſufficient to juſtifie the Verſion I have given of thoſe words, I had written, or was writing in this Epiſtle. Moreover, his ſuppoſed Epiſtle to Laodicea is cited as a Book exploded by (a) St. Jerom, his Epiſtles to Seneca, are in like manner cited by (b) St. Jerom and St. Auſtin, the Acts of Paul are cited, and rejected by (c) Origen and Euſebius, but none of them make any mention of more than two Epiſtles to the Church of Corinth.

§ 2. That this Epiſtle was written by St. Paul whilſt he was at Epheſus, and before he went thence to Macedonia, is clear from the very words of this Epiſtle: For Chap. 16. 8. he ſaith, I will tarry ſtill at Epheſus till Pentecoſt; and adds, v. 19. The Churches of Aſia, of which Epheſus was the Metropolis, ſalute you; Aquila and Priſcilla ſalute you with the Church which is in their Houſe; now that they dwelt at Epheſus, we read Acts 18. 25. That it was writ before he went thence into Macedonia, theſe words inform us, Ch. 16. 5. I will come to you when I paſs through Macedonia; for I do paſs through Macedonia. It is therefore generally agreed, that it was written in the 57th, as Dr. Pearſon, or in the 55th Year of Chriſt, as Dr. Lightfoot hath it. As alſo may be probably concluded thus: In the 9th Year of Claudius, ſaith, Oroſius, in the 10th ſay others, in the 12th ſaith Dr. Pearſon, the Jews were baniſhed from Rome, and St. Paul coming to Corinth, finds Aquila and Priſcilla, newly come from thence to Corinth, upon that occaſion, Acts. 18. 2. He ſtays there a year and an half, v. 11. that is, till the 11th of Claudius, at Epheſus three years, Acts 20. 31. and at the cloſe of theſe three years he writes this Epiſtle. If then you begin this Baniſhment of the Jews from Rome, as Valeſius doth in the 10th of Claudius, theſe five years that Paul continued at Corinth and Epheſus will end in the firſt of Nero, *A. D.* 55. If with Dr. Pearſon, you begin them only at the 12th of Claudius, they will end in the third of Nero, *A. D.* 57.

§ 3. That the Perſons to whom it was written, were chiefly Gentiles, is evident from theſe words, Ye know that ye were Gentiles, carried away to theſe dumb Idols, even as ye were led, Chap. 12. 2. That it was alſo written to the Jewiſh Converts then at Corinth, Eſtius conjectures, becauſe he ſaith, Chap. 10. 1 that all our Fathers were under the Cloud. But 'tis not neceſſary that ſhould relate to their Fathers according to the fleſh, but only to the preceding Church of God called before them out of Egypt, and partaking of like privileges with them: For the Apoſtle declares, that not they who are the Children of the Fleſh are counted for the Seed, but they who are the

(d) V. *Paulus in Catal. Script. Eccl.* (b) V. *Seneca*, ibid. & S. *Auſt Ep. ad. Maced.* 54. p. 254. B. (c) *Orig.* περὶ ἀρχῶν, l. 1. c. 2. F. 114. D. *Euſeb. Eccl. Hiſt.* l. 3. c. 3. & c. 25.

Children

Children of the Promiſe, *Rom.* 9. 8. *And that the Promiſe belonged not only to the Seed according to the Law, but* according to the faith of *Abraham*, who is the father of us all, *Rom.* 4. 16. *See* Gal. 3. 14, 29. & 4. 28.

§ 4. *The occaſions of writing this Epiſtle we may beſt learn from the* Ancients, *and from the Epiſtle itſelf.*

Firſt then, The Ancients *do inform us of this City, that it was* full of (d) Rhetoricians and Philoſophers, and that they gave occaſion to moſt of thoſe Miſcarriages which the Apoſtle reprehends in this Epiſtle.

2*ly*, *That there were* (e) Judaizers crept in among them who magnified themſelves, and debaſed the Apoſtle as a great Boaſter, but of little worth, ſtiling him an Apoſtate from the Law, and commending the obſervation of it to them.

3*ly*, *They add, That the* City of *Corinth* was very (f) rich, and that ſome of them choſe themſelves Teachers out of the rich, as being moſt able to ſupport them, as others did out of the Philoſophers, as being moſt able to teach them more than the Apoſtle could do.

4*ly*, *They ſay that the* Corinthians *ſent* queſtions to St. *Paul* (g) concerning Marriage *and* Virginity, *by* Stephanus, Fortunatus *and* Achaicus, *by whom the Apoſtle more fully was informed of the ſtate of their Church; and therefore ſent this Anſwer to them concerning theſe ſeveral Heads.*

And ſutably to theſe things mention'd by the Ancients, *we find*

1. *That the* Apoſtle *ſpends the latter part of the firſt Chapter, from* v. 20. *to the end, in ſhewing the vanity of the Wiſdom which the* Philoſophers *pretended to, in compariſon to the Wiſdom diſcovered by the Goſpel, preach'd by the* Apoſtles. *And Chapter the ſecond, he ſhews the impoſſibility of knowing, or aſſenting to the things delivered by the Goſpel, by thoſe who depending on Philoſophy, and Human Reaſon, rejected what was taught purely by Revelation, and conſequently the neceſſity of admitting that Revelation of the Spirit they challeng'd to themſelves, that the Doctrine of the Goſpel might be made known to the world. And againſt both the* Rhetoricians *and* Philoſophers, *he ſhews the neceſſity of Preaching the Goſpel,* not in the words of Human Wiſdom, *Chap.* 1. 17, 18, 19. *Chap.* 2. 1. *Chap.* 3. 18, 19, 20. *Chap.* 4. 20.

2ly, *Becauſe on the account of thoſe* Philoſophers *and* Rehotricians, *as well as of the* Judaizers, *they broke out into Parties and Factions, he minds them of thoſe Factions, beſeeching them carefully to avoid them,* Chap. 1. 10. *as tending to the dividing of* Chriſt's Body, v. 13. *and as Indications that they were* yet Carnal, 1 *Cor* 3. 4. *purſuing this under his own name, and that of* Apollo, *through the whole third Chapter, ſhewing that they* ought not to glory in Men, *or* be puffed up for one againſt another, *whatever were their Gifts, or Eloquence, but give the glory of their Labours unto God alone. See* Chap. 4. 8.

3ly, *Becauſe they who declared they were of* Cephas, *ſeem to be thoſe* Judaizers *who looked on the* Apoſtle *as unfaithful in his Office for rejecting Circumciſion, and the Law. He declares that he found no occaſion thus to charge himſelf, nor was he much concerned for their Cenſures of him in that kind,* Chap. 4. 4, 5. *ſhewing by his Sufferings, how great an Evidence he had given of his Fidelity in the diſcharge of his Office, from* v. 9. *to the* 14*th, and that he had begotten them to that Faith in which they ought to ſtand, and follow his Example,* from v. 14 *to the* 17*th. And becauſe he, having ſent* Timothy *to them, they imagined he either durſt not, or would not come to them himſelf, He declares he would both come, and uſe his* Apoſtolical Authority *amongſt them, and try the power of them who were thus puffed up againſt him by reaſon of their Human Wiſdom.*

4ly, *Becauſe one of theſe Eloquent Perſons had been guilty of a very heinous Crime, he commands them to puniſh him by removing him from their Society, and delivering him up to* Satan. *And*

5ly, *Becauſe, being rich and wealthy,* Chap. 4. 8. *they were unwilling to part with their Wealth, and therefore went to Law, for preſervation of it, before* Heathen Judges, *to the*

(d) Ἡ ὴ καὶ Ῥητόρων πολλῶν ἐμπλεῶ ἡ πόλις καὶ φιλοσόφων. ἔνιοι γὰρ αὐτῶν ἀ σφόδρα ἐπίσαλον ἀνάσασιν ἔβη σωμάτων, τὰ ἓ ἑλληνικῆς μωρίας ἔτι νοσοῦντες, καὶ γὰρ ἅπαντα ταῦτα ἀπὸ ἓ καλὰ τῶ φιλοσοφίαν τῶ ἔξωθεν ἀνοίας ἐτίκτετο, καὶ αὕτη ἦν τῶν κακῶν ἡ μήτηρ. Chryſoſt. & Theoph. Præf. in hanc Epiſt.

(e) Καὶ γὰρ ἦσαν παρ' αὐτοῖς ἐξ Ἰουδαίων μέγα φρονοῦντες, καὶ Παῦλον διαβάλλοντες, ὡς ἀλαζόνα καὶ ἀδυνὸς ἄξιον λόγε, Chryſ. Præfat. in ſecundam Epiſt. Τινὲς τῶν Ἰουδαίων πεπιςευκότων ἓ νομικῶ ἀπαζόμενοι πολιτείαν παύσασθαι πειρασάντες ἓ ἀποσολικῶ διδασκαλίαν διέβαλλον, ἀποσάτω καὶ νομοθέτην ἓ θεσπέσιον Παῦλον ἀποκαλοῦντες, καὶ φυλάτειν ἅπασι ἓ νόμον παρεσκευάζοντες. Theod. Præfat. in ſecundam Epiſt.

(f) Ἡ Κόρινθος πολλῶ πλέτῳ καὶ σοφίᾳ κομῶσα, ὑπήρξατο μὲν τῶ Χριςῶ—οἵτε πλούσιοι ἰδίας συμμοείας ἐποιήσαντο, καὶ οἱ σοφοὶ αὖ ἰδίας, Chryſoſt. Theodor. Theoph. Παρασκευάζει τινὰς ἐν τῶν ἔξω σοφίσι πλουσίων καὶ φιλοσόφων αὐτοχειροτονήτως πρὸς αἵρεσιν τῆς ἐκκλησίας ἐν τοῖς πανδημικοῖς πρόγμασιν, ὡς λοιπὸν τῶ λαῶ πολλὰς τὰς μὲν τοῖς πλουσίοις ὡς ἰδιώταις προχωρῆσαι, τὰς δὲ τοῖς φιλοσόφοις ὡς πλέον διδάσκειν δυναμένοις ἔξω τῆς Ἀποσόλε διδαχῆν, Theod. apud Oecum.

(g) Περὶ γάμε καὶ παρθενίας, περὶ τῶν εἰδωλοθύτων, περὶ τῶν πανδημικῶν χαρισμάτων, καὶ λοιπὸν περὶ ἀναστάσεως, Oecum. Theodoret.

Scandal *of* Christianity, *He reprehends this Vice in them*, chap. 6. *from* v. 1. *to the* 10th. *And having said all this by way of Preface, he begins*, chap. 7. *to return his Answer to the Questions they had sent unto him.*

§ 5. *There is one further Observation useful for, and worthy to be pondered by the licentious Persons of our Age, That because* Fornication *and* Lasciviousness *were Vices to which the* Heathens *were generally addicted; and their* Philosophers, *and perhaps some* Hereticks, *viz. the* Nicholaitans, *which were amongst them, maintain'd this was a thing* indifferent, *therefore the* Apostle, *both in the* Epistles *to the* Corinthians, *and to most other Churches, is very copious in shewing the destructive nature of this Sin. It is to be observed that* Corinth *was above all other Cities, even to a Proverb, infamous for* Fornication *and* Lasciviousness, *so that* Κοεινθία γυνὴ, a Corinthian Woman *is in the Language of the Ancients, a whorish Woman, according to the Proverb,* ἄ Κοεινθία ἔοικας χοιεσπωλήσειν (h), ut Corinthia videris corpore quæstum factura. And Κοεινθιάζειν, Κοεινθιάζεσθαι is ἑταιρεῖν scortationibus indulgere, *Hesych. Phavorin. There was, saith* (i) Strabo, *in it a Temple dedicated to* Venus, *which* πλείους ἢ χιλίας Ἱεροδούλους ἐκέκτητο ἑταίρας. *These Vices reigned also in* Galatia, *the Worshippers of the* Mother of the Gods: *In* Ephesus, (*See Note on* Eph. 5. 5.) Thessalonica, Crete. (Athenæus l. 12. p. 527. A. 528. C.) *and generally in all* Heathen Nations. *Hence the* Apostle *is so frequent, and express in his condemning this Vice.*

1. *As a Sin contrary to Nature, as being against our* own Body, 1. *Cor.* 6. 18. *a Sin of Unrighteousness, to which God gave them up for their* Idolatry, *Rom.* 1. 28. *and a Sin, which they who committed,* were given up to a reprobate mind, *and knew* they did things worthy of death, *v.* 29, 32. *a sin contrary to the Moral Law, or to the Law of Nature; for he declares that Law was given for the condemning* Fornicators, 1 *Tim.* 1. 10.

2ly, *As a Sin contrary to the* Christian *Faith, and inconsistent with it.* Know ye not, *saith he*, that your Bodies are the Members of Christ; shall I then take the Members of Christ, and make them the Members of an Harlot? God forbid! 1 *Cor.* 6. 15. *And again*, But Fornication, and all Uncleanness, let it not be once named among you, as becometh Saints, *Eph.* 5. 3. For God hath not called us to Uncleanness, but unto Holiness. He therefore that despiseth this his Call, despiseth not Man but God, who also hath given us of his Spirit, 1 *Thess.* 4. 7, 8. *Hence he declares it to be contrary to the sound Doctrine of the Gospel,* 1 Tim. 1. 10, 11. *and forbids* Christians *to eat with any Brother who is a* Fornicator, 1 *Cor.* 5. 11.

3ly, *As being a Sin which will exclude the Fornicator from the Kingdom of God.* Be not deceived, *saith he*, no Fornicator shall inherit the Kingdom of God, *Gal.* 6. 10, 11. *To the* Galatians *he speaks thus*, The works of the flesh are manifest, Adultery, Fornication, Uncleanness, Lasciviousness, of which I tell you again, that they who do such things, shall not inherit the Kingdom of God, *Gal.* 5. 19, 20, 21. *To the* Ephesians *thus*, This know ye, that no Fornicator, or unclean Person, hath any Inheritance in the Kingdom of Christ, or of God, *Joh.* 5. 5. *They, saith St.* John, *shall be excluded from the* New Jerusalem, *Rev.* 22. 15.

4ly, *As that which will assuredly expose them to the wrath of God. For thus he speaks to the* Colossians: Mortifie your earthly Members, Fornication, Uncleanness; for which things cometh the wrath of God upon the Children of Disobedience, *Col.* 3. 5, 6. *To the* Ephesians *thus*, Be not deceived with vain words, for because of these things cometh the wrath of God upon the Children of Disobedience, *Eph.* 5. 6.

5ly, *As that which will subject them to eternal Punishment. For* Whoremongers and Adulterers κρινεῖ ὁ Θεὸς God will adjudge to Condemnation, *Hebr.* 13. 4. *The portion of the* Whoremonger *shall be assigned him* in the Lake that burns with Fire and Brimstone, *Rev.* 21. 8.

§ 6. *And this is all I at the first intended by way of Preface to this* Epistle. *But finding that the Doctrine* of the Resurrection of the same Body which dieth, *is now either questioned, or thought unnecessary to be believed, though anciently the very* Heathens *look'd upon it as a Fundamental Doctrine of* Christianity, *and the Ground of their most raised Hopes: And upon this account they burnt the very Bones of* Christian Martyrs, *and reduc'd them to Ashes, and then threw those Ashes into the River* Rhodanus, *or* Roan, *that so they might defeat the* (k) hope of a Resurrection, which enabled the Christians to suffer death with alacrity, and to endure all kinds of Torments for their Religion; *which sure had been a vain attempt, had not the* Christian *Doctrine promised, as the Foundation of their Hopes, the Resurrection of the same Body thus consumed, but only of some other Body in its stead; And seeing the fifteenth Chapter of this Epistle is the Seat of that Controversie, I shall therefore endeavour briefly to evince two things:*

1. *That it was certainly the receiv'd Doctrine of the Professors of the* Christian *Faith.*

(h) Vide *Erasm. Adag. Cent.* 7. p. 633, 720.

(i) L. 8. p. 378. D.

(k) Ἵνα ὡς ἔλεγον ἐκεῖνοι μὴ ὃ ἐλπίδα σώσιν ἀναστάσεως ἐφ' ᾗ πεποιθότες—καταφρονῶσι τῶν δεινῶν, ἕτοιμοι ᾖ μετὰ χαρᾶς ἥκοντες ἐπὶ τ θάνατον. Euseb. Eccl. Hist. l. 5. c. 1. p. 165.

2. *That*

2. *That it is truly grounded on the Scriptures, and therefore ought to be owned as an Article of* Christian *Faith. And*

1. *That it was certainly the* ancient *and received Doctrine of the* Orthodox Professors *of the* Christian *Faith, is evident*

1. *From the second Epistle of* (l) Clemens Romanus, *writ in the first Century: For there he doth expresly caution Christians against the denial of this Article, in these words,* Let none of you say that this same flesh shall not be judged, for as you were called in the flesh, so shall you come in the flesh to Judgment, and in this very flesh shall you receive your reward. *And in his first Epistle, to prove that God will raise them from the dead, who have served him in holiness, he cites these words from* Job, chap. 19. 25, 26. ἀναστήσεις τ σάρκα μ ταύτην, Thou wilt raise up this my flesh which hath suffered all these things.

2ly, *From* (m) Irenæus, *who in the second Century makes this one Article of Faith of the whole Church received from the* Apostles, *and kept, taught, and delivered in all places with the greatest care and uniformity,* viz. *that Christ will come from Heaven in glory,* ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος, to raise up all flesh of all Mankind. (n) Tertullian *in the third Century, producing the* Christians *Creed as the Rule of Faith, which came from Christ, and was by his Companions handed down to the Church,* the Institution of Christ, which all Nations ought to believe, *makes this one Article of it, That* Christ will come to judge the quick and dead, *facta utriusque partis resuscitatione cum carnis restitutione,* or, *per carnis resurrectionem,* by raising, and restoring of their flesh. *Accordingly the Article of the* Resurrection of the Flesh, *or as the* Aquileian Symbol *hath it,* hujus Carnis, *of this Flesh; Or as other Confessions have it, of* their Bodies, *hath been received in all Christian Churches. And they have been condemned as* Hereticks *from the beginning of the second Century, who denied* (o) σαρκὸς ἀνάστασιν, the Resurrection of the Flesh, & carnis (p) salutem, & regenerationem ejus, dicentes non eam capacem esse incorruptibilitatis, *the life and production of the Flesh, saying, it was incapable of incorruption: As did the* (q) Valentinians, *the* Basilidians, *and the* Marcionites, *say the* Fathers.

§ 7. *I proceed secondly to shew, that this Doctrine of the Primitive* Christians *is truly grounded on the* Scriptures, *and therefore ought to be received, and owned as an Article of* Christian *Faith. This I prove*

1. *From all those places which speak of the Resurrection of the Body, these places I shall produce, for their sakes who* do not remember in any place of the New Testament, any such Expression as the Resurrection of the Body, *v.g.* He that raised Jesus from the dead, ζωοποιήσει, shall also make alive your Mortal Bodies, *Rom.* 8. 11. *that is, He shall raise them from the dead; for that* ζωοποιεῖν *and* ἐγείρειν, to quicken and raise up, *are, with relation to this matter, words of the same import, we learn from these words.* As the Father, ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, raiseth up the dead, and quickneth them, so the Son ζωοποιεῖ quickneth whom he will, *Joh.* 5. 21. *Again, saith the* Apostle, How are the dead raised up, *i. e. the Bodies of the dead; for so it follows,* καὶ ποίῳ σώματι *and* with what kind of Bodies do they come *forth of the grave,* 1 Cor. 15. 35. *So* v. 44. It is sown a Natural Body, it is raised σῶμα πνευματικὸν a Spiritual Body. *And still more evidently,* τὸ φθαρτὸν τοῦτο, This corruptible (*Body*) must put on incorruption, καὶ τὸ θνητὸν τοῦτο, and this mortal (*Body*) must put on immortality, *v.* 53. So when this corruptible (*Body*) shall have put an incorruption, and this mortal (*Body*) put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory. *If any one likes not my addition of* σῶμα Body *to the Pronoun, and Adjective, four times here mentioned, I desire him to find out, if he can, another Substantive; if he cannot, he must confess the Resurrection of the Body is here mentioned four times; for the* Apostle *argues thus, The* dead shall be raised up, διὰ τοῦτο for this, corruptible (*Body*) must put on incorruption; *and when this is done, then* Death, *which only hapneth to this corruptible mortal Body* shall be swallowed up in Victory.

It is said, that, 'he who reads with attention 'this Discourse of St. Paul, where he speaks 'of the Resurrection, will see that he plainly 'distinguisheth between the Dead, that shall be 'raised, and the Bodies of the Dead; for it is 'νεκροὶ, πάντες, οἱ which are the Nominative Ca-'ses to ἐγείρονται, ζωοποιηθήσονται, ἐγερθήσονται all a-'long, and not σώματα, Bodies, which one may in 'reason think would some where or other have 'been expressed, if all this had been said to 'propose it as an Article of Faith, that the 'same Bodies shall be raised. The same manner 'of speaking the Spirit of God observes all thro' the N. Testament, where it is said, raise the dead, quicken, or make alive the dead, the resurrection of the dead, *Joh.* 5. 28, 29. *Rom.* 4. 17. *Matth.* 22, 27, 52. 2 *Cor.* 1. 9. 1 *Thess.* 4. 16.

(l) Καὶ μὴ λεγέτω τις ὑμῶν αὐτὴ ἡ σὰρξ οὐκ ἐκείνεται, οὐδὲ ἀνίσταται—ὃν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλάσεσθε—καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀπολημψόμεθα τ μισθὸν, Clem. Ep. 2. § 9. § 36.

(m) l. 1. c. 2, 3. (n) *Apol.* c. 47. *de Præscrip.* c. 9, 13. *de veland. virg.* c. 1. (o) *Just. in Dial. cum Tryph.* p. 307. B. (q) *Iren.* l. 5. c. 2. (r) *Iren.* l. 1. c. 23, 29. *Tertul. de Præscript.* c. 33. *Theodoret. Hær. Fab.* l. 1. c. 4. 7.

Answer. *I hope the Instances produced already are sufficient to confute this Observation. I shall therefore go on further to observe, and prove, that the Resurrection of the Dead is by the* Apostle *used with plain relation* to the Bodies of the Dead, *so that he even proves the Resurrection of the Dead, because the Body is raised, and so doth not* plainly distinguish betwixt the dead that shall be raised, and the bodies of the dead. *This is evident enough from what I have observed already, that the* Apostle *proves* οἱ νεκροὶ ἐγερθήσονται, the dead shall be raised, *because* the corruptible Body must put on Incorruption, *&c. But it is still more evident from these words,* So is also ἀνάστασις τῶν νεκρῶν, the resurrection of the dead; for it is sown in corruption, it is raised in incorruption, *v.* 42, 43. *Where I desire to know, what is the Nominative Case to* ἐγείρεται, it is raised, *used three times here? If it be* σῶμα, Body, *I have sufficiently confuted this Criticism: If it be not, why doth the Apostle so expound it in the immediate ensuing words,* It is sown a Natural Body, ἐγείρεται σῶμα πνευματικόν, it is raised a Spiritual Body.

I add that this appears almost from all the places cited, that the οἱ νεκροὶ *and the* πάντες ἀποθνήσκοντες the dead, *and the* all dying, *hath relation to the Body only, which being that alone which is by death bereft of life, must be that only which, in propriety of speech, is said to die. Thus when 'tis said,* 'These very words urged 'for the resurrection of the same body, run thus, 'πάντες οἱ ἐν τοῖς μνημείοις, all that are in the 'Graves shall hear his voice, and shall come 'forth; they that have done good, εἰς ἀνάστασιν 'ζωῆς, to the resurrection of Life, but they that 'have done evil, to the resurrection of Con-'demnation. *And is then added,* Would not a 'well meaning Searcher be apt to think, that if 'the thing here intended by our Saviour were 'to teach, and propose it as an Article of 'Faith, necessary to be believed by every one, 'that the very same Bodies of the dead should 'be raised, the words should rather have been 'πάντα τὰ σώματα ἃ ἐν τοῖς μνημείοις, i.e. all the Bo-'dies that are in the Graves, rather than all 'who are in the Graves; which must denote 'Persons, and not precisely Bodies.

To this I answer, (1st,) *that the words* πάντες οἱ ἐν τοῖς μνημείοις, i.e. all that are in the Graves, and πάντα τὰ σώματα τὰ ἐν τοῖς μνημείοις, all the bodies that are in the graves, *are plainly words of the same import. For what is laid down in the Graves, or Sepulchres, is it not* σώματα τῶν κεκοιμημένων, the bodies of them that sleep only? *Matth.* 27. 52. *And must it not then be these Bodies that come forth of them? May we not discern in the passage now cited, how the* Holy Ghost *passes immediately from the* Bodies of the Saints that slept, *to their Persons, saying,* the bodies of the Saints that slept arose, καὶ ἐξελθόντες ἐκ τῶν μνημείων, and they coming out of their Graves, after this Resurrection, went into the Holy City, and appeared unto many, *v.* 53.

(2ly,) *When God said to* Adam *what was also true of his Posterity,* In sorrow shalt thou eat thy bread until thou return to the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return, *Gen.* 3. 19. *And the* Psalmist *of man in general,* His breath (*or spirit*) goeth forth, he returneth to his Earth, *Psal.* 146. 5. *Will any one be tempted from these personal demonstrative Pronouns* thou, *and* he, *to say that these words must denote* the Persons, *and not precisely* the Bodies of Men? *and thence infer that the whole Person of* Adam *was taken out of the Earth, and was but dust, and that the whole Person of Man* returneth to his Earth; *if not, why is it argued that the like Pronoun* οἱ, they, *must here denote* Persons, *and* not precisely Bodies? *Are we not told that* the word Person stands for a thinking, intelligent Being that has Reason and Reflection, and can consider itself as itself? *And can they who are in their graves do this? if so, surely they are not dead in them, but buried alive. If they cannot, why must these words* οἱ ἐν τοῖς μνημείοις *denote Persons?*

But it is said, That 'according to this Inter-'pretation of these words of our Saviour, no 'other Substance being raised but what hears 'his voice, and no other Substance hearing his 'voice, but what, being called, comes out of the 'grave; and no other Substance coming out of 'the grave, but what was in the grave, any 'one must conclude that the Soul, unless it be 'in the grave, will make no part of the Per-'son that is raised.

Answer. *To this I answer, That any one may reasonably hence conclude, that the Soul makes no* raised part *of him that is raised, or that it is not called, or raised out of the grave, as the Body is; but by what Logick can we hence conclude it makes no part of the raised Person? For instance; We profess in our Creed to believe that* Jesus Christ died, and rose again, i. e. *from the grave: and saith St.* Peter, This Jesus hath God raised up, having loosed the pains of death, because it was impossible he should be holden of it, *Acts* 2. 24, 32. *Now because nothing can be raised from the dead, but that which died, nothing can be raised from the grave, but what was laid in it, shall we hence infer, that the Soul of the Lord Jesus, or his Spirit* (*which he commended into his Father's hands, and which went to* Paradise,) *unless it died, and was in the grave, could make no part of the Person which was dead, and was raised from the dead, and out of the grave? When our Lord says,* v. 28, 29. They that were in the graves shall come forth to the Resurrection of Life; *And* v. 25. the dead shall live. *What can live again but that which was dead? What can have a Resurrection to Life, but that which had no Life, and was not that the Body only? Yea, are not these things said in*

pursuance

purſuance of what went before; As the Father raiſeth up the dead, and quickneth *(or gives life)* to them, even ſo the Son quickneth whom he will. *Now what can be raiſed from the dead, but that which was dead? What can be quickned, or have life given to it, but that which had no life? If then that were the body only, muſt not the raiſing of the dead, and quickning them, import only the raiſing and quickning of the body, although this be performed compleatly by the Union of the Soul to the raiſed body?*

2ly, *That in our Saviour's Diſcourſe againſt the Sadducees,* περὶ τ ἀναςάσεως τῶν νεκρῶν, touching the Reſurrection of the dead, *he alſo ſpeaks of raiſing that which was dead, i. e. the body, is evident from this that he ſaith of them who partake of that Reſurrection,* οὐκ ἔτι δύνανται ἀποθανεῖν, they can die no more; *which can be only ſpoken of that body which died before.*

Matth. 22. Mark 12. Luk. 20. 35, 36.

3ly, *We read of God* τῦ ζωοποιοῦν τὸς νεκρὸς, *quickning the dead,* Rom. 4. 17. *Now what doth he quicken, but what was dead? what doth he give life to, but that which ceaſed to have life, that is, the body?*

4ly, *St.* Paul *ſaith,* We had in our ſelves the Sentence of Death, that we might not truſt in our ſelves, but in God, τῷ ἐγείροντι τὸς νεκρὸς, who raiſeth the dead, 2 *Cor.* 1. 9. *Now what was this* Sentence of Death? *Did St.* Paul, *and his* Chriſtian Companion, *believe the whole man ſhould be kill'd by their Perſecutors? or, as their* Lord *had taught them, that they* could kill the body, *but* could not kill the Soul, *Matth.* 10. 26. *Doth he not ſay in their names, that that* which periſhed, *or was corrupted, was only* ὁ ἔξω ἡμῶν ἄνθρωπος, our outward Man, 2 *Cor.* 4. 16. *in oppoſition to the* inward Man? *that whilſt they lived they were* at home in the body, *and that at death they did* ἐκδημῆσαι ἐκ τῦ σώματος dwell out of the body, 2 *Cor.* 5. 6, 8. *or as to the Soul, were abſent from it? And muſt not then* the Sentence of Death *they had in themſelves, be only this, that their bodies might die by the hands of Perſecutors, that their outward man might periſh by them? And muſt not then their truſt* in God that raiſeth the dead, *relate to his raiſing their dead bodies?*

5ly, *The dead in Chriſt that ſhall be raiſed,* 1 Theſſ. 4. 16. *are they that* ſleep, *v.* 13, 15. *that is, that* ſleep in the duſt, *Dan.* 12. 2. *now is it not* τὰ σώματα, the bodies of the Saints that *thus* ſleep, *Matth.* 27. 52. *and muſt not then the* Apoſtle *ſpeak of them only? Is not this ſpoken to comfort the* Theſſalonians concerning them that were aſleep, *v.* 13, 18. *and were they troubled for the ſouls of them that ſlept in* Jeſus? v. 14. *or doth the* Apoſtle *ſay any thing to comfort them, but that which relates to the body only? And will it not hence follow, that what he there ſaith touching the Reſurrection of the Dead, concerneth their dead bodies only? Thus have I ſhew'd that all the places here cited, as ſpeaking of the Reſurrection of the Dead, refer to the Reſurrection of their bodies.*

§ 8. *But further, had not the Scripture ſo expreſly ſpoken of* raiſing our Mortal Bodies, *of raiſing that* a Spiritual Body *which was* ſown a Natural Body, *and proved* the dead ſhall be raiſed, *becauſe* this corruptible ſhall put on incorruption, *and could it not be proved, that raiſing of the dead, and of the bodies of the dead, were in import the ſame, this Article might be eſtabliſhed from other paſſages of Scripture, ſpeaking the ſame thing in effect,* as v. g.

1ſt, We who have the firſt fruits of the Spirit groan within our ſelves, expecting υἱοθεσίαν the Sonſhip, even the Redemption of our Body, *Rom.* 8. 23. *Now what is this Redemption* τῦ σώματος ἡμῶν of our body, *but the delivery of it* from the Bondage of Corruption? *v.* 21. *What did they* groan *for? 'twas ſaith the ſame* Apoſtle, *that* Mortality might be ſwallowed up of Life, 2 *Cor.* 5. 4, 5. *which only is to be done when* this Mortal Body ſhall put on Immortality; *ſaith the ſame* Apoſtle; *this therefore was to be done to accompliſh* the redemption of the Body *ſpoken of, and is not then the redemption, and the reſurrection of the body in effect the ſame?*

2. We expect that Saviour the Lord Jeſus Chriſt from Heaven, who ſhall change τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, our vile Body into the likeneſs of his glorious Body, *Phil.* 3. 20, 21. *The body therefore to be changed is* σῶμα ἡμῶν our body, the body of our humiliation, *ſo ſtiled as* Methodius *ſaith, becauſe* ταπεινῶται ἀπὸ σφάλματος, 'tis humbled and made mortal by the fall; *or as* Irenæus, l. 5. c. 13. *quod & humiliatur cadens in terram,* becauſe it is humbled by falling into the Earth. *This body is to be thus changed* when our Lord cometh down from Heaven, *that is, at the reſurrection of it; for* the Lord ſhall deſcend from Heaven, and the dead in Chriſt ſhall riſe firſt, 1 *Theſſ.* 4. 16. *Is it not therefore manifeſt from theſe words, that our* vile mortal bodies, *fallen into the Earth, or laid in it, ſhall be raiſed, and by, or at the Reſurrection, ſhall be* changed into the likeneſs of Chriſt's glorious body?

Now hence I argue for the Reſurrection of the ſame body thus; If the Scripture *teacheth that there ſhall be* a quickning, *by raiſing up* our mortal bodies, *a* Redemption, *by the Reſurrection of* our bodies, *a* changing of our bodies at, *and by the Reſurrection,* into the likeneſs of Chriſt's glorious body, *It ſeems ſufficiently to ſay, there ſhall be a Reſurrection of the ſame body which before was mortal, and a* change *by it of the ſame body which was vile, or humble; and a Redemption by it from corruption of the ſame body which was formerly* in bondage to corruption; *for all this muſt be*

ſaid

ſaid of the ſame Body, or not of the ſame Body; if of the ſame Body, then the ſame Body muſt be raiſed; if not of the ſame Body, then of another? and how then is it ſaid of our Body? How are theſe other Bodies, τὰ θνητὰ σώματα ὑμῶν; your mortal Bodies, *Rom.* 8. 11. *the Redemption of them;* the Redemption, τῆ Σώματος ἡμῶν; *the change of them,* the change, τῆ σώματος ἡ ταπεινώσεως ἡμῶν; of our mortal vile Bodies?

2ly, *When the Apoſtle ſaith,* (s) This corruptib'e, this mortal Body, *does he mean this Body of ours, or does he not? If he does mean this mortal, corruptible Body of ours, then he aſſerts of that, that it ſhall be raiſed immortal and incorruptible; if he does not mean it of ours, he muſt mean it of ſome other Body than ours, and how then is that* raiſed a ſpiritual Body, *which was* ſown a natural Body? *how doth* this mortal put on immortality? *how are we concerned in the Reſurrection of another Body? or what aſſurance doth it give us, that we ſhall riſe from the dead, ſeeing when any of us departs this life, it is our Body that dies, and not anothers? Yea, why then doth he ſay,* the dead ſhall riſe, and we, *that are living,* ſhall be changed? we ſhall all be changed; *i.e. our* vile Bodies ſhall be changed into the likeneſs of Chriſt's glorious Body; *our mortal Bodies into immortal; our natural Bodies ſhall be changed by being raiſed ſpiritual Bodies? Let any man try his utmoſt ſkill, and ſee if he can find any Nominative Caſe to* σπείρεται, it is ſown, *uſed here four times, but* σῶμα, Body, *or underſtand this of any other Body than ours; ſeeing then the ſame word is the Nominative Caſe to* ἐγείρεται, it is raiſed, *which was ſo to* σπείρεται, it is ſown, *the* Apoſtle *muſt be ſuppoſed to ſay, this Body of ours is raiſed in incorruption.*

§ 9. Argument 2. *To proceed to other Scriptures of like import:* All that are in their Graves ſhall come forth, *ſaith Chriſt,* ἐκπορεύσονται οἱ τὰ μνημείων, they ſhall come out of the Graves in which they were, *John* 5. 28, 29. *Shall they come forth with the ſame body which was laid in the grave, or with another? If with the ſame, then the ſame body muſt be raiſed; if with another, how come theſe graves to be called their graves, and how are the dead, and they that are in the graves, raiſed out of them, and not another?*

Again, when it is ſaid the Sea gave up the dead ἐν αὐτῇ in it, *and* Death and Hades *(the place of the dead)* gave up the dead in them, *Rev.* 20. 13. *did they give up the ſame bodies which were laid down in them, or ſome others? The firſt is the thing contended for; if they gave up ſome others, how did they give up the dead that were laid down in them?*

To ſay that a great part of theſe *dead* Bodies poſſibly may have undergone variety of changes, and entred into other Concretions, even in the Bodies of other Men, *is to me no Objection againſt the raiſing of the ſame body, if God hath engaged ſo to do; for then, as he is able, ſo is his Providence concerned to prevent the entring of one body ſo into the concretion of another, as to hinder it from being the ſame body when raiſed, as it was when laid down in ſea, or grave, and I know* what he hath promiſed he is able to perform.

Laſtly, Even the Phraſe (t) the Reſurrection of the dead, *and eſpecially the Reſurrection* ἐκ νεκρῶν from the dead, *uſed* Col. 1. 18. Rev. 1. 5. *where Chriſt is ſtiled* the firſt-born of thoſe that ariſe from the dead, *prove this. For the proper notion of a Reſurrection conſiſts in this, that it is a ſubſtantial change, by which that which was before, and died, or was corrupted, is reproduced the ſame thing again. I call it a change of that which died, or was corrupted disjunctively, becauſe in the Reſurrection of our* Lord, *and of* Lazarus, *and others whom he raiſed from the dead, the body was not corrupted. Hence it follows,*

(1ſt) *That the Soul which is immortal and incorruptible, cannot be ſaid to riſe again, Reſurrection implying a Reproduction; whereas that which after it was, never ceaſed to be what it was, cannot be reproduced; and ſo the* (u) *Reſurrection of the Dead can only ſignifie the Reſurrection of the Bodies of the Dead, with the re-union of them to thoſe Souls to which they were before united, which makes this Reſurrection advance into a Reſurrection of Life. And ſeeing that which never fell, cannot be ſaid to be raiſed up, that which die never die cannot be reſtored from death: Men cannot properly be ſaid to riſe again from the dead, but in reſpect to that part, or that ſtate which had fallen and was dead. And as for a Man to be born at firſt, ſignifies the production, and union of*

(s) *Cum dicit* iſtud corruptivum & iſtud mortale *cutem ipſam tenens dicit. Certe* iſtud *niſi de comparenti pronuntiaſſe non potuit, demonſtrationis corporalis eſt verbum.* Tertull. de Reſurrect. Carn. c. 51.

Ὁρᾷς τὴν ἀκρίβειαν, τὸ θνητὸν τοῦτο ἔδειξε δεικτικῶς, ἵνα μὴ ἄλλης νομίσῃς σαρκὸς ἀνάστασιν. Theodoret. Ibid.

(t) *Reſurrectionis vocabulum non aliam rem vendicat quam quæ cecidit, ſurgere enim poteſt dici, & quod omnino non cecidit, ſed ſemper retro jacuit, reſurgere autem non eſt niſi ejus quod cecidit, iterum enim ſurgendo quia cecidit reſurgere dicitur.* Tertull. adverſ. Marc. l. 5. c. 9.

Ἀνάστασις γὰρ ἡ καλεῖται τὸ μὴ πεπτωκότος. Epiph. Hær. 67. § 6.

(u) Ἀνάστασις γὰρ ἡ ἄνωθεν στάσις, τὸ σῶμα δὲ ὅτι τὸ φθαρέν, καὶ διαλυόμενον τότε τοίνυν ἡ ἄνωθεν σύστασις εἰκότως καλεῖται ἀνάστασις. τὸ γὰρ δὴ ἀθανάτου ψυχῆς οὐκ ἀνάστασις, ἀλλ' ἐπάνοδος γίγνεται πρὸς τὸ σῶμα. Μακρίων ἦν καὶ Κέρδων καὶ ὁ Μάνης, καὶ ὅσοι τῶν σωμάτων οὐκ ἐδέξαντο ἀνάστασιν, ὡς ἀδωμάτου παντελῶς τοῦδε τοῦ Βίου ὄντος. Theodor. Hær. fab. l. 5. c. 19. p. 293. A. B.

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the eſſential parts of an individual man, his body and his ſoul. So to be born again, or born from the dead, implies the reſtitution, and re-union of his body and his ſoul; a man only by that becoming the ſame entire perſon which he was before. Seeing therefore it is acknowledged, that the ſame Perſons ſhall be raiſed, *yea, that* there can be nothing plainer than that in the Scripture it is revealed, that the ſame perſons ſhall be raiſed, and appear before the Judgment Seat of Chriſt, to anſwer for what they have done in the body; *and the ſame perſon cannot be raiſed without the raiſing of his body to be united to his ſoul, much leſs be raiſed from the dead, without raiſing that of him which was dead, which only was his own, and not another body, which before was not part of him, it follows, that if the ſame perſons be raiſed from the dead, that of them which was dead, or their own bodies muſt be raiſed; and ſo the meaning of the Scripture, when it ſaith,* the ſame perſons ſhall be raiſed, *muſt be this, that their bodies, ſeparated from their ſouls by death, ſhall be raiſed from the dead.*

Moreover, by ſaying that the Reſurrection is only of that which died, or was corrupted, it appears that I, with the Ancients, only aſſert the Reſurrection of that Body which died, or was corrupted, and am not in the leaſt concerned for any changes that it underwent before; and ſo the Scripture forces me to ſpeak, when it ſtiles the Reſurrection, the quickning the dead; the vivification of our mortal Bodies; the raiſing of thoſe bodies which were ſown in corruption; the coming forth of them which were in their graves; the awakening them that ſleep in the duſt of the Earth; *and ſaith, that then* the Sea, Death, and Hades ſhall give up their dead, *allowing a Reſurrection only to them that ſhall then be dead, and ſaying only of them that ſhall be found alive,* they ſhall be changed. *And if this only be the true ſenſe of the Scripture in this matter, and this only the Reſurrection there intended, it cannot be concerned in the leaſt in what the* Philoſophers *ſay touching the change the body undergoes whilſt living, though I am far from thinking, that to the raiſing of the ſame bodies, it can be requiſite that theſe bodies ſhould be* made up wholly of the ſame Particles which were once vitally united to their Souls in their former Life, without the mixture of any other Particle of Matter; *for were this neceſſary to the ſame living body, we could not have the ſame bodies for a day; and if it be not neceſſary to make the body continue ſtill the ſame while we live, it cannot be neceſſary to make the raiſed body, the ſame with that which died.*

That which here ſeems to me of greateſt moment to be conſidered, is this, that the dead being raiſed that they may be judged according to their works, *Rev.* 20. 12. *and that* every one may receive τὰ διὰ τῦ σώμα[illegible], the things done by the body, *as the inſtrument of the ſoul, 'tis only requiſite that the dying body, which is to be raiſed to the* Reſurrection of Condemnation, *ſhould be then united to a ſoul ſentenced hereafter to Condemnation for the evils done whilſt in the body, and by the body as its inſtrument, and not repented of, and reformed before its ſeparation from the body. And that the body ſhould be raiſed to* the Reſurrection of Life, *'tis only requiſite that ſome time or other before its death, it ſhould have been united to a ſoul that truly repented of all its paſt ſins, and did from thence forward do that which was* lawful and right, *whilſt they were thus united: Now ſeeing this is the ſtate of all bodies which ariſe to the* Reſurrection of Life, *or* of Condemnation, *'tis only neceſſary to this laſt Reſurrection, that it ſhould be the raiſing the bodies of men dying in their ſins, as in my Hypotheſis it is; and that the bodies raiſed to the Reſurrection of Life, ſhould be the bodies of men dying in the favour of God; 'tis therefore only neceſſary their dying Bodies ſhould ariſe. And now the Argument ariſing from theſe Scriptures, which teach that there ſhall be a Reſurrection of the Dead, and ſo of their dead bodies, that* every one may receive according to what he hath done in *or by* the body, *will run thus:*

Either the body is to be raiſed, and re-united to the ſoul, to receive rewards or puniſhments with it, or to be the inſtrument by which the ſoul ſhall be rewarded or puniſhed, or it is not; if not to any of theſe ends, why is it raiſed at all? Why do good men, by the direction of the Holy Spirit, expect the Reſurrection of the body? *or why is it propounded as their great encouragement* to be ſtedfaſt, immoveable, always abounding in the fear of the Lord, 1 *Cor.* 15.58. 1 *Theſſ.* 4. 18. *and as a comfort to them that mourn for the dead? Why are the wicked to be* puniſhed with everlaſting fire, *or ſaid to* go away *after the Reſurrection* into Eternal Puniſhment? *Matth.* 25. 41, 46 *Or why doth our Saviour require us* not to fear them who can kill the body, but can do no more, in compariſon of him who can deſtroy both ſoul and body in Hell fire, *Matth.* 10. 28. *and ſay that* 'tis better one of thy members periſh, than that thy whole body ſhould be caſt into Hell fire, *Matth.* 5. 29, 30. *If it be to be raiſed for theſe ends, 'tis neceſſary the ſame body ſhould be raiſed which ſinned with, or was the inſtrument of the ſoul in doing good or evil, it being abſurd to think that one body ſhould ſin, another ſhould be puniſhed for it; or that one body ſhould ſuffer, another ſhould be crowned for it. And, for any thing I can diſcern to the contrary, we might as well appear before Chriſt's Judgment Seat without any body at all, as without that which we depoſited. Let it now be remembred, that the body in which the impenitent is to ſuffer, is only the ſame body which was laid down in the grave,*

and

And then the Arguments usually offered to invalidate his suffering in his own body, or in the same body in which he sinned, will be almost as strong to excuse a Murtherer from suffering in his body for a Murther committed Twenty years ago as to the purposes they are used in this Case. Nay I have met with nothing said in this affair, which does not prove as strongly that the body of our Blessed Lord, *born of the* Virgin Mary, *after he had sucked and digested that Milk into Chyle, was not the same body which was born of the* Virgin, *as not having all the same* individual Particles, *and that when he* grew in stature, *he grew into another body, and so into a body which came not from the* loins of Abraham, *and was not* of the Seed of David according to the flesh; *and that when the* Jews *destroy'd his body, they destroy'd not that body of which he spake, when he said,* destroy this body *because the body they destroy'd had by perspiration lost, and by nutrition gained many particles.*

§ 10. *I come now to answer the Objections against this Article,* viz. '*The Appellation the* 'Apostle *bestows on him that enters into this* 'Enquiry, Whether the dead shall have the 'very same bodies, or no, *seems not much to* 'encourage him in that Enquiry; *nor will he,* 'by the remainder of St. Paul's *answer, find the* 'determination of the Apostle *to be much in* 'favour of the very same body, *unless the be-* 'ing told that the body sown is not the body 'that shall be; *that the body raised is as dif-* 'ferent from that which was laid down, *as the* 'flesh of a Man is from the flesh of Beasts, 'Fishes and Birds, *or as the* Sun, Moon, *and* 'Stars *are different from one another; or as dif-* 'ferent as a corruptible, weak, natural, mortal 'body, *is from an incorruptible, powerful, spi-* 'ritual, immortal body; *and lastly, as a body that* 'is flesh and blood, *is from a body that is not* 'flesh and blood; *for* flesh and blood cannot 'says St. Paul *in this very place,* inherit the 'Kingdom of God; *unless, I say, all this* 'which is contained in St. Paul's *words, can be* 'supposed to be the way to deliver this as an 'Article of Faith, which is required to be be-'lieved of every one. *Now to this I answer,*

1*st, That it seems to me a great mistake, to say the* Apostle *in that Appellation* thou Fool, *reflects upon him that enquires, whether* the same body which was dead shall be raised, or no. *He had already entirely dispatch'd that question against those* Philosophers, *who said* (x) there is no Resurrection, *v.* 12. *and that the Resurrection of the body was a thing* impossible. *v.* 35. *he begins the enquiry, not about the truth of the Resurrection, but about the manner in which it shall be made, and the qualities which the raised bodies should have, asking the question of* (y) Philosophers, ποίῳ σώματι, *with what kind of bodies,* or *with what qualified bodies do they come*; for they conceiving that the body was *the prison of the soul, and that it was her punishment to be tied to it, thought we could not be truly happy till by death we were delivered from it*; *they therefore judg'd it an* unjust, *and an unworthy thing for God to raise these bodies to be united to the souls of good Men*; *and therefore* Celsus *saith the hope of the resurrection of the flesh is* the hope of worms, a filthy, and abominable thing, and so a thing which God neither will, nor can do. *See all this proved from their own words in the Note upon this Verse. Now to this Objection the Apostle returns a full and satisfactory Answer, by shewing the happy change which will then pass upon the raised body and the* (z) *excellent qualities it shall then have, and which were wanting to it whilst it was on earth.*

2ly, *When the* Apostle *adds,* v. 37. That which thou sowest, (*when*) thou sowest (*it; is*) not that body which shall be (*again produced,*) but bare (*or naked*) grain, *it is evident he speaketh there, not of the body of man, but of the body of* wheat, or of some other grain, *and is there still pursuing the same question,* With what kind of bodies do they come? *Answering, as it was common with the* Jews *to do, by this very Similitude to a like question among them,* viz. (a) Whether the body should arise naked, or clothed upon? *and therefore saith,* thou sowest not the body which shall be, *i.e. a body cloathed with a shell, as in Peas, Beans, and Lentiles, or with an Hull, or Chaff, as in Wheat, Rye, Barley, but* γυμνὸν κόκκον, naked Grain, *whereas God raises it up cloathed, and so saith he, will it be with our bodies at the Resurrection, they will not be raised* γυμνὰ, naked, *but* ἐνδυσάμενα, cloathed upon, *for this* corruptible Body must put on Incorruption, 2 *Cor.* 5. 2, 3, 4. *this being then the whole intendment of this Similitude, it ought not to be urged any further.*

3ly, *The same is evidently the* Apostle's *purpose in the following Verses, which in sense run thus.*

Ver. 39. (*And as*) all flesh is not the same (*manner or kind of*) flesh, but there is one kind of flesh of men, another (*kind of*) flesh of Beasts, another of Fishes, and another of Birds.

Ver. 40. (*And as there is a like difference in the qualities of bodies, for*) there are also celestial bodies, and bodies terrestrial; but the

(x) *Hinc dicit Plinius* ne Deum quidem posse omnia, *nec mortales æternitate donare, nec revocare defunctos,* Hist. Nat. l. 2. c. 7. *Negant hæc fieri posse.* Lactant. l. 7. c. 22.

(y) *Utrum sine corpore, an cum corporibus? & corporibus quibus, ipsisne? an innovatis resurgatur?* Cecil. apud Min. p. 11.

(z) *Non considerat Apostolus in hac similitudine diversitatem rei, sed qualitatis & conditionis, quod & quæstio requirebat,* quali corpore veniunt. *Itaq; falluntur, qui ex his Apostoli verbis, corpora non eadem secundum substantiam resuscitanda esse colligunt, quod qui dicunt, resurrectionem revera tollunt, non enim resurgit nisi id ipsum quod cecidit.* Esthius.

(a) *Pirk. Eliez.* c. 33. p. 80.

glory

glory of the Celeſtial is one, and the glory of the Terreſtrial is another.

Ver. 41. (*And at in the Celeſtial Bodies*) there is one glory of the Sun, and another of the Moon, and another of the Stars (*among themſelves*) for one Star differeth from another Star in glory.

Ver. 42. So alſo is (*it as to*) the Reſurrection of the Dead (*the Body raiſed being in qualities much different from the Body we now have, for*) it is ſown in corruption, (*frail, mortal, ſubject to putrefaction*) it is raiſed in incorruption, &c. *Now from the words thus paraphraſed, let it be noted.*

1ſt, *That the* Apoſtle *ſays not, That* the Body raiſed is as different from that which is laid down, as the Fleſh of Man is from the Fleſh of Beaſts, Fiſhes, and Birds, *or* as the Sun, Moon, and Stars are different from one another, *but only as the Fleſh of Men differs in qualities from that of Beaſts, Fiſhes, and Birds; and as the Sun, Moon, and Stars differ in their glorious qualities from one another, ſo do our raiſed Bodies differ in quality from thoſe earthly Bodies we at preſent have, as is evident from the enſuing words, in which he mentions this difference betwixt them in qualities. Note*

2ly, *That in the inſtances of* Fleſh of Man and Beaſts, *and of* Celeſtial and Terreſtrial Bodies, *and of* Celeſtial Bodies *among themſelves here uſed by the* Apoſtle, *there is not only a difference as to qualities, but alſo as to the ſubject matter, that being in them only* ſpecifically, *but not* numerically *the ſame, whereas it is not ſo as to our bodies ſown and raiſed, they differing only as to the qualities from the body ſown, but not as to the ſubject matter, it being* this corruptible Body which muſt put on incorruption. *As therefore the different qualities of divers Souls, good and bad, learned and unlearned, made glorious and miſerable, infer a difference in ſubſtance, becauſe the ſubject of thoſe qualities is not the ſame; but when the ſame Soul becomes vertuous, and learned, all this new Ornament of Grace and Knowledge, and even its advancement to a ſtate of perfect Happineſs and Glory, makes it not ceaſe to be the ſame Soul ſtill, ſo is it here as to the difference of glorious qualities the raiſed body hath above the Body ſown. I therefore*

3ly, *Grant that the raiſed Body is as different from the earthly Body we at preſent have, as a* corruptible, weak, natural, mortal Body is from an incorruptible, powerful, ſpiritual, immortal Body; *but then the ſubject of theſe different qualities being ſtill the ſame, this difference hinders not its being the ſame Body ſtill. ſince otherwiſe Chriſt's Body being alſo raiſed an* incorruptible, powerful, immortal Body, *could not be the ſame with that in which he ſuffered; and if his Body is ſtill the ſame that ſuffered and was raiſed from the dead, then a like change of our vile Bodies will not hinder their being ſtill the ſame.*

But it is ſtill objected, That 'the Body raiſed 'is as different from the Bodies we at preſent 'have, and lay down in the Grave, as a Body 'that is fleſh and blood, is from a Body that is 'not fleſh and blood; for fleſh and blood, *ſaith 'St.* Paul cannot inherit the Kingdom of God.

Anſw. *To this I anſwer* (1.) ab abſurdo, *that if even this hinder the Body raiſed from being the ſame Body, our* Saviour *cannot now have the ſame Body with that which he ſuffered, or which was raiſed from the dead; for doubtleſs he is entered into, and doth inherit the Kingdom of God; if therefore* fleſh and blood cannot inherit the Kingdom of God, and the *Body which hath not fleſh and blood cannot be the ſame Body with that which hath fleſh and blood, our* Saviour's *glorified Body cannot be the ſame Body which was raiſed from the dead, or in which he ſuffered.*

2ly, *I anſwer, That fleſh and blood doth in the Scripture language denote the* weakneſs, *and the* frailty *of that which is compounded of them, as when 'tis ſaid,* we wreſtle not with fleſh and blood, *i.e. weak, frail men,* Eph. 6. 12. *See* Matth. 16. 17. Gal. 1. 16. Heb. 2. 14. Eccluſ. 14. 18. *And thus it is true that* fleſh and blood, *that is, ſuch weak, frail bodies, as they are, which here conſiſt of fleſh and blood, unchanged into incorruptible Bodies, or uncloathed upon with their Celeſtial Bodies, which will keep them from mortality, or a poſſibility of corruption,* v. 48, 49. 2 Cor. 5. 1, 2. cannot inherit the Kingdom of God: *and therefore the* Apoſtle *adds, That* this mortal muſt put on immortality, this corruptible put on incorruption, *and ſo it ſhall be changed, as to its qualities; but then I have ſhew'd, that this change from mortal and corruptible, to an immortal and incorruptible Body, hinders not its being ſtill the ſame Body, that is, the ſame in ſubſtance as it was before.*

3ly, *I think it is evident from the* Apoſtle's *words, that the Bodies of good men then living, ſhall have the ſame qualities with the Bodies of them who are raiſed from the dead, for they alſo ſhall* inherit the Kingdom of God, *they ſhall have ſpiritual, powerful, immortal Bodies; their Bodies, ſaith he,* ſhall be changed, for this corruptible muſt put on incorruption; *and yet can it be thought that this change ſhall amount to the deſtruction of that Body they then had, and the production of another Body, as it muſt do, if they ceaſe to have the ſame Body which they had before this change? If it do not, it is hence evident that the Body may be ſtill the ſame body, notwithſtanding the great change which ſhall then paſs upon it.*

In a word, what the Apoſtle *ſays here evidently concerns only the Bodies of good Men, and ſo gives us no cauſe to think the Bodies of the wicked ſhall be changed at all; and if the wicked ſhall be raiſed with the ſame Bodies to the Reſurrection of Condemnation, why not the good with the ſame Bodies to the Reſurrection of Life?*

A PARAPHRASE WITH ANNOTATIONS ON THE FIRST EPISTLE TO THE CORINTHIANS.

CHAP. I.

Verse 1. PAUL called to be an Apoſtle, [*or the called Apoſtle,*] of Jeſus Chriſt, through the will of God, and Soſthenes our brother,

a 2. Unto [a] the Church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be Saints, [*or the Saints calеld,*] b [b] with all that in every place c [c] call upon [d] the name of Jeſus Chriſt our Lord, d [*yea*] both theirs and ours.

e 3 [e] Grace be unto you, and peace from God our Father, and from the Lord Jeſus Chriſt.

f 4. I thank my God always on your behalf, [f] for the Grace of God, which is given you by [*or in*] Jeſus Chriſt.

g 5. That in every thing ye are, [*or have been*] enriched by him, [g] in all utterance [*of tongues,*] and in all knowledge [*of Divine Myſteries, or in the Gift of Prophecy,* 1 Cor. 14.]

h 6. [h] Even as [*by theſe Gifts*] the Teſtimony of [*or Doctrine concerning*] Chriſt was confirmed in you, [*or eſtabliſhed among you.*]

i 7. [i] So that ye come behind [*the other Churches*] in no gift, waiting for the coming [*or Revelation*] of our Lord Jeſus Chriſt.

k 8. [k] Who ſhall confirm you to the end, that you may be blameleſs in the day of our Lord Jeſus Chriſt.

9. [*For*] God is faithful, by whom ye were called to the fellowſhip [*or communion*] of his Son Jeſus Chriſt our Lord; [i. e. *that God by whom you are called, is faithful to perform his part in preſerving you blameleſs to that day, or to confer upon you the promiſed Inheritance.*]

10. Now, I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that you all ſpeak the ſame thing, [*owning and teaching the ſame Doctrine which you have received,* 1 Cor. 11. 2. & 15. 1. Rom. 16. 17. *in love and unity,*] and that there be no diviſions [*or Schiſms*] among you, but [*that*] ye be perfectly joyned together [l] in the ſame mind, l
and in the ſame judgment; [*in the ſame belief, and in the ſame kind affections, one towards another.*]

11. For it hath been declared to me of you, my brethren, by them that are of the houſe of Cloe, that there are contentions among you.

12. Now this, I ſay, [*or mean, by charging you with theſe Contentions,*] that every one of you ſaith, [*one*] m I am [*a follower*] m
of Paul, and [*another*] I of Apollos, and [*a third*] I of Cephas, and [*a fourth*] n I of n
Chriſt.

13. [*Why do not all ſay the ſame thing?* viz. *I am of Chriſt,* Chap. 3. 23.] Is Chriſt divided? [*was it one Chriſt that ſent, and enabled Paul; another that ſent Peter, to preach the Goſpel to you? Is not one and the ſame Chriſt preached to you by us all? or is his*

his body divided? 2 Cor. 11. 4.] was Paul [*or any other but Christ Jesus,*] crucified for you? [*that you should be baptized into their death, as Christians are into the death of Christ,*] or were you baptized in the name of Paul? [*so as to be called the Disciples of Paul.*]

14. I thank God, [*whose Providence so ordered it,*] that I baptized none of you, but Crispus and Gaius.

15. Lest any should say that I had baptized in my own name.

16. And I baptized also the household of
o Stephanus: besides, o I know not whether I baptized any other.

p 17. For p Christ, [*when he called me,*] sent me not to baptize, but to preach the Gospel [*to the Gentiles, and that*] not with wisdom of words, lest the Cross of Christ, [i. e. *the Doctrine of Christ crucified,*] should be made of none effect [*by that means:*]

18. For the preaching of the Cross, [*or of a crucified Jesus in this plain manner,*] is [*only*] to them that perish, [*by rejecting it, because not attended with this Humane Wisdom,*] foolishness; but unto us, who are saved [*by it,*] it is [*evidently*] the power of God; [*we embracing this Faith because it is confirmed by Demonstrations of the Spirit and Power,* Chap. 2. 4.]

19. [*Whereas the preaching of it in the words of Humane Wisdom, would render it of none effect;*] For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent: [*Isa.* 29. 14. *as he hath already done; for*]

q 20. qWhere is [*now the wisdom of* [the wise [*Philosophers among the Gentiles?*] where is [*the wisdom of*] the Scribe [*the Interpreter of the Law, or Teacher of Traditions among the Jews?*] where is the disputer of this world, [*or the Searcher into the Secrets of Nature, or into the Sense of the Scripture?*] Hath not God [*by this Dispensation*] made [*or declared to be*] foolish, the wisdom of this world?

r 21. r For [*to begin with the Philosophers,*] after that in the wisdom of God, [*discernable in his Works of Creation and Providence,*] the world by [*all its*] wisdom knew not [*the true*] God, [*so as to glorifie him as God, and to be thankful to him for his blessings,* Rom. 1. 21.] it pleased God by the foolishness of preaching, [*as they think fit to stile it,*] to save them that believe [*in a crucified Jesus thus preached to them.*]

22. [*Which Salvation thus tendred, the wise men of the world, and the Jewish Doctors will not accept,*] for the Jews require
s a sign, and the Greeks seek after [*profound*] wisdom.

23. But [*or nevertheless*] we preach Christ
t crucified, [*though his crucifixion be*] t unto the Jews a stumbling block, and u to the u Greeks foolishness.

24. [*For this he is to Infidels only*] But unto them which are called, both Jews and Greeks, [*he is*] Christ the power of God, [*in the signs and wonders which are wrought by faith in Christ for confirmation of this Doctrine, and so he gives the Sign the Jews require;*] and the wisdom of God, [*in the manifold and Divine Wisdom discovered in this Dispensation for the saving lost Man,* v. 30. *and so answers the Greeks request for Wisdom.*]

25. [*I say, the Power and the Wisdom of God;*] Because the foolishness of God, [i. e. *the way of God, which is esteemed foolishness by the Greeks*] is wiser than [*all the wisdom of*] men; [*and much to be preferr'd before it;*] and the weakness of God, [i. e. *that way of propagating Man's Salvation, which is weak in their eyes,*] is stronger than [*the power of*] men; [*For the weapons of our warfare are mighty through God to the pulling down of strong holds, and confounding all the Strength, Policy and Wisdom of the World opposed against it,* 2 Cor. 10. 3, 4.]

29. For you see [Gr. *look upon*] your calling, brethren, [*and you will discern*] how [*agreeably to these things the Divine Wisdom hath so ordered it;*] that w not many wise w
men after the flesh, not many mighty, not many noble, are [*either*] called [*by, or made use of to propagate the Gospel.*]

27. But God hath chosen the foolish things of the world, [*that simple way of instructing mankind which they call foolishness, and those unlearned Apostles whom they represent as Fools,*] to confound the wise [*Philosophers, so that they shall not be able to gainsay, or resist the Wisdom with which they speak,* Acts 6. 10. Luke 21. 15.] And God hath chosen the weak things of the world, [*unarmed Fishermen, Tent-makers, assisted with no Human Force,*] to confound the things that are mighty; [*to break through all the opposition that the Kings and Rulers of the World do make against them to pull down the strong holds, cast down the Reasonings, level the Heights of the Philosophers, who do exalt themselves against the Knowledge of Christ,* 2 Cor. 10. 4, 5.]

28. And [*he hath chosen the*] base things of the world, x and things which are despised hath God chosen, yea, and things which x
are not, [i. e. *the Gentiles who are esteemed base, and looked upon as nothing by the Jews,*] to bring to nought [Gr. *to abolish,*] things that are; [*to become God's Church and People, and so to cause the Jewish Church and Oeconomy to cease,* Rom. 11. 15, 17. Philip. 3. 3.]

29. That no flesh should [*have cause to*] glory in his presence, [*either of their Wisdom, Birth or Privileges.*]

30. [*Not you who are advanced to this happy ſtate*;] for of him are you in Chriſt Jeſus, who of God is made unto us ʏ wiſdom, y and righteouſneſs, and ſanctification, and redemption.

31. That according as it is written, [*Iſa.* 65. 16. *viz.*] He that glorieth, let him glory in the Lord; [*ſo it may be done by us Chriſtians.*]

Annotations on Chap. I.

a Verſe 2. Τῇ ἐκκλησίᾳ τῦ Θεῦ, *the Church of God.*] The *ſanctified in Chriſt Jeſus*, the *Saints called*, ſeem here to be words of the ſame import, denoting ſuch as are called out of the World, and ſeparated from others, through Faith in Chriſt, to be a peculiar People to God, as the *Jews* were before: All *Chriſtians* being by virtue of this Calling, *a Choſen Generation, a Royal Prieſthood, an Holy Nation, a Peculiar People*, 1 Pet. 2. 9. Though many Members of the Church of *Corinth*, and of other *Churches*, wanted the inward Sanctification of the Holy Spirit. So that the word *Saints*, in many places of the *Acts*, and the *Epiſtles*, is as large as the word *Chriſtians*, and ſtands oppoſed not to the unſound *Chriſtians*, but to the *Heathen* World; *Acts* 9. 13, 32, 41. & 26. 10. 1 *Cor.* 6. 1, 2. See here 1 *Cor.* 14. 33. & 16. 1, 15. 2 *Cor.* 8. 4. & 9. 1, 12. & 13. 13.

b Ibid. *With all that in every place.*] Hence it appears that St. *Paul's* Epiſtles, though occaſionally written and directed to particular Churches, were deſigned for the uſe of all *Chriſtians*.

c Ibid. Τοῖς ἐπικαλεμένοις ὄνομα Κυρίε, *that call upon the name of the Lord Jeſus.*] This in the *New Teſtament* is the Character of a *Chriſtian*, that he is one that *Calleth on this Name*, Acts 9. 14, 21. & 22. 16. *Rom.* 10. 12, 13. 2 *Tim.* 2. 22. And that theſe words ought not to be rendred paſſively, *viz. all that are called by the name of Chriſt*, is evident from the *Septuagint*, who ſtill tranſlate the phraſe יקרא בשם which is active, by ἐπικαλέσεται ἐν ὀνόματι Θεῦ, or ἐν ὀνόματι Κυρίε, i.e. *he ſhall call on the Name of the Lord.* See *Gen.* 4. 26. & 12. 8. & 13. 4. & 21. 33. & 25. 25. *Pſal.* 79. 6. & 99. 6. & 116. 4. *Iſa.* 65. 1. *Lam.* 3. 55. *Zech.* 13. 9. But when the phraſe runs thus, שמך נקרא that is, *thy Name is called upon us*, or *we are called by thy Name*, it is rendred thus, τὸ ὄνομά σε ἐπικέκληται ἐφ' ἡμᾶς, *Deut.* 28. 10. 1 *Kings* 8. 43. 2 *Chron.* 7. 14. *Iſa.* 4. 1. & 63. 19. *Jer.* 14. 9. & 15. 16. *Dan.* 9. 18, 19. *Amos* 9. 12. See the Note on *Acts* 9. 2. & 22. 16.

2*ly*, We are expreſly told that the Diſciples were firſt called *Chriſtians* at *Antioch*, Acts 11. 26. Now before this time, we find not only *Stephen* ἐπικαλέμενον, *calling upon this Name*, and ſaying, *Lord Jeſus receive my Spirit*, Acts 7. 59. and St. *Paul* bid to waſh away his ſins, *calling upon the Name of the Lord*, or ἐπικαλέμενος τὸ ὄνομα τῦ Κυρίε, Acts 22. 16. but we find this to have been the Character of a *Diſciple*, or a Convert to the Faith of *Chriſt*, that he was one that called upon the Name of the Lord. Thus *Ananias* ſpeaks to the Lord Jeſus of St. *Paul*, *He as one who hath received power from the High Prieſt to bind* τὺς ἐπικαλεμένυς τὸ ὄνομά σε, *all that call upon thy Name*, Acts 9. 14. and of St. *Paul* converted, it is ſaid, That he had deſtroyed τὺς ἐπικαλεμένυς τὸ ὄνομα τῦτο *them that called upon this Name in Jeruſalem*, v. 21.

3*ly*, The Reverend Dr. *Hammond*, who here tranſlates this Phraſe paſſively, doth elſewhere tranſlate it actively, the Context forcing him ſo to do. So *Rom.* 10. 13. *Whoſoever ſhall call upon the Name of the Lord*; i.e. pray and adhere to Chriſt, *ſhall be ſaved.* And *Acts* 9. 14. *He hath authority to bind all that call upon thy Name*, i. e. ſaith he, *that publickly own the Worſhip of Chriſt*, Acts 22. 16.

d Ibid. *Yea, both theirs and ours.*] All the *Greek* Interpreters, *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, obſerve that the words *theirs*, *and ours*, are to be connected with the word, *Lord*, τὸ ὑ ἐυτῶν τέ κ ἡμῶν τῷ Κυρίῳ σωήρμοσαι; and ſo the ſenſe is this, *The Lord, I ſay, both of me who writ, and you to whom I write.*

e 3*d*. Χάρις ὑμῖν, &c.] 'Tis unadviſedly ſaid by ſome, that this is a Wiſh, and not a Prayer. The full import of the Phraſe is, as St. *Peter*, 2 Pet. 1. 2. and St. *Jude*, *v.* 2. and (a) *Polycarp* do cite it, *viz. Grace and Peace be multiplied to you from God the Father, and from the Lord Jeſus Chriſt.* Now is not this to deſire for them Grace and Peace from God the Father, and conſequently to pray for it? Why therefore is it not alſo to deſire the ſame Bleſſings from God the Son? Are they not both the Givers of Grace and Peace to the Church? Doth not *Chriſt* know all the Neceſſities of his Church in this kind? Doth not he who *ſearcheth the heart and reins*, Rev. 2. 24. know the deſires of his Servants? And why then ſhould they only wiſh theſe things from I know

(a) *Procmio Epiſ. ad Philip.*

not

not whom, and not pray to him who is the Giver of Grace and Peace for them? Especially when they have St. *Paul*'s example for it, in these words, *For this thing I besought the Lord* (Christ) *thrice, and he said unto me, my Grace is sufficient for thee*, 2 Cor. 12. 8, 9, 10. And again, *The Lord Jesus Christ, and God the Father, who hath loved us, and given us eternal consolation, and good hope through grace, comfort your hearts, and confirm you in every good word and work*, 2 Thess. 2. 16. 1 Thess. 3. 11, 12.

f Ver. 4. Ἐπὶ τῇ χάριτι τοῦ Θεοῦ, *for the Grace of God.*] Here the Context seems to restrain this Phrase to the Favour of God shew'd to the *Corinthians*, in vouchsafing these Spiritual Gifts, which is a frequent import of this Phrase in Scripture. So *Rom.* 12. 6. *Having gifts differing according to the grace* (of God) *that is given to us; whether Prophecy, let us propheſie according to the proportion of Faith*, &c. Eph. 4. 7, 8. *To every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high he led Captivity captive, and gave gifts unto men*, 1 Pet. 4. 10. *As every one hath received the Gift, so minister the same one to another, as good stewards of the manifold grace of God*, 2 Cor. 1. 12. *Not in fleshly wisdom, but by the grace of God we have had our conversation in the world, and more abundantly to you wards.* Our Preaching to you being not in the words of Human Wisdom, but *in demonstration of the Spirit, and in Power*, 1 Cor. 2. 4. Thus, to *sing with grace in the heart*, Eph. 5. 19. Col. 3. 16. is, say the (b) *Ancients*, to sing *using the spiritual Gift* vouchsafed to them by the *Holy Ghost*. Which Interpretation is confirmed from the *Spiritual Psalms, Hymns, and Songs* there mentioned. See 1 *Cor.* 14. 15. *Eph.* 6. 18. And this is very suitable to the Language of the *Jews*, who when the *Hebrew* mentions חן *Grace*, do render it the *Spirit of Prophecy*. So *Psal.* 45. 2. *Grace is poured into thy lips, Datus est Spiritus Prophetiæ in labiis tuis*, saith the *Chaldee*.

g Ver. 5. Ἐν παντὶ λόγῳ.] *Esthius* saith this ought not to be interpreted of the Gift of Tongues, because λόγος in Scripture never bears that sense. But (1.) it is certain from *v.* 7. that it is χάρισμα, a *Gift*; and it is joyned with Faith and Knowledge, which are Gifts, 2 *Cor.* 8. 7. and cannot well be referred to any other Gift vouchsafed than to the *Church*. And (2.) the word γνῶσις, relating to *Prophecy*, or the Knowledge of Mysteries, was usually attended with the Gift of Tongues. See *Acts* 19. 6. and though we find not the word λόγος absolutely put in this sense; yet λόγος σοφίας, *the Word of Wisdom*, and λόγος γνώσεως, *the Word of Knowledge*, are reckoned among Spiritual Gifts, 1 *Cor.* 12. 8. All this indeed with Mr. *le Cl.* passes for *meer Niceties*; and he saith it is *more natural to understand by* λόγος *the Knowledge of Religion*, though that, as he confesses, *is the import of the following word* γνῶσις *knowledge*, so that according to this Exposition, the Apostle thanks God *here*, and 2 *Cor.* 8. 7. commends them for *abounding in the knowledge, and in the knowledge of Religion.* Besides, the Knowledge of Religion, cannot be called *Grace* in the sense given of that Phrase, *v.* 4. nor was *the testimony of Christ confirmed* to the *Corinthians*, v. 6. by that, but by the Gifts of the *Holy Spirit*.

h Ver. 6. Καθὼς, *even as.*] This Particle signifies sometimes *when*, as *Acts* 7. 17. καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς, *but when the time drew nigh.*

i Ver. 7, 8. From these three Verses it is to be observed, (1.) That the *Corinthians* were abundantly repleniſhed with the Gifts of the *Holy Ghost*, the Gifts of Tongues and Knowledge, *v.* 5. that they *came behind the other Churches in no Gift*, v. 7.

2*ly*, That they obtained these Gifts by *Jesus Christ*, and through Faith in him, *v.* 4.

3*ly*, That by these, the Doctrine of *Christ*, the Testimony of the *Apostles* concerning him, that he was *raised from the dead, and become the Author of Salvation to them that believe*, was confirmed to them, *v.* 6.

4*ly*, That by these Gifts, and by this earnest of the Spirit, they had encouragement to expect, or wait for the Second coming of the Lord.

k Ver. 8. Βεβαιώσει ὑμᾶς, *who shall also confirm you to the end*, &c.] These words are by the *Ancients* thus interpreted, *viz.* who in that Day of the *Lord Jesus* which you expect, will confirm you for ever blameless. And this is suitable to his Prayer, that *Christians* may be *unblameable in the day of the Lord*, Philip. 1. 9, 10. 1 Thess. 3. 12, 13. & 5. 23. for say they, God is faithful who hath promised to them that obey the Gospel υἱοθεσίαν, *the Adoption*, that is, *the Redemption of the Body*, Rom. 8. 23. or that they shall be partakers of that Kingdom and Glory to which he hath called them, 1 *Thess.* 2. 12. Others thus, He will do all that is requisite on his part, (c) *quod suarum est partium*, to render you unblameable to the end; So that you shall not fail of it through any want of Divine Grace necessary to that end, or any unfaithfulness on God's part to his Promise,

(b) Ἀπὸ χαρίσματος διὰ τὸ ἀπὸ τοῦ ἁγίου πνεύματος δοθέντος χαρίτος. (c) Grotius.

who

who hath already reconciled you to himſelf, through the Death of Chriſt, *to preſent you holy and unblameable and unreproveable in his ſight; if we continue in the Faith grounded and ſettled, and be not moved away from the hope of the Goſpel*, Col. 1. 21, 22, 23 See *Philip.* 1. 6. *Hebr.* 3. 6, 14. That the *Apoſtle* ſpeaks not here of any Promiſe of Perſeverance made to the *Elect* only among the *Corinthians*, is evident, (1.) Becauſe he plainly ſpeaks to the whole Body of the Church, *to the Church of God which was in Corinth, to all that call upon the Name of our Lord Jeſus Chriſt.* And (2.) he ſpeaks not only of their being preſerved from falling away finally, but of their being preſerved *unblameable*, whereas it is certain, the *Elect* are not always ſo preſerved.

l Ver. 10. Ἐν τῷ αὐτῷ νοΐ, *that ye be perfectly joyned in the ſame mind and judgment.*] (d) This can be no further the Matter of an Exhortation than it is in our Power to obey it; ſeeing then it is not in any Man's power to change the ſetled Judgment, or to think otherwiſe upon our Intreaty, becauſe our Exhortation gives no Conviction to the Underſtanding, it follows, that this Exhortation muſt only be to do what was in the power of the *Corinthians*, *viz.* 1. To prevail with them to lay aſide their *Strife*, *Envy* and *Diviſions*, 1 Cor. 3. 3. and the ſad Conſequents of them, *Debate*, *Wrath*, *Backbiting*, *Whiſpering*, *Swelling*, *Tumult*, 2 Cor. 12. 20. and to this the Reaſon of this Exhortation leads, *Be of one mind and judgment, for I hear there be contentions among you.* v. 11. And (2.) to engage them unanimouſly to own the Doctrine they had received, and he had preached to them, 1 *Cor.* 15. 1. which, if they were ſo minded, might eaſily be done, ſince they ſo lately had received it, the heads of it were ſo few, 1 *Cor.* 15. 3. and 'twas ſo eaſie for them to conſult the *Apoſtle* in their doubtings of the ſenſe of what he had delivered. But at this Diſtance of Time from the firſt diſcovery of the *Chriſtian* Faith, and after it is become a Syſtem of very many, and thoſe diſputable Opinions, for the Truth of which we have now no *Apoſtle*, no living and infallible *Judge* of *Controverſies* to conſult, if it be not ſufficient to preſerve Unity in the Church, that Men heartily believe all the Articles of the *Apoſtles Creed*, which are plainly delivered in Scripture, and live peaceably and quietly together, *following after Peace and Charity with all that call upon the Lord Jeſus out of a pure heart*, 2 Tim. 2. 22. and avoiding any Separations from their Brethren, where nothing ſinful is enjoyned to be believed, or done, to hold Communion with them, I doubt there will be little Union in the Church of God.

Ver. 12. Ἐγὼ εἰμὶ Παύλου, *I am of Paul*, &c.] m Of the *Gentile* part of the Church of *Corinth*; Some preferred St. *Paul*, as being their Spiritual Father, *who in Chriſt Jeſus had begotten them through the Goſpel*, 1 Cor. 4. 14, 15. Others preferred *Apollos*, as being an *eloquent Man, and mighty in the Scriptures*, Acts 18. 24. The *Jewiſh Chriſtians* preferring St. *Peter*, as the chief Apoſtle of the Circumciſion out of the Territories of *Judea*. That this is here ſaid, not by a Fiction of Names, or Perſons, under which the Apoſtle taxed the Heads of the Sects among the *Corinthians*; but that they really divided upon theſe Accounts, is evident, *firſt*, from St. *Paul*'s thanking God that he baptized ſo few of them, leſt they ſhould have occaſion to ſay he baptized in his own Name, and ſo made Diſciples to himſelf: *ſecondly*, From theſe words, *Let no man glory in men, for all are yours, whether Paul, or Apollos, or Cephas*, Chap. 3. 21, 22.

Ibid. *I am of Chriſt.*] (e) *Epiphanius* obſerves of the *Ebionites*, that they pleaded for the Circumciſion of *Chriſtians* from the Example of *Chriſt* who was circumciſed, becauſe the *Diſciple* was to be as his *Maſter*, and ſo the import of theſe words may be this, Others ſay, I am for the Circumciſing of the *Gentiles*, that they may be like *Chriſt*. n

Ver. 16. Οὐκ οἶδα, *I know not.*] Therefore his Inſpiration or Divine Aſſiſtance in writing his *Epiſtles*, did not reach to an Information in ſuch things as theſe, but only to direct him into all Truth, he was to teach unto the Churches. See *Chap.* 16. 7. 1 *Pet.* 5. 12. o

Ver. 17. Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν *Chriſt ſent me not to baptize, but to preach*, &c.] *i. e.* When he appeared himſelf, and after ſent *Ananias* to him, he expreſly ſent him to preach to the *Gentiles*, Acts 22. 21. & 26. 16, 17. to bear his Name before the *Gentiles*, Acts 9. 15. to be the Witneſs of his Reſurrection, *Acts* 22. 15. But in that threefold Rehearſal of his Commiſſion, there is no mention made of his being ſent to baptize; nor was it needful, after the General Commiſſion given to *Chriſt's Apoſtles* for that end, *Matth.* 28. 19. That was not, ſay the *Greek Expoſitors*, his great Buſineſs; for (f) *to baptize is eaſie to any who is admitted to Sacred Orders*; but to preach the Goſpel requires a Divine Revelation, and great aſſiſtance of the Power of God. Hence *Peter* himſelf preaches to *Cornelius and his Kinſmen, but commands them to be baptized* p

(d) *Hoc ad effectus animi refertur. Sic γνώμη ſumitur, Apoc.* 17. 13. 2 *Macc.* 9. 20. Grot. (e) *Hær.* 30. § 30, (f) Πᾶσιν ἔξεστιν εὐπρεπὲς, τοῖς Ἱερωσύνης ἀξιουμένοις. Theod. Auguſt. contr. lit. Petil. l. 3. c. 56.

by

by others, Acts 10. 48. And this Gospel he sent me to preach *(not with the wisdom of words, lest the Cross of Christ should be made of none effect.)* Men not ascribing the prevailing of it to the power of God, but to the perswasion of Humane Wisdom; God not approving, *v.* 19. and therefore not assisting the preaching of the Gospel in that way. Ἴσως γὰρ, εἰ καλῶ καὶ ὑπερβολὴ φράσεως, ὡς τὰ παρ' ἕλλησι θαυμαζόμενα, εἶχεν ἡ γραφὴ, ὑπενόησεν ἄν τις ἐ τ ἀλήθειαν κεκρᾶσθαι τῶν ἀνθρώπων, ἀλλὰ τ ἐμφαινομένην ἀκολουθίαν, καὶ τὸ τ φράσεως κάλλος ἐψυχαγωγηκέναι τὸς ἀκροωμένους. Orig. Philocal. p. 25.

q Ver. 20. Πᾶ σοφὸς.] That is, what hath been done by the Wisdom of the *Philosopher*, or by the *Jewish Doctors*, or by the Searcher into Nature's Secrets, to bring Men to the true Knowledge of God, and of his Will? Hath not God discovered their Wisdom to be but Folly, in comparison of this way which he hath chosen to bring Men to the Knowledge of himself? The Disputer of this World is by St. *Jerom* rendred *Causarum Naturalium scrutator*, *Com. in Gal.* 3. and so the Naturalists are stiled by the Jews חכמי חמחקר (g) Sapientes Scrutationis, *the Searchers into the Secrets of Nature*; Tho' I conceive the *Apostle* here doth rather understand, the *Midrashim*, or the Disputers in the *Jewish* Schools and Academies, touching their Traditions. That the σοφὸς, *i. e.* the wise Man mention'd here, refers not to the *Cochmim* or wise Men of the *Jews*, but to the *Philosophers* among the *Gentiles*, is evident; for that the *Wisdom of the Wise*, v. 19. is the Wisdom of the *Heathen* World, appears from *v.* 21. where it is said, *the World through Wisdom knew not God*; which is true only of the *Gentiles*, not of the *Jews*. 'Tis therefore reasonable to conceive the wise in the 20th Verse should signifie the same Persons. So doth St. *Paul* interpret the wise in these worde, *I am a debtor to the Greek and to the Barbarian, to the wise and the unwise*, Rom. 1. 14. So *Chrosostom*, (h) *Theodoret*, *Oecumenius*, *Theophylact* upon the place, saying, That by the *wise* the *Apostle* understands the Man adorned with the Verbosity and Eloquence of the *Greeks*. I have not been solicitous to shew the Agreement of the words of St. *Paul* here, with those of *Isaiah*, Chap. 33. 18. because I find not that St. *Paul* intendeth here to cite them.

r Ver. 21. Here two things are to be learnt, (1.) That from the Creation, Beauty, Order and Grandeur of the World, and the Direction of all things in it to an end, and the fitting them with Parts and Instruments adapted best to the obtaining that end, it might be known that the Creator of the World was God alone, and so was only *to be glorified as God*, Psal. 19. 1, 2. Rom. 1. 19, 20. Psal. 104. 24. & 136. 5. *Jer.* 10. 12. & 51. 15. *(2.)* That the Gospel was sent into the World, that they who did not know the true God acceptably by the Light of Nature, might do it by the Light of that Revelation which made such a bright and glorious Manifestation of the Power, Wisdom, Justice and Goodness of God, which they whom *Satan* had not blinded must discern, 2 *Cor.* 4. 4.

s Ver. 22. Σημεῖον, *a sign*] From *Heaven*, such as was that of *Moses giving them bread from Heaven*, John 6. 30, 31. that in the time of *Joshua*, when *the Sun stood still*, Chap. 10. 13. or of *Elijah*, who brought down *fire from Heaven* to consume the Offering, 1 *Kings* 18. 38. and to consume *the Captains and their Fifties*, 2 Kings 1. 10, 12. *Luke* 9. 54. the Son of Man being to *come in the Clouds of Heaven*, as he did at the Destruction of *Jerusalem*, Dan. 7. 13. Matth. 24. 30. and to give *Signs from Heaven*, Joel 2. 30. as he did at the day of *Pentecost*, Acts 2. 2. and as God did by a Voice from Heaven at our *Saviour*'s Baptism, *Matth.* 3. 17. at his Transfiguration, *Matth.* 17. 5. at his *Preaching*, John 12. 28, 29.

t Ver. 23. Ἰουδαίοις μὲν σκάνδαλον, *unto the Jews a stumbling block.*] *Your Jesus*, saith *Trypho*, *having by this fallen under the extreamest Curse of the Law of God, we cannot sufficiently admire that you should expect any good from God, who place your hopes in a Man that was crucified,* ἐπ' ἀνθρωπον σωρωθέντα. *Dial. cum Just. p.* 227, 249, 317. And again, We doubt of your *Christ*, who was so ignominiously crucified, *for our Law stiles every one, that is crucified, accursed.* Hence by way of Ignominy they still call our Saviour *Talui* (1) Suspensum, *one hang'd upon the Tree.*

u Ibid. *To the Greeks foolishness.*] *They count us mad*, saith (k) *Justin Martyr*, *that after the immutable and eternal God, the Father of all things, we give the second place* ἀνθρώπῳ σωρωθέντι *to a Man that was crucified. 'Tis wicked and abominable*, saith (l) *Celsus*; *the wise Men of the World insult over us*, saith (m) St. *Austin*, *and ask, where is your Understanding, who worship him for a God, who was crucified? So* M. Felix. p. 9. *Arnob.*

(g) *Buxt. Lex. in voce* מחקר
(h) Τὸν τῇ ἑλληνικῇ σωμυλίᾳ κοσμούμενον.
(i) *Buxt. Lex. Talm. in Voce.*
(k) *Apol.* 2. *p.* 60, 61.
(l) Κακὸν καὶ ἀνόσιον. Apud. Orig. l. 7. p. 340.
(m) *Quale cor habetis qui Deum colitis crucifixum?* Serm. 8. de Verb. Apost.

l. 1. p. 20. *Lact.* l. 4. c. 16. *Euſeb.* l. 3. *de vita Conſt.* c. 1.

w Ver. 26. Οὐ πολλοὶ σοφοὶ, *not many wiſe.*] This ſeems to be ſpoken in a direct oppoſition to that celebrated Maxim of the *Jews*, *That Propheſie reſides not, but upon a wiſe, a ſtrong, and a rich Man.*

x Ver. 28. Καὶ τὰ μὴ ὄντα, &c.] To confirm the Explication of theſe words given in the *Paraphraſe*, let it be noted,

Firſt, That the *Apoſtle* in this Chapter often ſpeaks conjunctly of the *Jew* and *Gentile*, inter-weaving them together in his Diſcourſe: So *v.* 20. he ſpeaks of the *wiſe Men* of the *Greeks*, and then of the *Scribes* among the *Jews*, v. 22. of the *Jews* requiring *Signs*, and the *Greeks Wiſdom*; of Chriſt crucified being to the *Jews a ſtumbling block, and to the Gentiles fooliſhneſs.* So here *v.* 27. he ſeems to ſpeak of the Goſpel preached by the *Apoſtles* in a plain familiar way, and by them deemed Weakneſs, and ſtiled Fooliſhneſs, as confounding all the Wiſdom, and the Power of the *Greeks*; and *v.* 28. of the *Gentile* Church ſucceeding, and aboliſhing that of the *Jews*. Note therefore,

Secondly, That the *Jews* looked upon themſelves as the only εὐγενεῖς Perſons of true Nobility, as being *of the Stock of Abraham; even the pooreſt Iſraelite*, ſaith *R. Akibah, is to be looked upon as a Gentleman, as being the Son of Abraham, Iſaac, and Jacob.* But the *Gentiles* they horribly deſpiſed, as the baſe People of the Earth, not fit to be converſed with by them, they being in their Law ſtiled οὐκ ἔθνος, *not a Nation*, λαὸς ὁ τεχθησόμενος, *a people that ſhall be born*, Pſ. 22. 31. ὁ κτιζόμενος, *That ſhall be created in the Generation to come*, Pſ. 102. 19. and ſo yet had no being, Deut. 31. 21. οὐ λαὸς, *not a People*, Hoſ. 1. 10. And it being ſaid by the *Prophet*, That *all the Heathens are as nothing, and were accounted as nothing*, Iſa. 40. 17. they ſtill accounted them as ſuch: Hence *Mordecai* is introduced as praying thus, *Lord, give not thy Scepter*, τοῖς μὴ οὖσι, *to them that are not*, Eſther 4. 11. And *Eſdras* ſpeaking to God thus, *As for the People which alſo came of Adam, thou haſt ſaid they are nothing, but like unto Spittle, and haſt likened the abundance of them to a drop that falleth from a Veſſel. And now, O Lord, theſe Heathens who have ever been reputed as nothing, have begun to be Lords over us*, 2 Eſdr. 6. 56, 57. Thus *Abraham* is ſaid to be the Father of the *Gentiles before that God who calleth things which* (n) *are not, as if they were*, Rom. 4. 17. And (o) *Clemens Romanus* ſaith of the *Gentile*, *He called us who were not, and would that of no being we ſhould have a being.* So fitly are the *Gentiles* repreſented here by τὰ μὴ ὄντα, τὰ ἀγενῆ, τὰ ἐξουθενημένα, the things baſe, accounted as nothing, and the things which are not. See alſo 1 *Cor.* 6. 4. And this is the Ancient Expoſition of *Origen*, who ſpeaking of the Rejection of the *Jews*, and the Calling of the *Gentiles*, and God's provoking *the Jews to jealouſie by them that were not a Nation*, he confirms this from theſe words, (p) *God hath choſen the baſe things of the World, and the things which are not, that he might aboliſh the things which were before, that Iſrael according to the fleſh might not glory before God.*

y Ver. 30. Σοφία, &c. *Wiſdom.*] As being the Author of that *Evangelical* Wiſdom which far excels the Wiſdom of the *Philoſopher* and *Scribe*, and even that Legal Conſtitution which is called the Wiſdom of the *Jews*, Deut. 4. 6. The Author of *Juſtification*, as procuring for us that Remiſſion of Sins which the Law could not give, *Gal.* 2. 21. & 3. 21. The Author of *Sanctification*, as procuring for, and working in us, not only an External and Relative Holineſs, as was that of the *Jews*, but ὁσιότητα ἐ ἀληθείας *true and internal Holineſs*, Eph. 4. 24. wrought in us by the *Holy Spirit.* The Author of *Redemption*, not from *Egyptian* Bondage, or *Babyloniſh* Captivity, but from the Servitude of *Satan*, the Dominion of Sin and Death, and from the *Bondage of Corruption, into the glorious Liberty of the Sons of God, or the Redemption of the Body*, Rom. 8. 21, 23. They who ſay *Chriſt* is made our Righteouſneſs by his Righteouſneſs imputed to us, have the ſame reaſon to ſay alſo, that he is made our Wiſdom, by his Wiſdom, and our Sanctification, by his Holineſs imputed to us.

(n) Τὰ μὴ ὄντα, ὡς ὄντα.

(o) Ἐκάλεσεν γὰρ ἡμᾶς ἐκ ὄντας, καὶ ἐθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς. Epiſt. 9. § 1. *Ut eſſemus quæ nondum eramus*, Iren. l. 5. c. 1.

(p) Ἵνα ἐκεῖνα τὰ πρότερον ὄντα καταργήσῃ, καὶ μὴ καυχήσεται ὁ κατὰ σάρκα Ἰσραὴλ καλούμενος ἐπὶ τῇ Ἀποστόλου σαρξὶ ἐνώπιον Θεοῦ. Philocal. c. p. 3.

CHAP.

CHAPTER II.

Verse 1. AND I, brethren, [*have acted suitably to what I told you, that Christ sent me not to preach the Gospel with wisdom of words*, 1 Cor. 1. 17. *for*] when I came to you, [*I*] came not with excellency of speech, or of [*Human*] wisdom, declaring to you [a] the testimony of God.

2. For I determined [b] not to know any thing among you, [i. e. *to discover any other knowledge to you*,] save [*that of*] Jesus Christ, and him crucified.

3. And I was with you [c] in weakness, and [d] in fear, and in much trembling; [*or, in much fear and trembling.*]

4. And my speech, and my preaching, was not with enticing words of man's wisdom, but [e] in demonstration of the spirit, and of power; [*the Power of God confirming what I preached with signs and wonders*; Rom. 15. 19. 2 Cor. 12. 12.]

5. That your faith should not [*seem to*] stand in the wisdom of man, but in the power of God.

6. Howbeit, we speak the [*highest*] wisdom [f] among men that are perfect [*men in Christ Jesus*; i. e. *fully instructed in the Principles of Christian Faith*;] yet not the wisdom of the [*Heathen*] world, nor of the princes of the world, [*the Jewish Magistrates and Doctors*,] who come to nought, [*and are to be abolished.*]

7. But we speak the wisdom of God in a [g] mystery, [g] even the hidden wisdom which [h] God ordained [h] before the world, [*to be revealed in due time*,] to our glory; [i. e. *to be the means of our happiness and glory.*]

8. Which [i] none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory,

9. But [*God hath dealt with us*] as it is [k] written, [*Isa.* 64. 4.] [k] eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea, the deep [*and mysterious*] things of God.

11. [*And as it is among men, so it is here in reference to these things*;] For what man knoweth the [*secret*] things of a man, save the spirit of man which is in him? even so the [*secret*] things of God knoweth no man, [Gr. *none*,] but the [l] Spirit of God [*which is in him.*]

12. Now we have not received the spirit of the world, [*which suggests worldly wisdom*,] but the Spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, [m] comparing spiritual things with spiritual.

14. But [n] the natural man, [*who acteth only by the Principles of Human Reason and of worldly wisdom*,] [o] receiveth not the things of the Spirit of God, for they are foolishness to him, [*as being destitute of his Human Wisdom*, Chap. 1. 23.] [p] neither can he know them, [*by any study of his own*,] because they are spiritually discerned; [i. e. *by Scripture Prophecies, and by the Revelation of the Spirit; and therefore while he continues to reject this way of knowledge, he cannot receive them.*]

15. But he that is spiritual, [i. e. *who hath the Revelation of the Spirit*,] [q] judgeth, [*or discerneth*,] all things, [*relating to this Mystery*, v. 7.] yet he himself is judged of no man; [*or discerned by none who hath no higher Principle than that of Nature to discern things by.*]

16. For who [*without a Revelation*] hath known the mind of the Lord, that he may instruct him, [*or, which will and can instruct him in these things? Sure no man by Natural Principles*;] but we [*who are spiritual*,] have the mind of Christ, [*and so are able to discern and instruct others in it.*]

Annotations on Chap. II.

[a] Verse 1. Τὸ μαρτύριον τοῦ Θεοῦ, *the testimony of God.*] This is the reading of *Chrysostom*, *Oecumenius*, *Theophylact*, who intimate not in the least that they knew any Copies which read μυστήριον. The Testimony of the *Apostles* concerning the *Messias*, or the Son of God, his Death, his Resurrection and Exaltation to be a *Prince* and *Saviour*, is called the *Testimony of God*, 1 John 5. 9. because God testified to the truth of these Doctrines by *Signs and Wonders, and divers Miracles, and Distributions of the Holy Ghost*, Heb. 2. 4.

[b] Ver. 2. Οὐ εἰδέναι τι, *not to know any thing.*] To act as one who knew nothing τὸ ἔξω σοφίας of the Eloquence, and Wisdom of the *Greeks*, but only to give you the knowledge of a crucified Saviour, which was to them foolishness, *Chap.* 1. 23. So *Chrysostom.*

[c] Ver. 3. Ἐν ἀσθενείᾳ, *in weakness.*] Of the Body, and of Speech, *his bodily Presence being weak* [and mean,] *and his Speech contemptible,*

temptible, 2 Cor. 10. 10. This infirmity of fleſh rendring him deſpicable in the eyes of others, *Gal.* 4. 13, 14.

Ibid. Ἐν φόβῳ καὶ ἐν τρόμῳ, *in fear and trembling.*] By reaſon of the violent oppoſition which he found from the *Jews*, which made ſo deep impreſſion on him when he was at *Corinth*, that Chriſt ſaw fit to appear to him, and encourage him by ſaying, *Be not afraid, but ſpeak, and hold not thy peace, for I am with thee*, Acts 18. 6, 9.

e Ver. 4. Ἐν ἀποδείξει Πνεύματος, *in demonſtration of the Spirit.*] This is, ſaith (a) *Origen*, by demonſtration of the truth of what I ſaid concerning Chriſt out of the *Prophets*, who ſpake by the Spirit, and comparing ſpiritual things revealed to us, with ſpiritual things revealed to them, *verſ.* 13. Reaſoning with the *Jews* out of the Scripture, as St. *Paul*'s manner was, *Acts* 17. 2. *And ſaying no other things but thoſe which Moſes, and the Prophets ſaid ſhould come, that Chriſt ſhould ſuffer, and that he ſhould riſe from the dead, and ſhould ſhew light to the Gentiles*, Acts 26. 22, 23.

Others, as (b) *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, underſtand by this Phraſe the miraculous Gifts of the Holy Ghoſt; only it muſt be noted againſt Mr. *le Cl.* that neither the word πνεῦμα is to be reſtrained to the Gift of Tongues, but comprehends all the internal Gifts of the Holy Ghoſt; nor muſt the word δύναμις, *Power*, be reſtrained to healing diſeaſes; but comprehend all the External Gifts ſhewed upon others, as *caſting out Devils, raiſing the dead.*

f Ver. 6. Ἐν τοῖς τελείοις, *among them that are perfect*;] i. e. fully inſtructed in the Principles of the Chriſtian Faith; that this is the ſenſe of the word *perfect* here, appears from the oppoſition of thoſe that are perfect, *to Babes in Chriſt*; as in thoſe words, *You have need that one teach you which be the firſt Principles of the Oracles of God, and are become ſuch as have need of Milk, and not of ſtrong Drink; for every one that uſeth Milk is unskilful in the word of Righteouſneſs. Therefore leaving the Principles of the Doctrine of Chriſt, let us go on to perfection*, Hebr. 5. 12, 13. & 6. 1. εἰς τὴν τελειότητα. Thus to that queſtion of the young Man, *What lack I yet*, Chriſt anſwereth, εἰ θέλεις τέλειος εἶναι, *if thou wilt be perfect*, i. e. fully inſtructed in the Conditions of Life required by the Goſpel, *Go ſell all and follow me*, Matth. 19. 21. So *Philip.* 3. 15. *Let us therefore, as many as be perfect*, i. e. fully inſtructed in our *Chriſtian* Liberty, mind this. See 1 *Cor.* 13. 10. *Col.* 1. 28. *Strong meat is for them that are perfect*, Hebr. 5. 14.

g Ver. 7. Τὴν ἀποκεκρυμμένην, *the hidden wiſdom*;] *i. e.* Before, not after the Revelation of it; for this Myſtery, ſaith the *Apoſtle*, *God hath revealed to us by his Spirit*, v. 10. It is the Myſtery which hath been *hid from Ages and Generations, but now is made manifeſt to the Saints*, Rom. 16. 25, 26. Eph. 1. 9. & 3. 3, 4, 9, 10. & 6. 19. *Col.* 1. 26, 27. & 2. 2. & 4. 3, 4.

h Ibid. Πρὸ τῶν αἰώνων, *before the World.*] At the beginning of the Ages of the World, *Gen.* 3. 15. and before any of them were compleated, or run out. Hence it is ſtiled the Myſtery concealed in the times of the *preceding Ages*, Rom. 16. 25. as being not made *known in other ages to the ſons of men as now it is*, Eph. 3. 5. but being a Myſtery hid from thoſe Ages, *v.* 9. In this ſenſe ſeemeth it to be, that God hath promiſed us Eternal Life, πρὸ χρόνων αἰωνίων, *from ancient Generations*, ἐξ ἀρχῆς, *from the beginning*, ſaith *Photius*, and this grace in the promiſe of it is ſaid *to be given us in Chriſt*, 2 Tim. 1. 9. πρὸ χρόνων αἰωνίων, *a long time ago*, ſaith Dr. *Hammond*, ἄνωθεν, καὶ ἐξ ἀρχῆς, *from the beginning, or of old*, ſaith *Theodoret.*

i Ver. 8. Οὐδεὶς τῶν ἀρχόντων, *none of the Princes.*] *Pilate*, or the *Jewiſh Rulers*, for they only can be ſaid to have *crucified the Lord of Glory*, they only are the *Rulers* which were to be *aboliſhed*, v. 6. and they are ſtiled οἱ ἄρχοντες, *Princes and Rulers*, Luke 14. 1. & 18. 18. *the Princes who ſtood up, and the Rulers which took counſel againſt the Lord, and againſt his anointed*, Pſal. 2. 2. Acts 4. 26. They were the *Princes* who delivered him to be condemned to Death, and crucified him, and this they did out of Ignorance, *Acts* 3. 17. & 13. 27.

k Ver. 9. Ὀφθαλμὸς οὐκ εἶδε, *eye hath not ſeen.*] Theſe words do not immediately reſpect the Bleſſings of another World, but are ſpoken by the *Prophet* of the Goſpel State, and the Bleſſings then to be enjoyed by them that love God, *Rom.* 8. 28. For *all the Prophets*, ſay the (c) *Jews, propheſied only of the days of the Meſſiah, but as for the World to come*, or the ſtate of things then, (*as it is written*) *eye hath not ſeen, O God, beſides thee*; where the Gloſs adds, *The eyes of the Prophets could not ſee theſe things.* Hence the Apoſtle adds in the following Verſe, *But God hath revealed them unto us by his Spirit*; whereas our future Happineſs is not yet revealed, ſaith St. *John*, 1 John 3. 2.

l Ver. 11. Εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ, *but the Spirit of God.*] Theſe words accord with thoſe of the Book of *Wiſdom*, *Thy counſel who hath known, except thou give wiſdom,*

(a) *Contr. Celſum.* p. 5.

(b) Διὰ τοῦτο ἁγίου πνεύματος, καὶ τῶν ἐξ αὐτοῦ σημείων, καὶ δυνάμεων, τὰς ἀποδείξεις τοῦ ἀληθῆ λέγειν παρεχόμεθα. Photius. (c) *Lightf. in locum.*

and

and send thy Spirit from above, which knoweth and understandeth all things, Chap. 19. v. 11, Whence it seems plainly to follow,

1*st*, That the Holy Spirit is Omniscient, as *knowing all things, even the deep things of God. Wisdom is a loving Spirit, and will not acquit a Blasphemer of his words; for God is witness of his Reins, and a beholder of his Heart, and a hearer of his Tongue: For the Spirit of the Lord filleth the World, and that which containeth all things hath the knowledge of the voice*, Wisd. 1. 6, 7.

2*ly*, That the Holy Spirit is with God, and *in God*, even as intimately as the Soul is in the Body, according to those words of the Book of *Wisdom*; *She is* μετὰ σε *with thee, an assessor of thy Throne, and was present with thee when thou madest the World*, Wisd. 9. 4, 9.

m Ver. 13. Πνευματικὰ πνευματικοῖς συγκρίνοντες, *comparing spiritual things with spiritual*;] *That is*, saith Mr. *le Cl. speaking spiritual things to spiritual men.* But where doth συγκρίνω signifie *to speak*, or why doth he limit what is spoken *to the spiritual man*, since the *Apostles* spake as well to the unbelieving *Jew*, and *Gentile*, as to the *spiritual Man?* And how doth it appear that ἄνθρωπος *Man* is here to be understood, because it follows in the next Verse, rather than πράγματα *things*, which is understood in the immediate foregoing words? The Interpretation of the *Fathers* is much more probable, *viz.* we speak these things *in the words taught by the Holy Ghost*, (d) *comparing the things which were writ by the Spirit of the Old Testament, with what is now revealed to us by the same Spirit, and confirming our Doctrines from them.* Moreover, from this and the preceding Verses, as also from the following, it is exceeding evident that the *Apostles* spake, and writ by Inspiration of the Holy Ghost, as did the *Prophets* of old time, and delivered only those things as from God, which God revealed to them by the *Holy Spirit*, according to those words of St. *Peter*, *We preach the Gospel to you by the Holy Ghost sent down from Heaven*, 1 Pet. 1. 12.

n Ver. 14. Ψυχικὸς ἄνθρωπος, *the natural man.*] *By the natural Man*, saith Mr. *Cl. is not here meant the Man that makes use of nothing but Reason; but the Man that is wholly devoted, and enslaved to earthly things, and entirely taken up with the Concernments of this Life, like a brute Creature. The opposition made here between spiritual and animal things*, saith he, *plainly proves what I have said.* Whereas there is not a word spoken of ψυχικὰ, *animal things*, in the whole Chapter, but only an opposition betwixt ψυχικὸς the *natural* or animal, and πνευματικὸς *spiritual Person*, whom I shall prove to be a Person endued with a spiritual Afflatus, and by that confound his Notion. That the Natural Man here is the Man who rejects Revelation, and admits of no higher Principle to judge of things by, *but Philosophy*, and Demonstration from the Principles of Natural Reason, or in the words of (e) *Porphyry*, τὸ καλὸν τὸ λογισμὸν πειθοῦς ἐφεισκομένης, *of Perswasion to be found out by a rational Deduction*, is the express Assertion of (f) *Theodoret*, (g) St. *Chrysostom*, *Photius*, *Oecumenius*, and (h) *Theophylact* upon the place; they therefore thought the word would bear this sense; and evident it is to any one who considers the Chain of the *Apostle*'s Discourse from *Chap.* 1. 17. to the end of this Chapter, that this must be the sense; for *v.* 17. he begins to declare he preached the Gospel, οὐκ ἐν σοφίᾳ λόγου, *not in wisdom of words, or human wisdom*, here *v.* 1. that he did it not καθ' ὑπεροχὴν λόγου ἢ σοφίας, *with excellency of speech or humane wisdom*; there the Persons which reject the Gospel are σοφοὶ, *the wise men of the world*; the 19, 20, 21. *v.* stiled σοφοὶ κατὰ σάρκα, *wise men according to the flesh*; the *Greeks*, that *seek for wisdom*, v. 22. they who esteemed it foolishness are the same *Greeks*, v. 23. here it is the ψυχικὸς natural Man who *receives it not*, and to whom it is *foolishness*. Who therefore sees not that the Natural Man is the same with the Wise Man, the *Disputer*, the *Philosopher*, the *Greek* there? There the Gospel rejected by them for want of this Wisdom, and accounted foolishness, is indeed the *Power of God*, and the *Wisdom of God*, v. 24. Here it is the *Wisdom of God in a mystery revealed to the Apostles by the Spirit*, v. 7, 10. *i. e.* the Spirit, not of the World, or of Human Wisdom, but the Spirit *they had received from God, that they might know it*, v. 12. and therefore they delivered it *not in the words of human wisdom*, in which the *Greeks* gloried, and which they sought for in the Gospel, but in *words taught them by the Holy Ghost*. v. 13. when then it follows, *But the natural Man receives not* τὰ τοῦ Πνεύματος *the things of the Spirit*, must he not be the Man who receives not the things taught by the Revelation of the Holy Ghost? The Opposition which he bears to the πνευ-

(d) Ἔχομεν γὰρ τὴν παλαιᾶς διαθήκης μαρτυρίαν, καὶ δι' ἐκείνης τὴν καινὴν βεβαιοῦμεν. Theodoret.
(e) De Abst. l. 1. § 1.
(f) Ψυχικὸν καλεῖ τὸν μόνοις τοῖς οἰκείοις ἀρκούμενον λογισμοῖς, καὶ τὴν τοῦ πνεύματος διδασκαλίαν μὴ προσιέμενον, Theodoret.
(g) Ψυχικός ἐστιν ὁ τὰ πάντα τοῖς λογισμοῖς τοῖς χυλοῦς κρίνων, καὶ μὴ νομίζων ἄνωθέν τινος δεῖσθαι. Chrysost.
(h) Τὸν μηδὲν πίστει δεχόμενον μήτε νομίζοντά τινος ἄνωθεν δεῖσθαι βοηθείας. Theoph.

μᾶλικὸς, *the Man who hath this Wiſdom revealed to him* by the Spirit of God, demonſtrates this to be the ſenſe.

o Ibid. Οὐ δέχεται, &c. *he received not the things of the Spirit of God.*] But counts them fooliſhneſs, *Chap.* 1. 23. when propounded to him, becauſe he doth not ſee them proved from Principles of Natural Reaſon, by Philoſophical Deductions, which is the wiſdom he ſeeks after, *v.* 22. Hence again it is evident he is the *Greek*, and not the Senſual Perſon.

p Ibid. Οὐ δύναται γνῶναι, *he cannot know them.*] viz. By that Wiſdom which alone he will be conducted by, becauſe they are ſpiritually diſcerned, or by the Revelation of the Spirit, for being Myſteries, they are not knowable by Human Reaſon, till God is pleaſed to reveal them.

Note alſo, That the *Apoſtle* doth not here diſcourſe of the Inability of an *Heathen* to underſtand the ſenſe of any Revelations diſcovered to him, for how then are they to be diſcovered to him? but only of his Inability to find out, and originally come to the knowledge of them by the meer Light of Reaſon; and from the denial of this, he infers the neceſſity of a Supernatural Revelation, that the hidden Wiſdom of God may be made known to the World. Nor doth he ſay, that the Natural Man cannot underſtand theſe Revelations when diſcover'd to him, becauſe he wants further means to do it, but only that he cannot know them before they are diſcovered by the Revelation of the Spirit; and that he will not then receive them, becauſe they are not taught him, as the Wiſdom of the World is, by deductions from Principles of Human Reaſon. The *Jew*, ſaith he, admits of Revelation, and ſo he only doth *require a Sign* to prove this Revelation; but the *Greek* ſeeks after Human Wiſdom, and becauſe he finds not that in our way of preaching, he will not receive the Revelation, though it be confirmed *by Demonſtration of the Spirit and of Power.*

q Ver. 15. Ἀνακρίνει, *judgeth all things.*] The Paſſive ἀνακρίνεται is rendred *diſcerned* in the foregoing Verſe, and ſo ſhould have been rendred here; and the Active, *ſearcheth* or *diſcerneth*, as *Acts* 17. 11. and here *Chap.* 10. 25, 27. & 14. 24. So *Iren.* l. 4. c. 66. *Hic examinat omnes, a nemine autem examinatur.*

Πνευματικὸς here, and in other places of this *Epiſtle*, is not the Man who is adorn'd with the Fruits of the good Spirit, much leſs, as Mr. *Cl.* ſuggeſts, the Man who *reliſhes*, or *is affected with the Spiritual Doctrines of the Goſpel*, but (i) ὁ ἐν τῷ πνευματικῷ χαρίσματι ἠξιωμένος *the man who is endued with a ſpiritual Afflatus*, and hath thoſe gifts of the Spirit which are ſtiled *the Word of Wiſdom, and of Knowledge*, Chap. 12. 8. for (1.) he is the Man who ſpeaks *in demonſtration of the Spirit*, v. 4 *the wiſdom of God in a Myſtery*, v. 7. *to whom God hath revealed it by the Holy Spirit*, v. 10. *that he might know the things that are freely given us of God*, v. 12. and who ſpeaks of them *in words taught by the Holy Ghoſt*, v. 13. and who by this Revelation of the Spirit *hath the mind of Chriſt* made known to him. *v.* 16. who ſpeaks πνευματι Θεου, *by the Spirit of God*, and by the Holy Ghoſt, Chap. 12. 3. Such were the *Prophets* in the firſt Age of the Church, who by this Afflatus performed all Sacred Offices in the Church, before they had ſtated Church Officers among them. See Note on 1 *Cor.* 14. 32. Whence the *Apoſtle* ſaith, *If any man be a Prophet among you, or ſpiritual, let him know* (i. e. acknowledge and diſcern by his Spiritual Afflatus) *that the things which I write unto you are the Commandments of the Lord*, 1 Cor. 14. 37. And to thoſe *Prophets* he writes thus, *Brethren, if any man be overtaken with a fault, you that are ſpiritual reſtore ſuch a one in the ſpirit of meekneſs*, Gal. 6. 1. See the Note there. This is the conſtant Notion of the Spiritual Man in (k) *Irenæus*, who ſpeaking of thoſe Men who had the Prophetical Gifts for the Edification of the Church, ſaith, *they are Men whom the Apoſtle ſtiles Spiritual.* When afterwards Church Governors were appointed, they ſeem to have been choſen out of theſe *ſpiritual Men*, or to have had for a time together with their Ordination this Gift, which therefore he ſtiles *the Gift of Truth. And from whom*, ſaith he, *the Truth is to be learned by others.* If the Church of *Rome* would from this Chapter gather the Infallibility of their *Doctors* met in Council, let them ſhew it by their Spiritual Gifts, or exhibit *Chariſmata Veritatis*, as (l) *Irenæus* ſpeaks.

(i) Theod.

(k) *Perfectos dicit eos qui acceperunt Spiritum Dei, & omnibus linguis loquuntur per Spiritum Dei; quemadmomum & multos audivimus fratres in Eccleſia Prophetica habentes Chariſmata, & per Spiritum univerſis linguis loquentes & abſcondita hominum in manifeſtum producentes ad utilitatem, & myſteria Dei enarrantes, quos & Spirituales Apoſtolus vocat, ſecundum participationem Spiritus exiſtentes ſpirituales.* L. 4. c. 75.

(l) *Eis qui in Eccleſia ſunt Presbyteris obedire oportet, his qui ſucceſſionem habent ab Apoſtolis, qui, cum Epiſcopatus ſucceſſione, chariſma veritatis certum, ſecundum beneplacitum Patris acceperunt.* L. 4. c. 43. *Poſuit Deus in Eccleſia, 1° Apoſtolos, 2° Prophetas, 3° Doctores, ubi igitur Chariſmata Domini poſita ſunt ibi diſcere oportet veritatem.* Ibid. c. 45.

CHAP.

CHAP. III.

Verse 1. AND I, brethren, [*though I speak the highest Wisdom among them that are perfect, yet*] could [*I*] not speak unto you as to spiritual [*Persons,*] but as unto carnal, [*by reason of those fruits of the flesh which still abide in you,* v. 3. *and your affection to those who are only wise according to the flesh,* Chap. 1. 28. *and*] even as unto Babes in Christ.

2. I have fed you with milk, [*the Principles of the Doctrine of Christ,* Heb. 5. 12, 13. & 6. 1. See 1 *Cor.* 15. 2, 3.] and not with meat, [*the higher Doctrines of Christianity,*] for hitherto, [*or, then*] ye were not able to bear it, neither yet now are ye able.

a 3. For ye are yet [a] carnal; for whereas there is [*yet*] among you envying, and strife, and divisions, [*which are the works of the flesh,* Gal. 5. 20, 21.] are ye not carnal, and walk as Men [*who have little of the Spirit in you? See Note on* Chap. 9. 8.]

4. For while one saith [*in opposition to each other,*] I am [*the Disciple*] of Paul, and another, I am of Apollos, are ye not carnal?

5. Who then is Paul, and who is Apollos? [*not Authors of your Faith,*] but [*only*] Ministers by whom ye believed, [*which Faith also they wrought in you,*] even as the Lord gave [*his Gifts*] to every Man, *and his Blessings on their Labours.*]

6. I have planted [*the Gospel among you,*] Apollos watered [*the Seed sown;*] but God [*only*] gave the increase [*of it.*]

7. So then, neither is he that planteth, [*to be esteemed as*] any thing, nor he that

b watereth, [b] but [*the glory of all must be ascribed to*] God that giveth the increase.

8. Now he that planteth, and he that

c watereth [c] are one, [*in their design and ministry,*] and every man [*of them*] shall receive his own reward, [*from that God whose workmen they are;*] according to his own labour.

9. [*I say, according to his labour;*] For we are labourers together with God, [*his Grace assisting us:*] ye are God's husbandry, ye are God's building.

10. According to the grace of God which

d is given unto me, as a wise [d] master-builder, [*assisted by Divine Wisdom,*] I have laid the foundation, [*Jesus Christ, and him crucified,* 1 Cor. 2. 2.] and another [*coming after me*] buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other [*true*] foundation can no man lay, than that [*which*] is laid [*already by me,*] which is *Faith in*] Jesus Christ.

12. Now if any man build upon this foundation, gold, silver, precious stones, [i. e. *sound Doctrine, which will bear the trial of the fire;*] wood, hay, stubble, [*Human Eloquence and Wisdom, Legal Rites, and Judaical Traditions, which will be abolished and vanish away;*]

13. Every man's work shall be made manifest; [e] for the day [*of Christ's Advent to* e *destroy the Jewish Temple, Church, and Nation,*] shall declare it, because it shall be [Gr. *it is*] revealed by fire; [i. e. *to be attended with great tribulation,* Matth. 24. 21. πυρώσει πρὸς πειρασμὸν, *with burning for trial,* 1 Pet. 4. 12.] and the fire shall try every man's work of what sort it is, [*whether it be gold or silver, to abide the fire; or hay and stubble to be consumed by it;*]

14. If any man's work abide which he hath built thereupon; [*as sound Evangelical Doctrine will, suffering nothing by, but being confirmed by the Conflagration which shall burn up the Jewish Oeconomy;*] he shall receive a reward; [*be approved as a wise builder, and shall be eminently preserved from the Evils of that Day of Trial,* Matth. 24. 13.]

15. If any man's work shall be burnt, [*as theirs must be, who build upon the foundation Legal Observances and Judaical Rites, for they must perish with that Church, and Temple which is the foundation of them,*] he shall suffer [*the*] loss [*of all his labour,*] but he himself shall be saved, [f] yet so as by fire; f [i. e. *not without great hazard and difficulty, as one snatch'd out of the fire.*]

16. [*Moreover, to pass from their false Doctrines, to the evil effects of them in your divisions:*] Know ye not that ye [*Christians*] are the Temple of God, and that the Spirit of God dwelleth in you, [*the Christian Church, as the Schechinah did in the Temple?*]

17. If [*then*] any man [g] defile the Tem- g ple of God, [*by dividing that Church which is his Temple, and in which one and the same Spirit dwells, into parts and factions,*] him shall God destroy; for the Temple of the Lord is holy; [*and therefore not to be profaned by those divisions which render you carnal,* 1 Cor. 3. 1, 3.] which Temple ye are.

18. [*And because you break into these Divisions on the account of, or, are taught these practices by the Philosophers of this Age; Men in whom you glory for their Eloquence and Wisdom;*] Let no man deceive himself: if any man among you seemeth to be [h] wise h in [*the wisdom and learning of*] this world, let him [*embrace that Gospel and Doctrine of Christ, which the World calls foolishness, and so*] become a fool [*to them*] that he may be wise, [*according to the wisdom of God,* 1 Cor. 1. 24, 25.]

19. For

19. For the wiſdom of this world is fooliſhneſs with God; for it is written, [*Job* 5. 13.] He taketh the wiſe in their own craftineſs; [*cauſing one Sect of Philoſophers to deſtroy what another ſtabliſhed, and ſo ſhewing the uncertainty and vanity of their pretended wiſdom.*]

20. And again, [*Pſal.* 94. 11.] the Lord knoweth the thoughts [*and machinations*] of the wiſe, that they are vain.

21. Therefore let no man [*ſo*] glory in men, *as to be induced by their eſteem of them to rend or divide the Church, or to indulge to thoſe vile Practices which corrupt the Temple of God,*] for i all things [*or perſons*] are yours, [*as being appointed for your ſervice.*] i

22. Whether Paul, or Apollos, or Cephas, [*they have received their Apoſtleſhip for your ſakes*; or the world, [*as being made for you,*] or life, or death, or things preſent, or things to come, all are yours, [*as being all deſigned for your good.*]

23. And you are [*only*] Chriſt's, [*who is your head*] and k Chriſt is God's; [*or of God, having as Mediator, his Commiſſion and his Power from him, and acting all things to his glory.*] k

Annotations on Chap. III.

a Verſe 3. Σαρκικοὶ, *carnal.*] This word being here plainly applied to the Works of the Fleſh, ſeems to imply that the Spiritual Man oppoſed to him, ſhould ſignifie the Man endued with the Fruits of the good Spirit, or who *walking in the Spirit, not fulfilling the luſts of the fleſh*, Rom. 8. 1, 4. Gal. 5. 16. And thus the *Greek Interpreters* do underſtand theſe words; hence noting, that it is poſſible for Men to have great Gifts, as the *Corinthians* had, and yet be carnal. Yet (a) *Irenæus* interprets the words thus, That *they were carnal, becauſe the Spirit of the Father did not reſt upon them*, i. e. becauſe he being the Spirit of Love and Union, would not abide with them when they indulged to Envy, and Diviſions, or be unto them a Spirit of Inſtruction; and according to this Interpretation, he muſt deny them to be Spiritual, as the word ſignifies one who enjoys ſome Spiritual Gift; and receives ſome illumination from him. Whatever be the ſenſe, it muſt be noted that the *Apoſtle* doth not here ſtile them Carnal, in that worſt ſenſe in which the Carnal Perſon is repreſented as one *who is not ſubject to the Law of God, neither indeed can be*, Rom. 8. 7, 8. and therefore can do nothing pleaſing to God; and as it wholly doth exclude us from any intereſt in Chriſt, *Gal.* 5. 24. for he allows them to *be Babes in Chriſt*, v. 1. But as it imports Men, through the too great prevalency of their Carnal Appetites luſting againſt the Spirit, ſtill ſubject to ſuch things as ſhew'd ſome ſtrong remainders of a Carnal Mind in them.

But yet one great Difficulty remains ſcarce obſerved by any Interpreter excepting *Crellius*, viz. how the ſame *Corinthians* could be ſuch *Babes in Chriſt*, and have ſuch *need of milk*, and *not of meat*, and yet be *inriched in all utterance and knowledge*, 1 Cor. 1. 5. and *abound in faith, utterance, and knowledge*, 2 Cor. 8. 7.

I anſwer that theſe *Encomiums* muſt be reſtrained to ſome few of them, who were their extraordinary *Church Officers*, and enjoyed this Faith and Knowledge for the Inſtruction of the Reſt, and then, notwithſtanding this, it may be true that the *Apoſtle* could not write to the generality of them as ſuch, but rather as to *Babes in Chriſt*. Or, (2.) This *Faith, Utterance* and *Knowledge* muſt be reſtrained to the Gift of *Miracles*, of *Tongues*, and the Interpretation of them, which might be given for the Confirmation of the Goſpel, and the good of others, to them who were not Spiritual in the beſt ſenſe, but of very ſmall proficiency in the ſaving Fruits of the good Spirit. Hence we find them *puffed up* on the account of theſe Gifts, envying others who had them in an higher meaſure, and abuſing them to vain Oſtentation and Confuſion in the *Church*, and not to Edification, which things ſufficiently evidence they were but *Babes in Chriſt*.

Ver. 7. Ἀλλὰ Θεὸς, *but God*, &c.] Whence it is evident that there can be no cauſe why you ſhould run into Factions about, or deſire to be named from them, who have no excellency but from God, and do nothing but by his aſſiſtance. b

Ver. 8. Ἓν εἰσιν, *are one*] Καθὰ ἡ διακονίαν, according to their Miniſtry, ſaith (b) *Clemens Alex.* as being God's Miniſters in this Diſpenſation; or, ἑνότητι τοῦ πνεύματος, as having both received their different Gifts from the ſame Spirit, it being *one and the ſame Spirit who divideth to every man as he will*, 1 Cor. 12. 11. c

Ver. 10. Ἀρχιτέκτων, *a Maſter-builder.*] So the d

(a) *Nondum autem Spiritus Patris requieſcit ſuper vos propter veſtram infirmitatem.* L. 4. c. 75.
(b) *Strom.* 1. p. 272. D.

Jews

Jews call their wise men בנאים *Architecti*. See *Buxtorf. Lex. Talm.* p. 318. which Metaphor the *Apostle* here uses.

e Ver. 13. Ἡ γὰρ ἡμέρα δηλώσει, *for the day will declare it.*] Here observe,

1*st*, That a day absolutely put, doth often signifie a day, or a time of Punishment; so *they that come after him shall be astonished at his day*, Job 18. 21. *The Lord shall laugh at him, for he seeth that his day is coming*, Psal. 37. 13. *Remember, O Lord, the Children of Edom, what they did in the day of Jerusalem*, Psal. 137. 7. *So the day of Midian*, Isa. 9. 4. *Wo unto them for their day is come, the time of their visitation*, Jer. 50. 27.

2*ly*, That in like manner the day here mentioned, is the day of our Lord's coming to destroy the unbelieving *Jews*, to burn their *Temple*, and to destroy the *Jewish Oeconomy*, will appear probable from the Description of that day, *as a Refiner's fire*, Mal. 3. 2, 3. & 4. 1, 2. Joel 2. 1, 13, 30, 31. And as the fire of an Oven, burning up the Chaff and Stubble; for, *behold, the day of the Lord cometh that shall burn as an Oven, and all the proud, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up.*

But whether we understand these words of that day, or any other day of Judgment, this is certain that the *Apostle* cannot be here supposed to speak of the *Roman Purgatory fire*; (1.) Because the Fire the *Apostle* speaks of, as (c) *Origen* hath noted, is not πῦρ ὑλικὸν καὶ αἰσθητὸν, ἀλλὰ τεθεολογικὸν, *fire properly, but metaphorically so called*, as appears from these words, *he shall escape as by fire.* (2.) Because this Fire is to try *every man's work, Paul, and Apollos's*, as well as theirs who built on the foundation hay and stubble; and sure they will not say *Paul* and *Apollos* went to Purgatory. (3.) This Fire shall try every man's work *of what sort it is:* Now Purgatory fire doth not try every man's works, but punish them for them.

f Ver. 15. Ὡς διὰ πυρός, *as out of the fire.*] To be *saved out of the fire*, is a Proverbial Speech concerning them that escape with great danger out of a Calamity; so it is used in the Old Testament; *I have plucked them as a firebrand out of the fire*; Amos 4. 11. *Is not this a brand pluck'd out of the fire?* Zach. 3. 2. And in the New, *Jude* 23. *Others save with fear, plucking them out of the fire.* So *L. Æmilius* in (d) *Livy* saith, *He escaped the popular flame half burnt:* The Interpretation of Sir *Norton Knatchbull*, *He shall be saved, but so as that he pass through the fire of Persecution with Constancy to the Faith*, accords well with *Christ's* words, Matth. 24. 13. but not with the use of this *Proverbial* Expression. Now hence 'tis evident, that the *Apostle* speaks not of the *Gnosticks*, who denied the Resurrection, 1 *Cor.* 15. 14, 17. and so believed in vain, and taught that *Christ* might be denied with the Mouth in the time of Persecution, and so were then ashamed of him, and also were abominably filthy both in Doctrine and Manners; for of such the *Apostle* would not say, *They should be saved, yet so as by fire*; but as *Jude* and *Peter* do, they are *of old ordained to condemnation, their judgment lingreth not, and their damnation doth not slumber*, Jude 4. 13. 2 Pet. 2. 3.

Ver. 17. Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, *if any man* g *corrupt the Temple of God.*] I have in the *Paraphrase* followed the common Interpretation of these words, but the like words used *Chap.* 6. from *v.* 15.—19. by way of dehortation from Fornication, and 2 *Cor.* 6. 16. from Communion with *Heathens* in their *Idolatrous* Rites, and evil Practices, and by way of Inducement to *cleanse our selves from all filthiness of flesh and spirit*, Chap. 7. 1. more naturally incline us to refer these Verses to the Corrupting of the Temple of God, by filthiness of the Flesh, Uncleanness, and Fornication, or by filthiness of the Spirit, *i. e. Idolatrous* Practices; both which the *Corinthians* did. See the Note on 1 *Cor.* 7. 1. and then the Connexion will run thus, I have declared you to be *a building of God*, v. 9. as being *built up together for an habitation of God through the Spirit*, Eph. 2. 22. If therefore you do not keep this Temple of God holy, but corrupt it by *joyning the Temple of God with Idols*, 2 *Cor.* 6. 16. or prophane and defile it by Uncleanness and Fornication, you may expect that these Sins by which God's *Temple* is destroyed, should end in your own Ruine and Destruction.

Ver. 18. Σοφὸς ἔστω) ἐν τῷ αἰῶνι τούτῳ *to be wise* h *in the wisdom of this world.*] That the *Corinthians* were induced to eat things offered to *Idols* in the *Idol Temples* by men pretending to great knowledge, See *Chap.* 8. 1, 2. That they also introduced among them the Doctrine of the lawfulness of Fornication, See Note on *Chap.* 5. 1. on *Chap.* 6. 16. on *Chap.* 7. 1. And to this sense of the two last Verses agree the Descants of the *Ancients*, who say the *Apostle*, v. 17. begins to speak περὶ τοῦ πεπορνευκότος *of him that had committed Fornication*, Chap. 5. 1. and against them *qui turpiter viventes corpora sua violando corruperunt*, who by filthy Practices had corrupted their Bodies, and violated the Temple of the Holy Ghost: These Teachers seem to have been the *Nicolaitans*, who received their Doctrines from the *Philosophers*.

Ver. 21. Πάντα ὑμῶν ἐστιν, *all are yours.*] i The *Jews* believed that the World was

(c) *In Celsum* l. 4. p. 168. (d) L. 22. c. 40.

made

made for them, and that God deſpiſed the *Gentiles*, and looked upon them as nothing when he made it, 2 *Eſdr.* 6. 55, 59. The *Apoſtle* on the contrary affirms, the World was made for the *Gentiles* converted to the Chriſtian Faith: And adds, that the *Apoſtles* had received their Gifts and Authority for their ſakes, that if Life were continued to them under continual Perils, it was for *their furtherance and joy in the Faith*, Philip. 1. 25. or if we, ſaith he, be always given up to death, ſo that *death worketh in us*, it is that *life may work in you*, 2 Cor. 4. 11, 12. for *we ſuffer all things for you*, v. 15. 2 Tim. 2. 10. that *things preſent*, the Preſſures they now ſuffered; and *things to come*, the Proſperity and Adverſity they might afterwards be ſubject to, were for their ſakes; *for whether we be afflicted, it is for your Conſolation and Salvation, or whether we be comforted, it is for your Conſolation and Salvation*, 2 Cor. 1. 6.

k Ver. 23. Χριςὸς ὁ τῦ Θεῦ, *and Chriſt is God's.*] Here the *Socinians* cry out, *Vide hic diſcrimen inter Deum & Chriſtum*; See here the difference betwixt God and Chriſt. *Hence it appears*, ſaith *Crellius*, *that Chriſt is in no wiſe God moſt high, as having another above him, as his head, on whom he depends, and from whom he is here manifeſtly diſtinguiſhed.*

But the *Fathers* thought not ſo, who ſay, Chriſt is of God ὡς πρωτόγονον γέννημα, καὶ ὡς αὐτὸν ἔχων τὸν Πατέρα, *as being begotten by him before all Ages, and having him for his Father*, ἐξ αὐτῦ γεγεννημένος καὶ παρ' αὐτῦ θεότητα, *as receiving the Divine Nature from him.* Others grant this of *Chriſt* as Mediator betwixt us and God, in which ſenſe he performing that Office as Man, or by virtue of his Human Nature, in which alone he could be a *Prophet* ſent from God, or offer up himſelf to the Death for us, or intercede in our behalf, or be *exalted to the Right hand of God, to be a Prince and a Saviour.* He therefore was exalted thus *to the glory of God the Father*, and ſo depended on him in the exerciſe of that Office. See Note on 1 *Cor.* 11. 3.

CHAPTER IV.

Verſe 1. [WE *are yours, I ſay, yet,*] Let a man [*alſo*] ſo account of us, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God; [i. e. *of thoſe Revelations of the Goſpel which are ſtiled Myſteries, as not being before revealed to the World. See Note on* Chap. 2. 2, 7.]

2. Moreover, it [*chiefly*] is required in ſtewards, that a man [*taking that Office upon him*], be found faithful.

2. But [*whether it be thus, or not,*] with
a me it is a very ſmall thing [a] that I ſhould be judged of you, or of man's judgment; yea, I judge not my own ſelf; [*ſo as to acquieſce in that judgment.*]

4. For I know nothing [*of unfaithfulneſs*]
b by my ſelf, [b] yet am I not thereby juſtified [*at God's Tribunal,*] but he that [*further*] judgeth me is the Lord.

c 5. Therefore [c] judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs,
d and will [d] make manifeſt the counſels of the heart, and then ſhall every man have praiſe of God.

e 6. And theſe things, brethren, [e] I have in a figure transferred to my ſelf, [*one rude in ſpeech, but not in knowledge*, 2 Cor. 11. 6.] and to Apollos, [*a man of eloquence, and wiſdom*, Acts 18. 24.] for yours ſakes, that you might learn in [*the example of*] us, not to think of [*other*] men above that which is written; [*viz. that we are only Miniſters of Chriſt by which ye believed*, Chap. 3. 5.] that no one of you be puffed up for one againſt another, [*becauſe of the different Gifts vouchſafed to them.*]

7. For [f] who maketh thee [*what Doctor ſoever thou art,*] to differ from another? and f what [*Gift*] haſt thou, which thou didſt not receive [*from God?*] Now if thou didſt receive it, why doſt thou glory, as if thou hadſt not received it [*from him?*]

8. Now [g] ye [*Corinthians*] are full [*of* g *ſecular wiſdom*];] now ye are rich, [*both in Wealth and in Spiritual Gifts*, 1 Cor. 14. 26.] ye have reigned as Kings, [*flouriſhing in the enjoyment of theſe things in all tranquility and honour,*] without [*any want of*] us; and I would to God ye did reign [*indeed, and not in conceit only*;] that we alſo, [*poor, perſecuted, and deſpiſed Apoſtles,*] might reign with you.

9. For I think that God hath ſet forth us, the Apoſtles, laſt, [i. e. *as the laſt, or the Meridian Gladiators,*] as it were [*Men*] [h] appointed unto death; for we are made a h
ſpectacle to the world, and to angels, and to men.

10. We are [*counted as*] fools for Chriſt's ſake, but ye [*who flouriſh in your eloquence, and wiſdom are accounted,*] wiſe in Chriſt; we are weak, [*as to bodily preſence*, 2 Cor. 10. 10. *and bodily infirmities*, 1 Cor. 2. 3. 2 Cor. 12. 9. *and made ſtill weaker by our continual Wants and Perſecutions*;] but ye are ſtrong, [*and luſty,*] ye are honourable, [*for your gifts and wiſdom, which have gotten you a great name, and reputation among others*;] but we are deſpiſed, [*or in diſgrace, every where.*]

11. Even

11. Even to this present hour, we both hunger and thirst, and are naked, and are buffetted, and have no certain dwelling place; [*or are in no certain condition.*]

12. And labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; [*or, we bear, as weak persons, who know not how to escape, or help our selves.*]

13. Being defamed, we intreat; we are
i made as the i filth of the world, and [*are as*] the off-scouring [*or refuse*] of all things to this day.

14. [*But though I thus speak of your glorying in these things, with the neglect of us,* v. 8.] I write not these things to shame you, but, as my beloved sons, I warn you, [*to behave your selves hereafter more like dutiful Children towards me.*]

15. For though you have ten thousand
k instructers in Christ, yet have you k not many Fathers; [*indeed not any besides me:*] for in Christ Jesus I have begotten you through the Gospel.

16. Wherefore, I beseech you, be ye followers of me; [*adhering to the Doctrine received from me, and walking as I do, and teach,* v. 17.]

17. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which are in Christ, as I teach every where in every Church.

18. Now some [*among you*] are puffed up as though, [*because I have sent Timothy to you,*] I would not [*my self*] come to you;

19. But I will come to you shortly, if the Lord will, and will know, [*and examine,*] not the speech [*and eloquence,*] of them which are puffed up, but the power [*and spiritual authority which attends their preaching, whether that be equal to the power God hath given us for edification.*]

20. For the Kingdom of God is [*confirmed, and propagated,*] l not in [*and by the wisdom of*] word, but in [*and by the*] power [*of the Spirit; which if they want, they cannot be sent from God, as we are.*]

21. What will you? shall I come unto
m you m with a rod, [*inflicting punishments upon you,*] or [*will you so reform, that I may come unto you* in love, and in the spirit of meekness?

Annotations on Chap. IV.

a Verse 3. "Ινα ὑφ' ὑμῶν ἀνακριθῶ, *that I should be judged of you.*] Not that he was unconcerned, whether the *Corinthians* had a good esteem of him, or not; the contrary is evident from the whole drift of his *Epistles*, in which he labours to convince them of the truth of his Doctrine, and of his sincerity in the discharge of his Office, and rejoyceth greately in their Affection to him, 2 *Cor.* 6. 13. & 7. 14. 15. & 8. 24. His meaning only is, that their Judgment is little to him, in Comparison of the final, and unerring Judgment of the *Lord.*

b Ver. 4. Οὐκ ἐν τούτῳ δεδικαίωμαι, *yet am I not thereby justified.*] Here also the *Apostle* doth not intend to say that he, and others, could have no good Assurace of their present justification and favour with God, from the testimony of an upright Conscience, which, saith St. *John*, gives *confidence with God*, 1 John 3. 21. for then farewel all Joy and Comfort in this World. He doth himself assure us, That *their rejoycing was this, even the testimony of their Conscience, that in simplicity and godly sincerity they had their conversation in this world*, 2 Cor. 1. 12. He adviseth all men to approve *their actions to themselves, and then*, saith he, *they shall have rejoycing in themselves, and not in another*, Gal. 6. 4. his meaning therefore is, That our final Justification, or Absolution from Condemnation, depends not on the Judgment which we pass upon our selves, but upon that which God, the righteous Judge, will pass upon us at the last. Here also note in St. *Paul* another sense of *Justification*, as it relates to our Absolution from Condemnation, and our Approbation as Righteous at the last day, which will be, saith he, according to our Works, 2 *Cor.* 5. 10. and our Fidelity in Execution of the Trusts committed to us, *v.* 2.

Ver. 5. Μὴ πρὸ καιροῦ τι κρίνετε, *judge nothing before the time.*] The *Apostle* doth not here condemn all Judgment, Civil or Ecclesiastical, of any Person's deeds or words, or bid us suspend our Judgment of things occurring to our Senses, till the Day of Judgment, but only forbids our Censures of things uncertain, of which no righteous Judgment can be passed, because we cannot be certain of the truth of that Judgment, and of things which it belongs not to us to judge of.

Ibid. Ὃς φανερώσει τὰς βουλὰς τῶν καρδιῶν, *who will make manifest the counsels of the heart.*] Hence note, That *Jesus Christ* must have the Knowledge of the Secrets of the Hearts of all Men subject to his Judgment, and so must be that God who alone knows the Hearts of all Men, 1 *Kings* 8. 39. and is alone the *Searcher of all hearts*, 1 Chron. 28. 9.

to give every man according to his ways, and according to the fruit of his doing, Jer. 17. 10. and therefore *Chriſt* expreſly aſcribes this Knowledge to himſelf, by ſaying, *All the Churches ſhall know that I am he which ſearcheth the reins and the hearts, and I will give to every one of you according to your works*, Rev. 2. 23.

e Ver. 6. Μετεσχημάτισα, *I have in a figure tranſferred.*] This ſeems not to refer, as moſt *Interpreters* conceive, to what the *Apoſtle* had ſaid *Chap.* 1. 12. *viz.* their ſaying, *I am of Paul, I am of Apollos, I of Cephas*, for here is nothing ſaid of *Cephas*, but it refers to what he had ſaid *Chap.* 3. 5, 6, 7, 8. that *Paul* and *Apollos* were only *Miniſters by whom they believed*; that therefore neither *Paul* nor *Apollos* were to be look'd upon as any thing, they doing nothing but by the Grace given them by that God, to whom therefore the whole Praiſe was due for the ſucceſs of all their Labours. And this Scheme of Speech I have uſed, ſaith he, touching my ſelf and *Apollos*, inſtructing you not to think highly of other *Doctors* among you, who have done leſs for the promoting your Faith than we have done.

f Ver. 7. Τίς σε διακρίνει; *who maketh thee to differ?*] The *Apoſtle* manifeſtly ſpeaking here of thoſe Gifts of the Spirit which were immediately infuſed without Human Induſtry, and were diſpenſed by God, and by his Spirit, according to his good pleaſure, 1 *Cor.* 3. 5. & 12. 11. it cannot be hence argued that no Man doth any thing to make himſelf differ from another, in any Vertue, or pious Diſpoſitions. For to what purpoſe are Men continually exhorted, and ſtirred up by powerful Motives to all *Chriſtian* Duties, and particularly to excel in Vertue; if theſe Exhortations and Motives are not propoſed to engage them to exerciſe theſe Chriſtian Vertues, to chooſe the good, and refuſe the evil? and if one Man, upon conſideration of theſe Motives, doth chooſe to live a Pious Life, whereas another is not by the ſame Motives prevailed on ſo to do, doth he not differ from another by virtue of that choice? And though the Grace of God by way of excitation worketh in us thus to will, yet ſince our Faculties do firſt deliberate upon, and then comply, and chooſe to do that thing to which this Grace excites us; if to conſider, be to differ from him that does not ſo, and to comply with, and embrace the Call of God, be to differ from him who complies not with the ſame Call, it muſt be certain, that as God's Grace preventing and exciting, ſo my Faculties co-operating, tend to make me differ from another, though having alſo theſe Faculties from God, the Action may be well aſcribed, and the whole Glory of it muſt be due to him.

Seeing then no Act of Vertue, and no good habit is produced in us without a frequent and manifold Co-operation of our own Faculties to the ſame Action and Habit, whereas theſe Gifts of Tongues, Interpretation and Prophecy, were Gifts conferred upon Chriſtians in the *Primitive* Times, without any ſuch Co-operation of their Faculties, it cannot with like Reaſon be enquired of the former, as it may be of theſe Gifts, *who made thee to differ from another* in them? And though all ground, and even pretence of glorying, by this immediate infuſion of theſe Gifts, is evidently excluded, yet the *Apoſtles* do themſeves glory in thoſe good Actions which they choſe to do, 1 *Cor.* 9. 15, 16. 2 *Cor.* 1. 12. & 11. 20. and ſay to others thus, *Let every man try, and approve his own work, and then ſhall he have* καύχημα *rejoycing, or glorying in himſelf*, Gal 6. 4.

g Ver. 8. Κεκορεσμένοι ἐστε, ἐπλουτήσατε, *ye are filled, ye are rich.*] All the *ancient* Commentators having noted in their Prefaces to this *Epiſtle*, that (a) *Corinth* was a City *which abounded in wealth, and was full of Rhetoricians, and of Philoſophers*, and that hence aroſe their Diſorders, Pride and Vainglory, as well as from their Gifts; I thought fit in the *Paraphraſe* to take notice of both.

h Ver. 9. Ὡς ἐπιθανατίους, *as men appointed unto death.*] Here the *Apoſtle* ſeems to allude to the *Roman* Spectacles τῶν θηριομάχων, καὶ μονομαχίας ἀνδρῶν, that of the (b) *Beſtiarii* and the *Gladiators*, where in the Morning men were brought upon the *Theater* to fight with wild Beaſts, and to them was allowed Armour to defend themſelves, and ſmite the Beaſts that did aſſail them; but in the *Meridian Spectacle* were brought forth the *Gladiators* naked, and without any thing to defend them from the Sword of the *Aſſailant*, and he that then eſcaped, was only reſerved for ſlaughter to another day; ſo that theſe Men might be well called ἐπιθανάτιοι, *Men appointed for death*, and this being the laſt appearance on the *Theater* for that day, they are ſaid here to be ſet forth ἐσχάτοις *the laſt*. Of theſe two Spectacles (c) *Seneca* ſpeaks thus, *In the Morning Men are expoſed to Lions and to Bears; at mid-day to their*

(a) Κορίνθῳ μὲν πλεονεκτήμασι βιωτικοῖς ἐκόμα, καὶ περὶ τῶν ἄλλων πάντων τῇ τῶν χρημάτων φερυσίᾳ—λῶν ἦν καὶ Ῥητόρων πολλῶν ἔμπλεως ἡ πόλις καὶ φιλοσόφων. (b) *Iren.* l. 1. p. 26.

(c) *Mane Leonibus & Urſis homines, meridie Spectatoribus ſuis objiciuntur. Interfectores inter ſe jubentur objici, & victor in aliam detinetur cædem; exitus pugnantium mors eſt——quicquid ante pugnatum eſt miſericordia fuit, nunc, amiſſis nugis, mera homicidia ſunt, nihil habent quo tegantur, ad ictum totis corporibus expoſiti, nunquam fruſtra manum mittunt.* Epiſt. 7.

Spectators,

Spectators, those that kill are exposed to one another; the Victor is detained for another slaughter; the conclusion of this fight is death. The former fighting compared to this was Mercy; here is only Butchery; they have nothing to cover them, their whole Body is expesed to every stroke, &c. Hence (d) *Tertullian* cites the words thus, *Puto nos Deus Apostolos novissimos elegit velut Bestiarios; I think God hath chosen us Apostles last, as Men to be exposed to wild Beasts.*

i Ver. 13. Περικάθαρμα, περίψημα.] These words which we render *filth* and *off-scouring*, do probably relate to the Sacrifices which the *Heathens* used for the lustration of a City. *The Athenians*, saith (e) *Phavorinus*, *nourished some very base and refuse People, and when any Calamity or Plague befel them, they sacrificed them for the Purgation of the City, and these they called* καθάρματα. And (f) Suidas saith, they said of such a Man, *Be thou our* περίψημα, *Redemption, our Propitiation, and then flung him into the Sea as a Sacrifice to* Neptune. Hence (g) *Origen* saith, that our Lord giving up himself for the Propitiation of our Sins, was made much more than his *Apostles* περικάθαρμα τῦ κόσμυ, καὶ πάντων περίψημα *the Lustration of the World, and peculiar Sacrifice of all Men.*

k Ver. 15. Οὐ πολλοὶ Πατέρες, *not many Fathers.*] The (h) Masters of Traditions among the *Jews* called them *Children* whom they instructed in their Traditions; and the *Targum* upon *Numb.* 3. 1. observes, that *Nadab* and *Abihu* are called *the Sons of Moses*, because he had instructed them, for he who teacheth another, is, as it were, his *Father.* Thus the *Disciples* of the *Prophets* are called *the Sons of the Prophets.* So *Jonathan*, *These are the names of the Sons of Aaron, the Disciples of Moses, and the Sons of Israel, who were called by his name.* And so both (i) *Irenæus* and (k) *Clemens Alexandrinus* do observe, *That they were called Fathers, who taught and catechised others; and they Sons, who were taught by them.*

Ver. 20. Οὐκ ἐν λόγῳ, ἀλλ' ἐν δυνάμει, *not in word, but in power.*] It is propagated, saith *Theophylact*, διὰ σημείων τῇ δυνάμει τῦ Πνεύματος γινομένων, *by Miracles done by the power of the Spirit*; for to convince Men of the truth of it, saith *Chrysostom*, 'tis not enough to use fine words, but the Dead must be raised, the Devils cast out, and other mighty Wonders must be wrought, for by these things the Gospel is established. l

Ver. 21. Ἐν ῥάβδῳ, *with a Rod.*] That the *Apostles* had power of inflicting Corporal Punishments on some who did oppose the progress of, or who notoriously offended against the Rules of the Gospel, is the Opinion of all the *Ancient Commentators*, who instance in the Death inflicted by St. *Peter* on *Ananias* and *Saphira*, Acts 5. 5, 10. the blindness inflicted by St. *Paul* on *Elimas*, 13. 11. the delivery of *Hymenæus* and *Alexander*, and the incestuous *Person* unto *Satan*, 1 Tim. 1. 20. 1 Cor. 5. 5. ὥστε παιδευθῆναι τὸ σῶμα, *so as to chastise the body of them*, saith *Theodoret*, ἵνα νόσῳ αὐτὸν τήξῃ, *that he might macerate him with some Disease*, say *Chrysostom*, *Oecumenius* and *Theophylact*; and so they interpret these words, *Shall I come unto you with a Rod?* that is, ἐν κολάσει, ἐν τιμωρίᾳ, *with Punishments and Chastisements.* And this sense will appear highly probable, if we consider these words of the *Apostle*, *I write unto you being absent, lest being present I should use sharpness, according to the power God hath given me for edification, and not for destruction*, 2 Cor. 13. 10. For that these words cannot be understood only of the Power of Excommunication common to him with others, we may learn from the same words, 2 *Cor.* 10. 8. where the mighty weapons of his warfare able *to remove every height exalting itself against, and to captivate every mind to the obedience of Christ, and to avenge all disobedience*, being premised, it follows, *For should I boast exceedingly of the power God hath given me for Edification, and not for Destruction, I should not be ashamed.* m

(d) *De Pudicitia*, c. 14. p. 566.

(e) Ἔτρεφόν τινας Ἀθηναῖοι λίαν ἀγενεῖς καὶ ἀχρήστους, καὶ ἐν καιρῷ συμφορᾶς τινὸς ἐπελθούσης τῇ πόλει, λοιμὸς λέγω, ἢ τοιοῦτό τινος, ἔθυον τούτους ἕνεκα τῦ καθαρθῆναι τὸ μιάσμα· ὃς καὶ ἐπωνόμαζον καθάρματα, Phav. Ὑπὲρ τῦ καθαρσιμῦ πόλεως ἀνῆρεν ἐσόλισμένόν τινα ὃν ἐκάλεν κάθαρμα, &c. Arist. Plut. p. 24. & in Equit. p. 240.

(f) Περίψημα ἡμῶν γένυ, ἤτοι σωτηρία, καὶ ἀπολύτρωσις, Suid. Vide Outram de Sacrif. l. 1. c. 22.

(g) *Com. in Job.* Tom. 13. p. 363. D. E. (h) Galat. l. 1. c. 2 p. 5.

(i) *Qui enim est ab aliquo edoctus verbo, filius docentis dicitur, & ille ejus.* Pater. Iren. l. 4. c. 29.

(k) Πατέρας τὸς καλῆχήσαντας φάμεν. Clem. Strom. 1. p. 1.

CHAP. V.

Verſe 1. IT is reported commonly, that there is fornication among you,
a and ſuch fornication as is not a ſo much as
b named among the Gentiles, [*viz.*] b that one ſhould have his father's wife; [i. e. *his ſtep-mother.*]
c 2. And c ye are puffed up, and d have not
d rather mourned, [*for the Scandal of this great Offence, nor taken care,*] that he that hath done this deed, [*ſo reproachful to the Society of Chriſtians,*] may be taken away [*and caſt out*] from among you, [*as he ought to be.*]

3. For I verily, as [*being*] abſent in body,
e but e preſent [*with you,* Col. 2. 5.] in, [*and by the*] Spirit, [*exciting me ſo to do,*] have judged already, as though I were preſent, concerning him that hath ſo done this deed; [*that he ought to be removed from your Body, and delivered up to Satan.*]

4. [*And therefore do command you*] in the name of our Lord Jeſus Chriſt, when ye are gathered together] *in your Chriſtian Aſſemblies,*] and my ſpirit, [*ſupplying my abſence,*]
f f with the power of our Lord Jeſus Chriſt, [*is preſent with you.*]

5. To deliver ſuch a one to [*the buffetings of*] Satan, for the deſtruction of the fleſh, [*ſo laſcivient in him,*] that the ſpirit may be ſaved in the day of the Lord Jeſus.

6. Your glorying [*in ſuch a Doctor, or ſuch Wiſdom*] is not good: Know ye not that
g [*as*] a little leaven g leaveneth, [*and ſowreth*] the whole lump; [*ſo ſuch a Member continued among you, will defile the whole Body or Society?*]

h 7. h Purge out therefore the old leven, that ye may be a new lump; [*foraſmuch*] as ye are [*by your Chriſtianity obliged to be*] unleavened: for even Chriſt our Paſſover is ſacrificed for us [*Chriſtians, and at that Feaſt, all leaven was to be put away out of their houſes,* Exod. 12. 15.]

8. Therefore let us keep the feaſt, not with [*the*] old leaven [*of our former uncleanneſs,*] nor with the [*Phariſaical*] i leaven of i
malice, and [*deceitful*] wickedneſs, but with the unleavened bread of ſincerity and truth.

9. k I wrote unto you in an Epiſtle, [*or, I had writ to you in this Epiſtle, before I was fully acquainted with the ſtate of your affairs, by the coming of Stephanus, Fortunatus, and Achaicus,* 1 Cor. 16. 17.] not to company k
with fornicators.

10. Yet not [*intending*] altogether [*to forbid you, any Converſation*] with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world.

11. l But now, [*ſince I heard of this great miſcarriage, and have been more exactly informed of the ſtate of your Church,*] I have l
[*changed my ſtile, and*] written to you not to keep company, if any man that is m called a Brother, be a fornicator, or covetous, m
or an idolater, or a railer, [*a contumelious Perſon,*] or a drunkard, or an extortioner, [*and that ſo ſtrictly as to charge you*] with ſuch a one, n no not to eat. n

12. o For what have I to do to judge, [*or cenſure,*] them alſo that are without [*the Church? as heathen Fornicators, and the Stepmother of this Inceſtuous Fornicator are;*] do o
not ye, *and all other Churches, and Societies,*] judge them that are within [*their Body?*]

13. But them that are without God judgeth, therefore, [*leaving them to the Judgment of God, cenſure them that thus offend within your Body, and you will, by ſo doing*] put away from among your ſelves that wicked perſon.

Annotations on Chap. V.

a Verſe 1. Ὀνομάζεται, *not named.*] i. e. Not countenanced among civilized *Heathens*, but forbidden by their Laws; by the Laws of the *Greeks*, ſay (a) *Ocellus Lucanus*, and (b) *Jamblycus*; and by the *Romans*, it being, ſaith *Cicero*, *Scelus inauditum*, *an unheard of wickedneſs*, of which the *Perſians* only are accuſed by (c) *Philo*, (d) *Tertullian*, (e) *Minutius Felix*, and therefore this was one of the three great Infamies with which the (f) *Heathens* loaded the *Primitive Chriſtians*, that they had *inceſta convivia* among them, and practiſed the very Crime here cenſured by St. *Paul*, and the

(a) *Qui inter* πρεπάρχουσα νόμιμα ἐν ταῖς ἑλληνικαῖς πόλεσι *enumerant,* τὸ μήτε μητράσι συγγίνεσθαι. *De Vita Pyth.* c. 31. p. 180. Ocell.
(b) Περὶ τ τῦ παντὸς φύσεως. Cap. 4. *Plato de Repub.* l. 5. p. 657. E. F.
(c) *Le Leg. Special.* p. 600. (d) *Tertull. Apol.* c. 9. (e) *Minut.* p. 35.
(f) Οἰδιποδίους μίξεις. *Juſt. Apol.* 2. p. 70. *Athenag.* p. 4, 43. *Theophyl.* l. 3. p. 119.

words

words ὅλως ἀκούεται, *it is every where heard of*, do make it not improbable that this very thing might give the rise to that vile Objection against *Christianity*, especially if the *Corinthians* had the Foundation of this Practice from the *Jews*, from whom the *Christians* for some time were not distinguished.

b Ibid. Ὥστε γυναῖκα τινα τοῦ πατρὸς ἔχειν, *that one should have his father's wife.*] Either as his Wife, or so as to commit Fornication with her. Now this, saith Dr. *Lightfoot*, was done by them agreeably to the *Jewish* Doctrine concerning *Proselytes*, *viz.* that they were *as Persons new born, and had lost all their Kindred they had before*: So that by the Law, as (g) the *Rabbins* expounded it, they might marry their Mother and Sister. And to this (h) *Tacitus* seems to refer in his account of the *Jews*, when he saith, *All things are by them deemed prophane, which to us are sacred*; rursum concessa apud illos quæ nobis incesta, *and what we account incestuous is with them lawful*; and that they are first of all taught to contemn the Gods, *Parentes, liberos, fratres vilia habere*, and to have no regard to Parents, Children and Brethren. But considering that *Corinth* abounded with *Philosophers*, and that (i) *Chrysippus* the *Stoick* reckons the enjoyment of a *Mother*, *Sister*, or *Daughter*, as things blamed without reason. And that hence the (k) *Nicolaitans* and *Carpocratians* had their Doctrine of the Community of Women, not excepting *Mothers* and *Daughters* and *Sisters*; I think it probable that this Corruption might have had its rise from them, and that upon one or other of these accounts they so tamely indured him who had done this infamous thing; yea, they were puffed up, say the *Greek Interpreters*, on the account of the Eloquence and Wisdom of this very Man.

Ver. 2. Πεφυσιωμένοι ἐστὲ, *ye are puffed up.*] Either in your Conceit, that you have got such a profound and Eloquent Teacher; or on the account of some high Wisdom, which makes you look on these things as indifferent.

Ibid. Καὶ οὐχὶ μᾶλλον ἐπενθήσατε, *and have not rather mourned.*] It was the Custom, both of the *Jews* and *Christians*, when any one was to be cut off from the Church, as a dead Member, to do it with Fasting and Humiliation, to shew their Sympathy with him, and to demonstrate their Sorrow for the Scandal brought upon the Society. *The School of* Pythagoras, *saith* (l) Origen, *put Coffins in the room of them who deserted the Society, looking upon them as dead Men; and the Christians lament them who have been guilty of lasciviousness, or any other absurd Action, as persons lost and dead to God.* And among the (m) *Apostolical Constitutions* this is one, *with sorrow and mourning cut off from the Church the incurable Person; for*, saith the *Apostle*, *you shall put away from among you the evil Person*; and to this custom the *Apostle* seemeth to allude, 2 *Cor.* 2. 1, 3. & 12. 21.

Ver. 3. Παρὼν τῷ πνεύματι, *present in spirit.*] That is, say the *Fathers*, not only with Mind and Consent, but (n) διὰ τῆς πνευματικῆς χάριτος, *by the Gift of the Spirit*, by which I am enabled to discern what is fit to be done in this Case, even by the Spirit by which I am enabled, καὶ τὰ πόρρωθεν εἰδέναι, *to discern things done at a distance*, as *Elisha* did the Actions of *Gehazi* by his *Prophetick Spirit*, 2 Kings 5. 26. So *Chrysostom* and *Theophylact*. And so the Phrase seems to be used in these words; *For though I am absent in the flesh, yet am I with you in the spirit, rejoycing, and beholding your order, and the stedfastness of your faith*, Col. 2. 5. since in his absence he could not behold their Order, and the stedfastness of their Faith by his own Spirit, but only by the Assistance of the Holy Spirit. So also do they interpret τῷ ἐμῷ πνεύματι *my spirit*, v. 4. by my *spiritual Gift*; so that the sense of these words, *v.* 3, 4. seems to run thus; *I by the spirit of Discerning, and the Authority God hath given me, have already judged that this Person ought to be delivered up to Satan; and therefore when you are gathered together in the name of Christ, and have my Spirit, who also presides in your Assemblies, and there assists you in the performance of your Christian Offices, and have the Power of Christ ready to confirm, and execute your Sentence, do you in his Name deliver such a one to Satan.*

(g) *Per legem licitum est Ethnico ducere in Uxorem, Matrem suam, aut Sororem ex Matre quæ Proselytæ fiunt.* Maimon. in Issurei biah. c. 14. Lightf. in Joh. 3. 3. Seld. Uxor. Hebr. l. 2. c. 18. De Jur. Nat. & Gent. l. 2. c. 4.

(h) Hist. l. 5. *ab initio.*

(i) Τὸ μητράσιν ἢ θυγατράσιν ἢ ἀδελφαῖς συγγίνεσθαι ἀλόγως διαβέβληται. De Stoic. repugn. p. 1044. F. Sext. Empyr. l. c. 24, 25.

(k) Μίγνυσθαι ὅπως ἐθέλοιεν αἷς βούλοιντο. De Carpocr. Cl. Alex. Strom. 3. p. 430. D. Τῇ περικαταλαβούσῃ ἑκάστῳ ἑκάστε εἶδε. p. 431. *Immo Persarum more* μητράσι καὶ θυγατράσι, καὶ ἀδελφαῖς μίγνυσθαι. Ibid. *Et de Nicolaitanis* πάνδημον ἀφροδίτην κοινωνίαν μυστικῶς ἀναγορεύσιν. p. 436. D.

(l) Οὗτοι ὡς ἀπολωλότας καὶ τεθνηκότας τῷ Θεῷ τοὺς ἐπ' ἀσελγείας ἢ τινι ἄτοπε νενικημένους ὡς νεκροὺς πενθοῦσι. Contr. Cels. l. 3. p. 142, 143.

(m) Μετὰ λύπης καὶ πένθους ἀνιάτως ἔχοντα τῆς ἐκκλησίας ἀποκόπτε, ἀξιοῖτε δὲ, l. 2. c. 41. p. 190.

(n) *Theodor.*

Ver.

f Ver. 4. Σωτῇ δωάμει, *with the power of the Lord Jeſus Chriſt.*] The word δωάμις, *power*, hath ſtill reference to ſome miraculous and extraordinary Power, and is not uſed, that I know of, concerning any ſimple Act of Diſcipline, as when Chriſt anſwers St. *Paul* thus, ἡ δωάμις μου, *my Power is perfected in weakneſs*; and the *Apoſtle* ſaith on that account; *moſt gladly will I rejoyce in my weakneſs*; ἵνα ἡ δωάμις τοῦ Χριστοῦ, *that the power of Chriſt may reſt upon me*, 2 Cor. 12. 9, 10. *i. e.* ſay the *Ancients*, that in the midſt of my manifold Infirmities, the Power of Chriſt enabling me to do all kind of Miracles, may more conſpicuouſly reſide in me. This miraculous Aſſiſtance is by the *Apoſtle* ſometime called ſimply, *the Power*, 1 Cor. 2. 4. & 4. 19, 20. & 12. 28, 29. Sometimes *the Power of God*, 1 Cor. 18. 24. & 2. 5. & 6. 14. 2 Cor. 4. 7. & 13. 4. and ſometimes *the Power of Chriſt*, as in the place now cited. Now among the Powers of Chriſt, which attended the Preaching of the Goſpel, this was one, of delivering Men for their Offences up to *Satan* to inflict Corporal Puniſhments on them for the deſtruction of the Fleſh. This Power ſeems to have been peculiar to the *Apoſtles*, and therefore here St. *Paul* preſcribes the doing of it, the Authority or Power of his Spirit being preſent with them. That this is indeed the import of delivering up to *Satan for the deſtruction of the fleſh*, is evident not only from the concurring Expoſition of the *Ancients*, who all interpret it of ſome Diſeaſe to be inflicted on him by (o) *Satan*, but alſo from the end of that delivery to him, which is, ſaith the *Apoſtle* here, *for the deſtruction of the fleſh*; and in the Caſe of *Hymenæus* and *Philetus*, *that they might learn not to Blaſpheme.* Now bodily Afflictions plainly tend to mortifie the Fleſh, and to awaken Men as oft as they came thus from a miraculous Power, to conſider of their ways, and quit thoſe Courſes which thus ſubject them to the hand of God; whereas Excommunication hath no apparent tendency to thoſe ends, when no ſuch dreadful Iſſue follows from it; and therefore ſeems not to be all that is intended by this delivery up to *Satan:* Tho' I confeſs, the *Jews* expected ſome like effect of their Excommunication, called *Cherem*, which ſaith (p) *Buxtorf*, ran in this form of words, *Sint ſuper ipſum plagæ magnæ, & fideles, morbi magni, & horribiles*, let his ſtrokes be great, and his diſeaſes horrible. Moreover, the *Apoſtle* ſpeaks not of this as of a common Act of Diſcipline which every *Presbyter* might exerciſe, but as of that which required his extraordinary Preſence in the Spirit, and the Power of Chriſt aſſiſting them; and therefore ſeems to ſpeak of it as an Act which was to be attended with ſome miraculous Effect.

Ver. 6. Ζυμοῖ, *leavens.*] i. e. ſowereth and g
corrupteth; So *Jerom*, *totam maſſam corrumpit*, it corrupts the whole Lump. Thus (q) *Plutarch* ſaith the *Prieſt* of *Jupiter* might not touch Leaven, becauſe ἡ ζύμη ὃ γέγονεν ἐκ φθορᾶς αὐτὴ καὶ φθείρει τὸ φύραμα μιγνύμενη, *Leaven both ariſes from Corruption, and corrupts the Maſs it is mixed with.*

Ver. 7. Ἐκκαθάιρεσθε τὴν παλαίαν ζύμην, *purge* h
out the old leaven.] Here the *Apoſtle* ſpeaks of cutting off the inceſtuous Perſon, according to the Metaphor of the *Jews*, whoſe ſaying is, that *as a little leaven leavens the whole lump, ſo Concupiſcence corrupts the whole man*; and that by the Command to abſtain from leaven, *Adultery is forbidden*; this Impurity he calls *the old leaven* to be purged out, becauſe the *Corinthians* were infamous for it to a *Proverb*, as (r) *Phavorinus*, *Heſychius*, and *Eraſmus* ſhew. He alludes alſo to the Command *to put away leaven out of their houſe*, in commanding to put away the evil Perſon; and to the *Paſchal* Feaſt, in giving this reaſon why the old Leaven ſhould be put away, *becauſe Chriſt our Paſſover is ſacrificed for us*; which being done once for all, we *Chriſtians* muſt ever keep the Feaſt, by being always a new Lump, pure from *Hypocriſie*, which is *the Leaven of the Phariſees*, Luke 12. 1. from the Leaven of falſe Doctrine, and corrupting of the Word of God, which is the Leaven of the *Phariſees* and *Sadducees*, Matth. 16. 6, 12. and from the *Leaven of Wickedneſs*, and wicked Men, according to thoſe words of the *Pſalmiſt*, *Deliver me out of the hands of the wicked, and from the hands of the cruel* וחומץ *and the leavened*, Pſal. 71. 4. *i. e.* the ſowre, and the angry man who corrupts and depraves others.

Ver. 8. Μὴ ἐν ζύμῃ κακίας, *not with the lea-* i
ven of that malice.] Which is uſually carried on with diſſimulation of Affection and Concern for Piety, and ſo is *Phariſaical*; nor with that wickedneſs which prompts us to deceive another to his hurt. Thus *Theophylact* here ſaith, *he is* κακὸς *an evil man, who doth evil things*; *but he is* πονηρὸς *who doth them with profound ſubtilty and deceitful*, or hurtful, *counſel.* Thus πονηροὶ καὶ γόητες, *evil men and deceitful* are joyned together as *deceiving and being deceived*, 2 Tim. 3. 13.

(o) *Hic traditur Satanæ in interitum carnis, ut ſerpens terram ejus lingeret, animæ non noceret.* Ambroſ. de Pœn. l. 1. c. 12. See Note on *Chap.* 4. 21.
(p) Lex Talm. in Voce Cherem. (q) Quæſt. Rom. p. 289. E.
(r) *Verbo* Κόρινθος κορινθιάζειν, Heſych. Phavor. *Corinthiari* adag. p. 720. *ut Corinthia videris* p. 633.

But

But with the unleavened bread of sincerity, which Expression seems to allude to the import of the *Hebrew* מצות or *azyma*, which, saith (s) *Bochart*, signifies *panes puros & sinceros*, pure and sincere Loaves, free from all mixture of Leaven. And so this is an Exhortation to reject such false *Apostles* and *deceitful Workers* as this Doctor was, and others in the Church of *Corinth*, who *transformed themselves into the Apostles of Christ*, 2 Cor. 11. 13. and yet were not ἐξ εἰλικρινείας, *men of sincerity*, 2 Cor. 2. 17. but corrupters of the Truth, who *walked in craftiness, handling the Word of God deceitfully*, 2 Cor. 4. 2. and by their *subtilty seduced them from the simplicity which was in Christ*, 2 Cor. 11. 3.

k Ver. 9. Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, *I had written to you in this Epistle.*] All the *Greek Commentators* upon this place conclude he wrote this, οὐκ ἐν ἄλλῃ ἀλλ' ἐν ταύτῃ, *not in another, but in this Epistle*; So *Chrysostom*, *Theodoret*, *Oecumenius*, *Photius* and *Theophylact* on this place. And who ever heard among the *Ancients* of more than fourteen *Epistles* of St. *Paul*? or of one word cited from an Epistle of his to the *Corinthians* supposed to be lost? It cannot therefore be concluded hence, that any Epistle of St. *Paul* writ and sent to the Church of *Corinth*, is *lost*, but only that some things in this Epistle were changed by him, before he sent it to them. But saith Mr. *Cl. there is a contrariety in this Interpretation to all the Rules of Grammar*, which it seems none of the *Greek Scholiasts* understood so well as he. Moreover, it is the common Observation of *Grammarians*, that the *Aorist* is so called, because it is of an indefinite signification, and is sometimes used for the *Perfect*, sometimes for the *Plusquam perfect Tense*. So *Herod* laying hold of *John* ἔδησεν αὐτὸν *had bound him*, Matth. 14. 3. *He commanded his Servants to be called* οἷς ἔδωκε τὸ ἀργύριον *to whom he had given the silver*, Luke 19. 15. *Jesus* ἐμαρτύρησεν *had testified*, John 4. 44. ἐξένυσεν, *he had withdrawn himself*, John 5. 13. *Annas* ἀπέστειλεν *had sent him bound to Caiaphas*, John 18. 24. (2.) That τῇ, as *Phavorinus* saith, is put αὐτὶ τοῦ ταύτῃ instead *of this*, he both confesses and proves from *Coloss.* 4. 16. 1 *Thess.* 5. 27. and where then is the Contrariety of this Interpretation to the Rules of *Grammar*?

l Ver. 11. Νυνὶ δὲ ἔγραψα ὑμῖν, *but now I have written to you.*]

Object. 1. *This shews*, saith Mr. *Cl. that the Apostle here speaks of this Epistle, and in* v. 9. *of another.*

Answ. This only shews that he speaks of this Epistle sent, and *v.* 9. of what he had writ in it, before he saw this cause to change his stile, and to add to what he had said before, a Railer and a Drunkard.

Object. 2. *But*, saith he, *he had no where, in the former part of this, admonished his Corinthians not to associate with Fornicators.*

Answ. Nor is it to be wondred that he should no where say that which he had changed into these words, *v.* 11. And secondly, according to my Exposition, what he before had written is contained in the immediate preceding words, *v.* 10.

Ibid. Ὀνομαζόμενος ἀδελφὸς, *called a brother.*] m Some think the word ὀνομαζόμενος refers to the words following, and imports, that if any man be defamed, and noted for the Vices following, he is by the *Apostle*'s Direction to be avoided: But the word plainly refers to the *Brother*, and imports, that if any one who hath professed himself a *Christian*, be found guilty of these Crimes, he is to be avoided. Now of all these Sins, some among the *Corinthians* were still guilty; of *Fornication*, 2 Cor. 12. 21. of *Covetousness* and *Extortion*, 1 Cor. 6. 8. 2 Cor. 11. 20. they were *Idolaters*, 1 Cor. 10. 7, 14, 20. *Railers* or contumelious Persons, 2 Cor. 10. 2. & 11. 19. *Drunkards*, 1 Cor. 11. 21.

Ibid. Μηδὲ συνεσθίειν, *no not to eat.*] n According to the *Jewish Canons*, it was not lawful to eat or drink with one that was under their *Cherem*. *Tertullian* and *Theodoret* carry this further, and say, *Cum talibus non vult nos cibum sumere, nedum Eucharistiam*, with such we must not eat at our own, much less at the Lord's Table. But this being a matter of Discipline, can concern only those who are entrusted with the Government of the Church, not private Communicants; though doubtless, he who was by Excommunication separated from the place where this and other Sacred Functions were performed, was also separated from the Table of the *Lord*.

Ver. 12. Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν, *for what have I to do to judge them that are without?*] o Here our *Critick*, Mr. *le Cl.* is too bold; 1. When he quarrels with St. *Paul's Greek*, asking what Construction this is, τί μοι κρίνειν? I answer none at all; but τί μοι μέλει καὶ τοὺς ἔξω κρίνειν, *what concerns it me to judge them that are without?* is both good Sense and good Greek. As in Latin, *Quid mea refert?* In English, *What is it to me?* So τί μοι ὄφελος, *what profit* (is it) *to me?* 1 Cor. 15. 32. τὶ γάρ, *what is it*, to the Truth of God? *Rom.* 3. 3. τὶ γάρ, *quid enim refert?* Philip. 1. 18. (2.) 'Tis horribly bold to add, without any, yea against all Copies, μενοῦνγε instead of κρίνειν καὶ, which have no affinity either in Letters or in Sense; the words need none of these *Criticisms*; they are taken from *Deut.* 13. 5. & 22. 21. and there they run thus, καὶ ἐξαιρεῖς τὸ πονηρὸν ἐξ

(s) *Hieroz. l.* 2. *c.* 50. *p.* 601.

ὑμῶν

ὑμῶν αὐτῶν, *ſo ſhall you put away the evil from among you*; and the *Greek Commentators* read them thus, καὶ ἀφαιρεῖτε τὸ πονηρὸν, *and you will put away the evil.* So the whole Senſe runs thus, κέκρικα, *I have judged already of the Inceſtuous Perſon*, v. 3. *and I judge concerning all other Perſons, in profeſſion Chriſtians, but in practice Fornicators*, &c. *that you ought not to Communicate with them; but I ſay nothing of the Step-mother of this Perſon, who hath not owned the Chriſtian Faith; for what belongs it to me to judge of them who are without the Church? Do not you in your Church, and Civil Aſſemblies, judge them only which are of your Body? but them who are without the Church, God, who is the Governor of all Men, judgeth; and by thus judging thoſe that are within your Body, you will put away the evil, or this evil Perſon from you.*

CHAP. VI.

Verſe 1. DAre any of you, having a matter [*of Complaint, Suit, or Action,*] againſt another, [a] go to Law before the unjuſt; [*the Heathen Tribunals*, and not [*rather, ſubmit it to be heard,*] before the Saints?

2. Do ye not know [*from Daniel,*] that [b] the Saints [*of the moſt High ſhall receive the Kingdom*, Dan. 7. 27. *and ſo*] ſhall judge the world? And if the world ſhall be judged by you, [*Chriſtians, and by Chriſtian Magiſtrates,*] are ye unworthy [*of the ſmalleſt Judicatures, or*] to judge [c] the ſmalleſt matters?

3. Know ye not [*from Chriſt,*] that we [*endowed with the Holy Spirit*] [d] ſhall judge, [*condemn, and caſt out the Prince of this World, and his evil*] Angels? how much more [*worthy are we, by the aſſiſtance of the ſame Spirit to judge of the*] things that pertain to this life?

4. If then ye have judgments, [*Controverſies, or Judicial Cauſes,*] of things pertaining to this life; [*do ye*] ſet them to judge who [e] are leaſt eſteemed in, [*and by*] the Church? [i. e. *the Heathen Magiſtrates.*]

5. I ſpeak [*this*] to your ſhame; is it ſo that, [*by this action you ſhould even confeſs, before the Heathen, that*] there is not a wiſe man among you? no, not one that ſhall be able to judge between his brethren?

6. But brother going to Law with [*his Chriſtian*] brother, and that before the unbelievers; [*as if there were not among them one Believer ſufficient, to decide their Controverſies.*]

7. Now therefore there is [f] utterly a fault, [*or a defect,*] among you, becauſe ye go to law, [*about theſe matters,*] one with another: why do you not rather take wrong? why do you not rather ſuffer your ſelves to be defrauded?

8. Nay, [*ſo far are you from this Chriſtian temper, of bearing Injuries with Patience, that*] you do wrong, and defraud, and that your brethren.

9. [*And what will be the Iſſue of theſe evil Practices?*] Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners ſhall inherit the Kingdom of God.

11. And ſuch are ſome of you, but ye are waſhed, [*by Baptiſm,*] but ye are ſanctified, but [g] ye are juſtified, in the name of our Lord Jeſus, and by the Spirit of our God.

12. [*And whereas your falſe Teachers encourage you to eat things offered to Idols, in the Idol Temples*, Chap. 10. 23. *and to indulge unto exceſs, becauſe all Meats are lawful; I grant that,*] All [*theſe*] things are lawful to me, but all things [*lawful*] are not expedient [*to be done, eſpecially when tending to my Brother's ruin, or my own;*] all things [*of this nature*] are lawful for me, but I will not be brought under the power of any, [*ſo as that I cannot refrain from them in ſuch caſes.*]

13. Meats [*indeed are*] for the belly, and the belly for meats; [*nor have either of them any other uſe;*] but [*this is only for this preſent life; the time will come, when*] [h] God ſhall deſtroy both it and them. Now [*but whereas ſome extend theſe words, All things are lawful for me, to fornication alſo; know ye that*] [i] the body is not [*at all*] for fornication, but for [*the ſervice of*] the Lord, [*the head of the Body;*] and the Lord for [*the reſurrection, and glorification, of*] the body.

14. And [*accordingly*] God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.

15. Kow ye not that your bodies are the members of Chriſt [*your head?* 1 Cor. 12. 12, 27.] ſhall I then [k] take the members of Chriſt, and make them the members of an harlot? [*as I by fornication ſhall moſt ſurely do,*] God forbid.

16. What? know ye not, that he who is joyned to an harlot, is one body [*with her?*] for two, ſaith he, ſhall [*by that action*] be one fleſh; [*as doing that, by which, according to God's inſtitution, two are made one fleſh.*]

17. But

17. But he that is joined to the Lord, is one spirit [*with him, as being partaker of his Spirit; for by one Spirit we Christians are all united to this Head*, Rom. 8. 11. 1 Cor. 12. 13.]

18. Flee [*therefore*] fornication; [*for*] every [*other*] sin that a man doth, is without [*the pollution of*] the body; but he that
l committeth fornication, sinneth l against [*and polluteth*] his own body.

m 19. What, know ye not that m your body is the temple of the Holy Ghost, which is in you, [*and*] which you have of God, and you are not your own? [*he having by his Spirit taken possession of you, and sealed you up as his own proper goods.*]

20. [*You, I say, are not your own:*] for you are bought with a price, [*even the precious blood of Christ,*] therefore glorifie God in your body, and in your spirit, which are God's, [*by right of purchase and the possession of his spirit.*]

Annotations on Chap. VI.

Verse 2. Κρίνεσθαι ἐπὶ τῶν ἀδίκων, *go to law before the unjust.*] The saying of the *Jews* is this, that (a) *he who goes to Law before the Tribunal of the* Gentiles, *prophanes the Name of God, and gives honour to an Idol; that he is to be accounted a wicked man, and as one that hath reproached and blasphemed, and lifted up his hand against the Law of Moses.* Accordingly the *Apostle* here represents this Action in the Christian, as a reproach to the Society, and to the Spirit of Wisdom which was poured out upon the Church, *v.* 5. 6. and as that which gave occasion to the *Heathens* to observe in the Christians a Contentious Spirit.

b Ver. 2. Οἱ ἅγιοι τὸν κόσμον κρινοῦσι, *the Saints shall judge the world.*] We often read that even the best of Saints shall *stand before the judgment seat of Christ*; that they shall be *Assessors* with Christ then, we read not; the words of Christ, *Matth.* 19. 28. in what sense soever taken, prove it not; they being spoken not of all Saints, of whom the *Apostle* here speaks, but of the *twelve Apostles* only; these words must therefore admit of one of these two Senses, *viz.* that there shall be *Christian Magistrates* who shall be Governors, and so Judges of the World, according to the *Prophecy* of *Isaiah*, *That Kings shall be their nursing Fathers, and Queens their nursing Mothers*, Isa. 49. 23. and that of *Daniel*, Chap. 7. 18. *The Saints of the most High shall take the Kingdom*; or that they shall judge and condemn the World by the Faith preached for a Testimony to them, as *Noah* did, *Heb.* 11. 7. (whence is the Gospel so often call'd *the Testimony of Christ*,) and by the Spirit given *to convince the World of Sin, of Righteousness, and Judgment*, John 16. 8. in which sense our Lord saith, *Now is the judgment of this world*, John 12. 31.

Matth. 25. 33. 2 Cor. 5. 10. Rev. 20. 12.

Matth. 10. 18. & 24. 14. Luke 21. 13. 1 Cor. 1. 6. & 2. 1. 2 Thess. 1. 10. 1 Tim. 2. 6. 2 Tim. 1. 8.

Ibid. Κριτηρίων ἐλαχίστων, *the smallest matters.*] This word κριτήρια here, and *v.* 4. saith *Grotius*, doth not signifie *Tribunals*, but *Controversies* and *Judicial Causes*. Accordingly the βιωτικὰ κριτήρια Judgments concerning things of this life, *v.* 4. are by *Photius* rendred τὰ βιωτικὰ φιλονεικήματα, καὶ τὰς πρὸς ἀλλήλους δίκας καὶ ἔριδας, *their Controversies, Contentions and Judicial Causes against each other*, about these matters. c

Ver. 3. Ἀγγέλους κρινοῦμεν, *we shall judge Angels.*] i. e. Evil Angels, say all the *Greek Scholiasts*; and this the Christians gloriously did by expelling them from their Seats, and their Dominions, and forcing them to confess before their Votaries they were only *Devils*. See the general *Preface*, § 18. in which sense, saith our Saviour, *Now is the Prince of this world cast out; the Prince of this world is judged*, John 12. 31. & 16. 11. d

Ver. 4. Τοὺς ἐξουθενημένους, *them who are least esteemed.*] That the ἐξουθενημένοι are the *Heathens*, hath been shewed, Note on 1 *Cor.* 1. 27, 28. Moreover, it is manifest that these words are to be read by way of question, as in the *Paraphrase*; or by way of Charge against them, thus, *if you still retain your Secular Judicatures, or Tribunals, you set them to be Judges over you, who are despised in the Church.* For the *Apostle* doth not here command them to do this, but sharply doth rebuke them for it, saying, *I speak this to your shame:* And this he doth, by shewing that this in effect signified, that there was *not a wise man among them.* e

Ver. 7. Ὅλως ἥττημα, *there is utterly a defect*] Among you, that you go to Law at all, it being either on the one side, want of Patience and Christian Contentment, that you do not rather bear some Injuries, than thus seek to redress them; or, on the other, Covetousness and Injustice, which moves you to do wrong to, and defraud your Brethren.

Ver. 11. Ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι Κυρίου, &c. *but ye are justified in the name of our Lord.*] Here is the figure called *Hyperbaton*, for we g

(a) *Buxt. Lex. Talm.* p. 1666.

are juſtified in the Name of our Lord Jeſus Chriſt, and ſanctified by the Spirit of our God. So *Philem.* 5. *Hearing of thy love and faith which thou haſt towards the Lord Jeſus Chriſt, and towards all Saints*; i. e. which Faith thou haſt towards Chriſt, and Love to his Saints. Moreover, whereas Mr. *Cl.* here ſaith, *That to be juſtified is the ſame thing with being waſhed, or ſanctified, and that to be ſo by the Name of the Lord, is to be ſo by taking upon them the Profeſſion of the Chriſtian Religion in Baptiſm*, he is utterly out in both, for ſure I am he cannot produce one paſſage in all St. *Paul*'s Epiſtles, where δικαιωθῆναι *to be juſtified*, bears any ſuch ſenſe, but it ſtill ſignifies to be abſolved from the Guilt of Sin, and approved as Righteous, either at preſent, or before God's Tribunal. And ſo the Name of Chriſt, when we are ſaid to be *juſtified* by it, muſt ſignifie, not the Profeſſion of Chriſtianity, but Faith in Chriſt dying for us, and be the ſame with ἐν αὐτῷ *in him, for in him ſhall all that believe be juſtified*, &c. *Acts* 13. 39. Moreover, Juſtification here is aſcribed to the Name of Chriſt, *i. e.* to Faith in him; Sanctification, to *the Spirit of God*; which ſhews they cannot ſignifie the ſame thing; for where the Cauſe is different, the Effect muſt be ſo alſo.

h Ver. 13. Ὁ Θεὸς καὶ ταύτην καταργήσει, *God ſhall deſtroy both it and them.*] From theſe words that Opinion, not of *Origen* only, but of (b) *Athanaſius*, (c) St. *Baſil*, (d) *Hilary*, (e) *Theodoret*, and others ſeems to be confirmed, that at the Reſurrection, when we ſhall neither eat nor drink, *marry, nor be given in marriage*, Matth. 22. 30. there will be, as no Meats, the World being then burnt up, ſo no Belly, *nec quæ ſunt ſub ventre*, nor any difference of Sexes.

i Ibid. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, *the body is not for fornication.*] The *Hereſie* of the *Nicolaitans* held that it was lawful to eat things offered to Idols, and to commit fornication, *Rev.* 2. 14, 15. as *Irenæus*, *Clemens Alexandr.* *Theodoret* and St. *Auſtin* teſtifie. See the Notes on 2 *Pet.* 2. and the Epiſtle of St. *Jude*. And therefore *Theodoret* introduces the words thus, τοῦτο λέγεις, *this thou ſayeſt in defence of thy eating thus, and of thy fornication, All things are lawful for me.*

k Ver. 15. Ἆρας οὖν.] Taking them then from Chriſt, ſhall I make them the Members of an Harlot? for, ſaith *Hilary* here, *Membra adhærentia meretrici deſinunt eſſe Membra Chriſti*, the Members which cleave to an Harlot, ceaſe to belong to Chriſt.

l Ver. 18. Εἰς τὸ ἴδιον σῶμα, *againſt his own body.*] Other Sins pollute the Heart, and the Soul, but thoſe of Fornication and Uncleanneſs only do properly pollute the Body. Hence are thoſe Actions ſtiled always in the Scripture, *Pollutions*; for *though all ſins*, ſaith *Hilary*, *render a man Carnal, yet is this more eſpecially*, Deſiderium carnis quod ſordibus maculatam animam cum corpore tradit Gehennæ, *Carnal Concupiſcence which expoſes to Hell the Soul, together with the Body, defiled by its filthineſs.*

m Ver. 19. Τὸ σῶμα ὑμῶν ναὸς, &c.] *your body is the Temple of the Holy Ghoſt.*] Two things concur to make up the Notion of a Temple.

1*ſt*, That the Divinity ſhould either dwell in, or give ſome ſignal tokens of his eſpecial Preſence there. Hence was the Temple of *Jeruſalem* called *the Houſe of God's Habitation*, and the *Tabernacle*, the Houſe where the Divinity or *Schechinah* dwelt in the midſt of them. Accordingly, *I am with you*, Hag. 2. 4. is there interpreted, *v.* 5. *My Spirit is in the midſt of you*, or among you. Hence is the *Tabernacle* ſtiled, *the place of the Habitation of God's Glory*, Pſal. 26. 8. and from thence he is ſaid *to ſhine forth*, when he gave them a teſtimony of his gracious Preſence. Now the Holy Spirit being that in the New Teſtament which anſwers to the *Schechinah* in the old, he dwelling in the Bodies, and being preſent in the Aſſemblies of the Saints, doth make them a *Spiritual Temple*, or *Habitation of the Lord*, Eph. 2. 22.

2*ly*, That it be a place dedicated, and appropriated to his uſe: Hence were the Tabernacle and Temple ſo often ſtiled *the Houſe* and *Temple of the Lord*, and by him *my Houſe*, according to thoſe words of *Chriſt*, *Wiſt you not that I muſt be* ἐν τοῖς τοῦ πατρός *in my father's houſe?* for as to be (f) ἐν τοῖς τοῦ Διὸς is to be *in the Temple of Jupiter*, ſo to be ἐν τοῖς τοῦ πατρὸς muſt ſignifie to be *in my Father's Temple*, and therefore ſaith the Apoſtle, *you are not your own*, as being dedicated, and appropriated to God's uſe and ſervice.

He alſo ſaith, *If any man corrupt*, or deſecrate, *the Temple of God, him will God deſtroy, for the Temple of God is Holy*, 1 Cor. 3. 17. *i. e.* appropriated and conſecrated to his uſe. And he exhorts all *Chriſtians* to abſtain from all Idolatrous and Prophane Actions by this Enquiry, *What Communion hath the Temple of God with Idols?* proving all *Chriſtians* to be the Temple of God, and ſo appropriated to him by theſe words, *You are the Temple of God*; as God hath ſaid, *I will dwell, and walk in them; I will be their God, and they ſhall be to me a People*, 2 Cor. 6. 16.

(b) *Orat.* 3. *cont. Arian.* (c) *In Pſal.* 114. (d) *Can.* 23. *in Matth.* (e) *In locum, Vide Huet. Orig. l.* 2. *qu.* 9. § 8.

(f) *Apud Joſeph. l.* 1. *contr. Apion. p.* 1043. A.

Excel-

Excellent therefore is the Inference of (g) *Tertullian*, That *since all Christians are become the Temple of God, by virtue of his Holy Spirit sent into their hearts, and consecrating their bodies to his service, we should make Chastity the Keeper of this Sacred House, and suffer nothing unclean or prophane to enter into it, lest that God who dwelleth in it, being offended, should desert his House thus defiled.*

(g) *Cum omnes Templum simus Dei, illato in nos & consecrato spiritu Sancto, ejus Templi æditua & antistita pudicitia est, quæ nihil immundum nec profanum inferri sinat, ne Deus ille qui inhabitat, inquinatam Sedem offensus derelinquat.* De cultu fœmin. l. 2. c. 1.

CHAPTER VII.

Verse 1. NOW [*to speak*] concerning the things whereof you wrote unto me; (*viz.*) a it is good for a man not to touch a woman, [i. e. *to live unmarried, or without the use of a woman, or it is not good to marry*, Matth. 19. 10. *This I grant, as Christ did to him, who having the gift of Continency, can receive the saying.*]

2. Nevertheless, to avoid [*that*] fornication, [*which is so common at Corinth, and so freely practised by the Nicolaitans, under the pretence that matrimony is a thing indifferent,*] let every man have [ἐχέτω, *retain*] his own wife, and let every woman have her own husband.

3. Let [*also*] the husband render to the wife due benevolence; [i. e. *the Conjugal duty*;] and likewise also the wife to the husband.

b 4. [*For*] the wife b hath not power over her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.

5. Defrand ye not [*therefore*] one another [*of this benevolence,*] except it be with [*mutual*] consent for a time, that ye may c give your selves c to fasting and prayer, and d [*then*] d come together again, that Satan tempt you not for your incontinency.

e 6. But I speak this [*of marriage*, v. 2.] e by permission, and not by commandment [*of the Lord, enjoyning them matrimony*; v. 12.]

7. For I would that all men were [*unmarried,*] even as I my self [*am*;] but every man hath his proper gift of God, one after this manner, and another after that.

f 8. I say therefore f to the unmarried, and [*to the*] widows, it is good for them if they abide even as I [*do.*]

g 9. But if they g cannot contain, let them marry, for it is better to marry than to burn, [*or be inquieted with filthy lustings*;]

10. And to the married I command, yet not I [*only,*] but the Lord [*also*, Matth. 19. 9.

h h let not the wife depart, [*or separate her self*] from her husband.

11. But if she depart, [Gr. ἐὰν δὲ χωρισθῇ, *but if she be separated,*] let her remain unmarried, or be reconciled to her husband; and let not the husband put away [*or divorce,*] his wife.

12. But to the rest [*you mention to me, who are coupled with unbelievers,*] speak I, i not the Lord, [*by any decision he hath made,* i *or any precept he hath given in this case*, v. 25. *as in the former instance*;] if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13. And the woman which hath an husband that believeth not, and [*yet*] he be pleased to dwell with her k let her not k leave him.

14. For the unbelieving husband is, [Gr. *hath been,*] sanctified l by the [*believing*] l wife, and the unbelieving wife is, [*hath been,*] sanctified by the [*believing*] husband; m else were your children [*seminally*] un- m clean, [*and so not to be admitted to the Christian Covenant,*] but now are they holy.

15. But if the unbelieving [*person will*] depart, [*and so break off the matrimonial duty,*] let him depart; a brother or a sister n is not under bondage, [Gr. *is not enslaved,*] n in such cases, but God hath called us to peace; [*and therefore we must give no occasion of quarrel with, or separation from, so near a Relative, or of disturbance of the Family.*]

16. For what knowest thou, O wife, whether [*by dwelling with him*] thou shalt [*not be a means to*] save thy husband? or how knowest thou, O man, whether thou shalt [*not, by dwelling thus with her, be a means to*] save thy wife?

17. o But [*whether this be so, or not,*] as o God hath distributed [*the gift of Continence*] to every man, [*or not,*] as the Lord hath called every one [*to the Faith, married to an unbeliever, or Servant to them, or not*] so let him walk; [*doing nothing on his part contrary to those Relations:*] and so ordain I in all Churches [*which I have converted.*]

18. Is any man called, being circumcised? p let him hot [*endeavour to*] become [*as one*] p uncircumcised: is any [*man*] called in uncircumcision? let him not be circumcised:

19. Circumcision is nothing, and uncircumcision is nothing, [*that renders us more*

or leſs acceptable in the ſight of God;] but the keeping of the Commandments of God [*is all in all.*]

20. Let every man [*ſtill*] abide in the ſame calling, in which he was called [*to the Faith, not thinking himſelf obliged by it to quit his calling.*]

21. Art thou called, being a Servant? care not for it; but if thou canſt [*lawfully*] be made free, uſe it rather: [*care not I ſay;*]

22. For he that is called in the Lord, being a Servant, is the Lord's freeman; [*being delivered by him from his bondage to ſin,* Joh. 8. 36.] likewiſe he that is called, being free, [*nevertheleſs*] is Chriſt's ſervant.

q 23. q Ye are bought with a price, [Gr. *have you been bought with a price frou your ſlavery?*] be not ye [*again*] the ſervants of men, [*who are unbelievers,* 1 Tim. 6. 2.]

24. [*Otherwiſe*] Brethren, let every man wherein he is called, therein abide with God.

r 25. Now r concerning virgins, I have no [*particular*] Commandment of the Lord; s yet I give my judgment, as one that hath obtained mercy of the Lord to be [*found*] faithful, [*in my Apoſtolical Function, by adviſing ſtill what is beſt and moſt expedient in thoſe caſes to be done:*]

26. I ſuppoſe therefore, that this is good t for the preſent diſtreſs [*of Chriſtians, daily ſubject to Perſecution,*] I ſay, that it is good for a man ſo to be, [i. e. *a Virgin ſtill.*]

27. Art thou [*then*] bound to a wife? ſeek not to be looſed; art thou looſed from a wife? ſeek not a wife.

28. But if thou marry, thou haſt not ſinned; and if a Virgin marry, ſhe hath not ſinned; nevertheleſs, ſuch [*in theſe times of Perſecution,*] ſhall have [*more*] trouble in the fleſh: but I ſpare you, [*not thinking it therefore fit to lay the yoke of Celebacy upon you.*]

29. But this I ſay, brethren, [*that*] the time [*of this life*] is ſhort; it remains [*then*] that both they that have wives, be as tho' they had none;

30. And they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they poſſeſſed not:

u 31. And they that uſe this world, u as not abuſing it; [*or as thoſe that uſe it not:*] for the faſhion of this world paſſeth away.

32. But [*this advice I give, becauſe*] I would have you without carefulneſs [*for the things of the world; now ſo it is that*] he that is unmarried careth [*only*] for the things that belong to the Lord, how he may pleaſe the Lord.

33. But he that is married, careth [*alſo*] for the things that are of the world, [*and is ſolicitous*] how he may pleaſe his wife.

34. w There is [*the ſame*] difference alſo between a wife and a virgin: [*for*] the unmarried woman careth [*only*] for the things of the Lord, that ſhe may be holy both in body and ſpirit; but ſhe that is married, careth [*alſo*] for the things of the world, how ſhe may pleaſe her husband. w

35. And [*of*] this [*different*] I ſpeak, for your own profit, not that I may caſt a ſnare upon you [*by reſtraining you wholly from marriage,*] but for that which is comely, and that you may attend upon the Lord without diſtraction.

36. But if any man think that he behaveth himſelf uncomely towards his virgin, x if ſhe paſs the flower of her age; [Gr. *if it be over aged,*] and need ſo require, [*or he thinks this ought to be done,*] let him do what he will, he ſinneth not; let them, [*who ſo think,*] marry. x

37. y Nevertheleſs, he that ſtands ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed, [*or determined*] in his heart that he will keep his Virgin, [i. e. *virginity,*] doth well. y

38. So then, he that giveth [*her*] in marriage doth well, but he that giveth [*her*] not in marriage doth better. [*Or thus, So that he that marrieth doth well, and he that marrieth not doth better.*]

39. The wife is bound by the law, ſo long as her husband liveth, but if her husband be dead, ſhe is at liberty to be married to whom ſhe will, only [*ſhe ought to do it*] z in the Lord. z

40. a a But ſhe is happier if ſhe [*can, and therefore doth*] ſo abide, after my judgment, and I think alſo I have the Spirit of God, [*to direct me even in this judgment,* δοκῶ ὃ κἀγὼ, *I think that I alſo have the Spirit of God.*] aa

Anno-

Annotations on Chap. VII.

a Verse 1. Καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι, *it is good for a man not to touch a woman.*] It was an old *Philosophical* Question, *An uxor ducenda esset*, whether a Man should marry? In which many of them held the Negative, as (a) *Bion* and *Antisthenes*, who said, *An handsome wife would be common, one deformed a punishment, therefore we should have none.* Hence that of (b) *Menander* ἀγαμεῖς ἐάν γε νῦν ἔχῃς, *if thou art wise, thou wilt not marry.* This was held out of different Sentiments, as *v. g.* by some out of good liking to that celebrated Doctrine of *Plato*, Κοινὰς μὲν γυναῖκας, κοινοὺς δὲ παῖδας, *that Women and Children should be common*; and this Doctrine was improved by the *Nicolaitans* into all manner of impurity, who therefore did ἀναιδῶς πορνεύειν *commit whordom without shame.* But others of the School of *Pythagoras* refused to touch a Woman, as being an impediment to Philosophy, and that which defiled that Purity they aimed at. Hence (c) *Apollonius* the Magician is represented as a Man of so great Chastity, Γυναικὸς ὅτι καθαρὸν ἑαυτὸν μίξεως διὰ τέλους ἤγαγε, *that he lived ever free from converse with Women.* And (d) *Porphyry* saith, *that a Philosopher must not marry*; that to live the intellectual life, we must abstain from Women, *all use of them being a defilement.* The word γυνὴ which in this Chapter still signifies a Wife, seems to refer this Question to the first Opinion, but the Phrase γυναικὸς μὴ ἅπτεσθαι, inclines us to refer it to the latter; the first question being too gross to be propounded by the *Corinthians* to the *Apostle*, the second being a question then in vogue, on the account of which *Apollonius*, and the *Pythagoreans* obtained great repute.

b Ver. 4. Οὐκ ἐξουσιάζει, *hath not power.*] Here is a plain Argument against *Polygamy*; for if the Man hath not power over his own Body, he cannot give the power of it to another, and so he cannot marry another; nor could the Wife, exclusively to him, have the power of his Body, if he could give his Body to another.

c Ver. 5. Τῇ νηστείᾳ καὶ τῇ προσευχῇ, *to fasting and Prayer.*] The *Apostle* speaks not here of ordinary Prayer, which is the daily work of *Christians*, but of extraordinary Devotions on some special Occasions; for daily Prayers, publick or private, needed no such consent of Parties, nor by them could either of them be defrauded of their due Benevolence: Vain therefore are the questions of St. *Jerom*, *Quale illud bonum est quod orare prohibet, quare non ingrediuntur Ecclesias?* as if the Bed undefiled could hinder Mens Prayers, or their going to Church. Vain is his inference, *Si Sacerdoti semper orandum est, ergo semper carendum Matrimonio*, if the Priest must always pray, he must never marry; for to pray always, and without ceasing, is also the Duty of the Laity, *Luke* 18. 1. *Eph.* 6. 18. 1 *Thess.* 5. 17.

d Ibid. Καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε, *and come together again.*] This Chapter affords many Arguments against the *Vow of Continence*, and those perpetual Divorces from the Bed, which are so commonly practised by the *Papists*, on pretence of Religion: For (1.) the *Apostle* here admits of no Separation of the Wife and Husband, but only with condition that they *come together again* to perform Conjugal Duties, as the word συνέρχεσθαι doth import, not allowing a perpetual Separation, no *not that they may give themselves to prayer and fasting*; and that for a perpetual Reason, at least whilst an Age capable of Temptation, and which may be subject to Incontinence, remains. (2.) He declares the Gift of Continence not to be common to all, but proper to some only, as being the proper Gift of God, and therefore not to be gotten by our Industry: *I would*, saith he, *that all men were unmarried, even as I my self am; but every man hath his proper gift of God, one after this manner, and another after that; He then that can receive it*, Matth. 19. 12. saith our Saviour, *let him receive it.* Whence it is natural to conclude, that all Men cannot. (3.) Notwithstanding the present necessity which rendred it so desirable, *that they might serve the Lord without distraction*, and which made their Condition better and more happy who had the Gift of Continence, he abstains from laying any Obligation to *Celibacy* upon them, lest he should lay *a Snare* on their Consciences, *v.* 35. and bring them under *a necessity of burning*, v. 9. much less would he have urged young Men and Women to that Vow, which lays a greater Snare, and an absolute necessity upon them, rather *to burn* than marry. And lastly, he supposes that some cannot contain, *v.* 9. some have a necessity to

(a) *Laert. in Bion.* p. 108. *in Antist.* l. 6. p. 138. (b) *Athen.* l. 3. p. 559. (c) *Euseb. contr. Hier.* p. 520. (d) Πρὸς τὸ καλὰ νῦν ζωὴν ἀρεσκτέον ἀφροδισίων. de abst. l. 1 § 41. p. 34. Οὐ γὰρ εἰς γάμον καθίησιν ὁ φιλόσοφος, l. 2. § 52. p. 92. Τὰ ἀφροδίσια μιαίνει, l. 4. § 20. p. 173. ἡ καθάπαξ ἀφροδισία μιαίνει, p. 174.

marry,

marry, *and need ſo requires them to do*, v. 36, 37.

f Ver. 6. Κατὰ συγγνώμην, *by permiſſion*, &c.] *i. e.* I intend not by this to lay a commandment upon all to marry, but only do permit it to all, as being a ſure Remedy againſt Fornication.

g Ver. 8. Ἀγαμοῖς, *the unmarried.*] The *Apoſtle* begins his Diſcourſe concerning the Virgin Man and Woman, *v.* 25. here therefore he muſt ſpeak of the unmarried, as comprehending, the *Widower*, or the Man looſed from a Wife, as *v.* 11. Ἄγαμος is the Woman who muſt not embrace a ſecond Marriage. And perhaps this only was St. *Paul's* Caſe, as may, ſaith *Grotius*, be probably collected from this place, and may be argued from the Teſtimony of (e) *Clemens of Alexandria*, and the interpolated *Ignatius*, who both reckon St. *Paul* among the *Apoſtles* that were married; and from the ſtrictneſs of the *Jewiſh Canons*, which obliged all *Jews* to marry at twenty.

h Ver. 9. Εἰ δὲ μὴ ἐγκρατεύονται γαμησάτωσαν, *if they contain not, let them marry.*] Had the *Apoſtle* then known of any Vow of Continence, or any *Eccleſiaſtical* Law rendring it a damnable Sin, and a renouncing their *firſt Faith* to marry, though they burned, he could not ſo generally have propounded, and preſcribed Marriage as the Remedy of that Diſeaſe, but would have reſtrained his words as *Eſthius* here doth, *Iis quibus conjugii contrahendi poteſtas eſſet, id eſt, qui a lege & voto continentiæ ſunt liberi*, to thoſe who were free from the Law, and Vow of Celibacy. But I believe he knew of none whom God's Law had placed under a neceſſity of burning; that is, ſay the *Greek Commentators*, of being ſubject to the inſults of Luſt.

i Ver. 10. Γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, *let not the wife depart from her husband.*] Note that the *Apoſtle* ſpeaks here of the married Perſons who had mutually embraced the *Chriſtian* Faith, forbidding them to divorce themſelves, except for cauſe of Fornication, as it was cuſtomary for Women; as well as Men to do, both amongſt the *Jews* and *Romans*. Dr. *Lightfoot* on this place cites this Canon from *R. Juchanan, the Wife hath power to put away her Husband*; and he gives inſtances of it in *Herodias* divorcing her ſelf from *Philip*, and *Druſilla* from *Azizas*; and our Lord ſuppoſes this was practiſed in theſe words, *If a woman put away her husband, and marry another, ſhe commits adultery*, Mark 10. 12. That this was common among the *Heathens*, is apparent from that ſaying of (f) *Seneca*, That *none bluſhes at it, becauſe there was ſcarce a Marriage without it.* Hence had they divers names for the divorce of both kinds; for the Wife being after Marriage carried to the Houſe of her Husband, her Divorce was called (g) ἀποπομπὴ, *a ſending her away from his Houſe*; and becauſe the Woman, being not Miſtreſs of the Houſe, could not do this to the Man, but only leave his Houſe, her Divorce was called ἀπόλειψις, *a leaving of the Houſe*, tho' it was conceived in the uſual form, *Res tuas tibi habeto.* See Note on 1 *Tim.* 3. 2, 12. That here the *Apoſtle* condemns theſe Divorces, with our *Saviour*, is evident, becauſe he ſaith, he ſpeaks this *by commandment of the Lord.*

Ver. 12. Οὐχ ὁ Κύριος, *not the Lord.*] St. k
Paul doth not ſay this, to intimate that this direction was given by him only as a Man uſing his Natural Reaſon, to direct them to what he thought beſt, but not as delivering the mind of Chriſt; for he had before declared the contrary, ſaying, *We have the mind of Chriſt*, Chap. 2. 16. And after doth it in theſe words, *If any man think himſelf a Prophet, or Spiritual, let him acknowledge that the things I write unto you are the Commandments of the Lord*, Chap. 14. 37. But he ſpeaks thus, to declare our Lord in his Diſcourſe touching Divorce, had not decided the Caſe, *de imparibus Conjugiis*, of the Marriage of a Believer with an Infidel, but left this to the Deciſion of the *Apoſtles*, by the Aſſiſtance of the Holy Ghoſt, promiſed to lead them into all truth.

Ver. 13. Μὴ ἀφιέτω αὐτὸν, *let her not leave him.*] This Caution was needful, becauſe l
the *Primitive Chriſtians* were ſometimes in doubt of this, as finding that the *Jews* did null all Marriages of the holy Seed with *Infidels*; and hence conjecturing that they alſo might be obliged to do ſo, and thinking it ἀσεβὲς *an impious thing* to cohabit with an *Heathen*, eſpecially if he were addicted alſo to unnatural Luſts, and that by being ὁμόκοιτοι *bed-fellows* to ſuch a one, they communicated with him in his Iniquity and Idolatry; and concluding, that as he who was joined to an *harlot, was one body with her*, ſo ſhe that was joined to an *Idolater* was one body

(e) *Strom.* 7. p. 736, 741. & *Strom.* 3. p. 448. *Ignat. Interp. Ep. ad Philad.* § 4.

(f) *Nunquam jam ulla repudio erubeſcit, poſtquam illuſtres quædam & nobiles fœminæ, non Conſulum numero, ſed maritorum annos ſuos computant, & exeunt matrimonii cauſa, nubunt repudii. Tamdiu iſtud timebatur, quamdiu rarum erat. Quia vero nulla ſine divortio acta ſunt, quod ſæpe audiebant, facile didicerunt.* De Benef. l. 3. c. 16.

(g) Τῆς ἀπολείψεως γράμματα πρὸς τὸν Ἄρχοντι ἔθηκε κατὰ τὸν νόμον. *Plato in Alcib.* p. 195. C. *Vide Jul. Pollux.* l. 3. c. 3. *Alex. ab Alex. Gen. Dier.* l. 4. c. 8. *S. Petit. Comment. in leges Attic.* l. 6. p. 459. *Seld. de jure Natural.* &c. l. 5. c. 7. p. 591.

with

with him. Hence *Justin Martyr* saith of one of these *Christian* Women, not without seeming approbation of the Fact, that (h) τὸ λεγόμενον παρ' ὑμῖν ῥεπούδιον δοῦσα ἐχωρίσθη, *giving him a Bill of Divorce, she was separated from him.*

l Ver. 14. Ἐν τῇ γυναικὶ, *by the Wife.*] *Uxoris gratia*, because of the Wife, *i. e.* he is to be reputed as sanctified, because he is one flesh with her who is holy. So ἐδούλευσεν Ἰσραὴλ ἐν γυναικὶ, καὶ ἐν γυναικὶ ἐφυλάξατο, *Israel served for a Wife, and for a Wife he kept sheep*, Hos. 12. 12. I desire that *you faint not* ἐν ταῖς θλίψεσί μου *by reason of my tribulations*, Eph. 3. 13. and that *no Man be shaken* ἐν ταῖς θλίψεσι ταύταις *by reason of these Tribulations*, 1 Thess. 3. 3. See *Naldius* in the 23d. signification of the Particle *Beth*. Or we may take these words in the sense of the *Greek Interpreters*, *viz.* the unbelieving Husband hath been sanctified to the believing Wife by his Consent to cohabit with her, and to have Seed by her.

m Ibid. Ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νυνὶ δὲ ἅγιά ἐστιν, *else were your Children unclean, but now they are holy.*] He doth not say, else were your Children *Bastards*, but now they are *legitimate*; but else were they unclean, *i. e. Heathen* Children, not to be owned as an Holy Seed, and therefore not to be admitted into Covenant with God, as belonging to his holy People. That this is the true import of the words ἀκάθαρτα and ἅγια will be apparent from the *Scriptures*, in which the *Heathens* are stiled *the unclean*, in opposition to the *Jews* in Covenant with God, and therefore stiled *an holy People*. So Isa. 35. 8. ὁδὸς καθαρὰ ἔσται ἐκεῖ, καὶ ὁδὸς ἁγία κληθήσεται, *an high way shall be there, and it shall be called the way of holiness*, ἀκάθαρτος, *the unclean shall not pass over it*; *but the redeemed of the Lord shall walk therein*, v. 9. And *Chap.* 52. 1. God saith of *Jerusalem* the holy City, *There shall no more come into thee* ἀπερίτμητος καὶ ἀκάθαρτος, *the uncircumcised and unclean.* So *Acts* 10. 28. *You know that it is unlawful for a Jew to keep company with a man of another Nation*; *but God hath shewed me that I should call no man common, or* ἀκάθαρτον *unclean.* Whence it is evident that the *Jews* look'd upon themselves as ἅγιοι Θεῷ καθαροὶ *the clean Servants of God*, Neh. 2. 20. and upon all *Heathens*, and their Off-spring, as unclean, by reason of their want of Circumcision, the Sign of the Covenant. Hence, whereas it is said that *Joshua Circumcised the People*, Chap. 5. 4. the *Septuagint* say, περιεκάθαρεν, *he cleansed them.* Moreover, of *Heathen* Children, and such as are not circumcised, they say, *they are not born in Holiness*; but they on the contrary are stiled זרע קרנש σπέρμα ἅγιον *an holy Seed*, Isa. 6. 13. Ezra. 9. 2. and the Off-spring from them, and from those *Proselytes* which had embraced their Religion, are said to be born בקרושה in holiness, and so thought fit to be admitted to Circumcision, or Baptism, or whatsoever might initiate them into the *Jewish Church*; and therefore to this sense of the words *holy* and *unclean*, the *Apostle* may be here most rationally supposed to allude, declaring that the Seed of holy Persons, the Off-spring born ἐκ τῶν ἁγιασμένων *of Saints*, as (i) *Christians* are still called in the *New Testament*, are also holy. And though one of the Parents be still *Heathens*, yet is the denomination to be taken from the Better, and so their Off-spring are to be esteemed not as *Heathens*, i. e. unclean, but holy, as all *Christians* by denomination are. So (k) *Clemens Alexandrinus* infers, saying, *I suppose the Seed of those that are holy is holy, according to that saying of the Apostle* Paul, *the unbelieving Wife is sanctified by the Husband*, &c. Hence then the Argument for *Infant Baptism* runs thus, If the holy Seed among the *Jews* was therefore to be circumcised, and be made federally holy by receiving the Sign of the Covenant, and being admitted into the number of God's holy People, because they were born in Sanctity, or were *seminally* holy; for *the Root being holy so are the Branches also*; then by like reason the holy Seed of *Christians* ought to be admitted to Baptism, and receive the Sign of the Christian Covenant, *the Laver of Regeneration*, and so be entred into the Society of the Christian Church. The Substance of this Argument is in *Tertullian de Anima*, *cap.* 39. and in the Author of the Questions *ad Antiochum*, *qu.* 114.

Ver. 15. Οὐ δεδούλωται, *is not under bondage.*] n That is, saith (l) *Hilary*, *The Christian in this case is free to marry to another Christian*; *He is free*, saith (m) *Photius*, *to depart, because the other hath dissolved the Marriage*: *If he depart*, say (n) *Chrysostom*, *Oecumenius*, and *Theophylact*, *because thou wilt not communicate with him in his Infidelity, be thou divorced, or quit the yoke; for it is better that thy Marriage should be dissolved, than thy Piety.* These *Fathers* therefore plainly

(h) Apol. 1. p. 42. A. B.

(i) See Note on Chap. 1, 2.

(k) Τῶν γὰρ ἁγιαζέντων ἅγιον οἶμαι καὶ τὸ σπέρμα ἐπί τινα λέγω ὁ Ἀπόστολος Παῦλος ἡγιάσθαι λέγει τὴν γυναῖκα διὰ τὸν ἄνδρα, ἢ τὸν ἄνδρα διὰ γυναικός. Strom. l. 3. p. 445. D.

(l) *Liberum habet arbitrium nubere Legis suæ Viro.* Pseud. Ambr.

(m) Ἐλεύθερός ἐστι καὶ αὐτῷ λύσαι τὸν γάμον, καὶ αὐτὸς διασπᾶσαι. Photius.

(n) Διαζεύγνυσθαι βέλτιον ἢ τὸν γάμον, ἢ τὴν εὐσέβειαν λυθῆναι. Chrysost. Theophylact.

supposed

ſuppoſed, that the Laws which ſay, *He that marries her which is put away committeth adultery*, Matth 5. 32. and that *the Wife is bound to the Husband as long as he liveth*, v. 39. Rom. 7. 1, 2, 3. concerned only equal Marriages, partly becauſe the *Apoſtle* ſaith, *He had no commandment of the Lord* to produce for the deciſion of this caſe; and partly becauſe he doth not here ſay, as in the caſe of equal Marriages, *v.* 11. ἐὰν χωρισθῇ, *if ſhe be ſeparated, let her remain unmarried.* It is the Opinion of (o) Mr. *Thorndike*, that the *Apoſtle* look'd upon Marriage, made by Perſons before they were Chriſtians, to lay no ſtricter Obligations on them, than the Laws which they were under when the Marriage was contracted deſign'd to lay upon them. But this ſeems not conſiſtent with our Lord's deciſion touching Divorce and *Polygamy*; for though they were allowed both by *Jews* and *Gentiles*, our *Saviour* pronounces them diſagreeable to the firſt Inſtitution of Matrimony by God; and theſe Laws binding all that were *Chriſtians*, no Chriſtian Convert could after his or her Converſion, do any thing on their parts oppoſite to them; and whatſoever liberty of Divorce the Laws of *Jew* or *Gentile* might allow of, the *Apoſtle* will not permit the believing Wife or Huſband to make uſe of them, by beginning the Separation, *v.* 12, 13, 15. If then theſe words, *a Brother or Siſter is not in bondage in theſe caſes*, do import they are not obliged to live unmarried, ſuch a total and perpetual Deſertion, muſt diſſolve the Matrimony, and render the deſerting Perſon as dead unto the other. But though all the *Romaniſts*, and many of the *Reformed* allow of this Interpretation of the *Fathers*, it muſt be dangerous to admit of it without this Reſtriction. A Brother or Siſter is not enſlaved, after all means of Peace and Reconciliation have been in vain attempted, and the Unbeliever hath entred into another Marriage, or rather hath diſſolved the former by *Adultery*, as may well be ſuppoſed of thoſe *Heathens*, who thus ſeparated from their *Chriſtian Mates*. And this Interpretation ſeems to be confirmed from the former words relating to the caſe of the believing *Wives* and Husbands, *if they depart, let them remain unmarried*; it being not to be ſuppoſed that Believers would diſſolve the Bond of Matrimony by *Adultery*. Therefore the *Apoſtle* ſeems to grant this in the caſe of Unbelievers, departing from *Chriſtians* on the account of their Faith.

Ver. 17. Εἰ μὴ, *but.*] Or rather, *if not* So אִם אֵין and אִם לֹא Gen. 18. 21. ἐὰν δὲ μὴ. and *if it be not ſo* See Chap. 24. 8. & 42. 16, 37. Job 9. 24. εἰ δὲ μὴ, *and if it be not ſo, who will make me a liar?* and Chap. 24. 25. *John* 14. 2. εἰ δὲ μὴ, *if it were not ſo, I would have told you.* See *Naldius de partic. Hebr. p.* 92. To others, εἰ μὴ ſeems to be miſplaced, as being added to the beginning of this Verſe, when indeed it belongs to the cloſe of the former, thus; *how knoweſt thou, O man,* εἰ τὴν γυναῖκα σώσεις, εἰ μὴ, *whether thou ſhalt ſave thy wife, or not?* And ſo the ſeventeenth Verſe will begin ἑκάστῳ, as the twentieth and the four and twentieth Verſes, which anſwer to it, do. o

Ver. 18. Μὴ ἐπισπάσθω, *let him not be uncircumciſed.*] Ὅτι καὶ ἀπὸ περιτομῆς ἀκρόβυστοι γίνονται. *Epiph. de Ponder. & Menſur. p.* 172. p

Ver. 23. Τιμῆς ἠγοράσθητε, *have ye been bought with a price?*] That the Charity of *Chriſtians* was employed to buy their Brethren out of Slavery, we learn from the *Apologies* of (p) *Juſtin Martyr*, and (q) *Tertullian*, who tell us, That *the Offerings of Chriſtians at the Sacrament, were, amongſt others, employed for that uſe:* And that theſe words ought to be rendred by way of Interrogation, is evident from the preceding Diſcourſe, which is ſtill by way of Queſtion. *Is any man called, being uncircumciſed?* v. 18. *Art thou called being a Servant?* v. 21. And that they are to be thus interpreted the deſign of the *Apoſtle* ſhews, which is to inform them that their *Chriſtianity* did not exempt them from their Secular Relations to *Heathens*, the Believer ſtill continuing in his Conjugal Relation, and in the ſame Relation of a Servant to his *Heathen Maſter*. Now to tell them they were bought with a price by *Chriſt*, and therefore ought *not to be the Servants of Men*, is plainly to contradict this deſign; but it is well conſiſtent with the foregoing advice, *If thou canſt be made free, uſe it rather*, to add, *Are ye then bought out of Servitude by the Charity of Chriſtians?* return not again to the Service of Unbelievers. q

Ver. 25. Περὶ τῶν Παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω, *concerning Virgins I have no commandment of the Lord,*] To produce touching their continuance in, or change of that ſtate. Here *Eſthius* takes care to add, that the *Apoſtle* muſt be underſtood only *de Virginibus quæ nondum Deo voverint continentiam*, of ſuch Virgins which were not under the Vow of Continence. And when the *Apoſtle* ſaith r

(o) *Laws of the Church*, p. 117.

(p) Τὸ συλλεγόμενον ἡμῖν παρὰ πάντων τῶν βουλομένων ἐπιτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφάνοις, καὶ χήραις, καὶ τοῖς διὰ δεσμοῖς οὖσι. Apol. 2. p. 99.

(q) *Hæc quaſi depoſita pietatis ſunt; nam inde non Epulis, nec potaculis diſpenſatur, ſed egentis alendis, humandiſq; & pueris, & puellis, re, ac parentibus deſtitutis—Et ſi qui in Metallis, & ſi qui in Inſulis, vel in Cuſtodiis,* &c. Apol. c. 39.

without

without exception, *if a Virgin marry, she hath not sinned*, v. 28. he adds, *Nisi sit Virgo Christo dicata*, i. e. *unless she be a Virgin consecrated to Christ by such a Vow*; both which Exceptions seeing St. *Paul*, assisted by the Holy Spirit, thought not fit to add, we may presume that he knew nothing of that matter.

s Ibid. Γνώμην δίδωμι, &c. *but I give my judgment as one that hath obtained mercy of the Lord to be found faithful.*] This, saith the *Apostle*, is all that is required of a Minister of God, and a Steward of his Mysteries, that *he be found faithful* in administring the Grace of his *Apostleship*, 1 Cor. 4. 1, 2. And this Fidelity was still attended with the Power of Christ assisting them, as appears from these words, *I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the Ministry*, 1 Tim. 1. 12. So that this Phrase doth not imply, as some imagine, that the *Apostle* had only an ordinary assistance in this Advice, such as any pious skilful Pastor may still expect, much less that this is a *Counsel* which might be disregarded without sin.

t Ver. 26. Διὰ τὴν ἐνεστῶσαν ἀνάγκην, *for the present distress.*] This Phrase plainly shews this cannot relate *ad pacata Ecclesiæ Tempora*, to the peaceable Times of the Church, for they are not times of Tribulation, as the word ἀνάγκη often signifies. So *Luke* 21. 23. *there shall be* ἀνάγκη μεγάλη *great tribulation*, ἐν ἀνάγκαις, ἐν στενοχωρίαις, *in afflictions, necessities, distresses*, 2 Cor. 6. 4. ἐν ἀνάγκαις, ἐν διωγμοῖς, *in necessities, in persecutions*, 2 Cor. 12. 10. Nor can it signifie the Troubles common to this Life, for they are not always instant, or present. See *v.* 28. where the Phrase is θλῖψις ἐν σαρκὶ, *trouble in the flesh.*

u Ver. 31. Ὡς μὴ καταχρώμενοι, *as not abusing it.*] So this Expression is used in (r) *Philo*, *This is anothers, do not covet it; this is thy own, use it so as not abusing it; hast thou abundance, give to others, for the excellency of wealth consists not in thy purses, but in helping those that want.*

Note also, That they who interpret these words, *the time is short*, with relation to the troubles shortly to come at the destruction of *Jerusalem*; and the fashion of the world passing away, *of a new Scene of things beginning to appear*, seem not to give the true import of the *Apostles* words: For (1.) it is not easie to conceive what concernment the *Corinthians* then had in the Destruction of *Jerusalem*; what peculiar Troubles happen'd; what loss of Wives, or of Possessions, they did then sustain, or indeed, what Persecution they then lay under, from which the Destruction of *Jerusalem* might free them.

2ly, *The fashion of the world's passing away*, seems plainly to refer to the Dissolution of it, or at least to our passing out of it in a short time, according to those words of St. *John*, *Love not the world, nor the things of the world, for the fashion of the world passeth away, and the lusts thereof*, 1 John 2. 15, 17. Again, To have, and use these things, as if we had them not, or did not use them, is to be moderate in the Enjoyment of them; not to be much affected with them when we have, or much afflicted when we want, or lose them.

Ver. 34. Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος, *there* w *is difference between a wife, and a virgin.*] The reading of the *King's* Manuscript is this, καὶ μεμέρισται, *and is distracted.* And then begins the 34th Verse thus, καὶ ἡ γυνὴ ἄγαμος, καὶ ἡ παρθένος ἡ ἄγαμος, *and the unmarried woman*, i. e. the Widow, *and the Virgin careth for the things of the Lord:* But though this Reading makes a good sense, it is not found in any of the *Greek* or *Latin Interpreters.* (2.) It makes too great a Variation from the ordinary Reading, by adding καὶ before μεμέρισται, and by joining ἡ γυνὴ ἡ ἄγαμος, which in all printed Copies, and ancient *Interpreters*, are separated. And (3.) it makes ἡ γυνὴ here to signifie the *Sex* only, and to be indeed a *Virgin*, or *unmarried woman*; whereas in this Chapter it above twenty times signifies a *Wife*, and always stands opposed to the *Virgin*, or unmarried Person. So *v.* 1, 2. *v.* 3. twice; *v.* 4, 10, 11, 12, 13, 14. twice; 16 twice; 27 thrice; 29, 39. which observation is sufficient to destroy this Reading; especially seeing the Common Reading gives a good sense, and may be rendred thus, *The Virgin, and the Wife are divided, or drawn several ways; the first looking only after Purity, the second after the Pleasure of her Husband also.*

Ver. 36. Ἐὰν ἡ ὑπέρακμος, *if it be over-aged.*] x The (s) *Jews* from the Precept *to increase and multiply*, thought themselves obliged to marry at Twenty, and that they offended against the Law if they did not so; declaring that whosoever neglected this Precept was guilty of *Homicide.* The *Philosophers* say with (t) *Hesiod*, that γάμος ὥριος *marriage was seasonable to the Woman about*

(r) Ἴδιον τοῦτο χρῶ μὴ καταχρώμενον. De Joseph. p. 428.
(s) *Seld. de Jure. Natural.* &c. l. 5. c. 3.
(t) Γάμου δ' ὅρον εἶναι κόρην μὲν ἀπὸ ἑνκαίδεκα ἐτῶν εἰς εἴκοσι, κόρῳ δ' ἀπὸ τριάκοντα μέχρι τῶν πέντε καὶ τριάκοντα. Plato de Leg. l. 6. p. 877. *Vide quæ Stob. in hanc rem citat ex trial.* 4. de Rep. Serm. 42. p. 296.

Thirty, to the Male, from Thirty to Thirty five. By the Law of (u) *Lycurgus*, they who continued unmarried were prohibited to ſee the Games; By the Laws of the *Spartans* they were puniſhed; and by *Plato* they are declared unworthy of any honour: To either of theſe Opinions the Diſcourſe of the *Apoſtle* may relate.

y Ver. 37. *Note*, It is generally ſuppoſed that theſe three Verſes relate to Virgins under the power of *Parents* and *Guardians*; and hence the uſual Inference is this, *Children are to be diſpoſed of in marriage by their Parents.* Now this may be true, but it hath no foundation in this Text; for τηρεῖν ἑαυτῆς παρθένον, is not to keep his Daughters, but his own Virginity, or rather his purpoſe of Virginity: for as (w) *Phavorinus* informs us, *He is called a Virgin, who freely gives up himſelf to the Lord, renouncing Matrimony, and preferring a Life ſpent in Continency.*

And that this muſt be the true import of theſe words, appears from this Conſideration, that this depends upon the purpoſe of his own heart, and the power he hath over *his own will*, and the *no neceſſity* ariſing from himſelf to change this purpoſe; whereas the keeping a Daughter unmarried, depends not on theſe Conditions on her *Father*'s part, but on her own; for let her have a Neceſſity, ſurely the *Apoſtle* would not adviſe the *Father* to keep her a Virgin, becauſe he hath determined ſo to do; nor could there be any doubt, whether the *Father* had power over his own will or not, when no neceſſity lay upon him to betroth his Virgin. The *Greek* runs to this ſenſe, *If he had ſtood already firm in his heart, finding no neceſſity*, to wit, to change his purpoſe, and hath *power over his own will* not to marry, finding himſelf able to perſiſt in the Reſolution he hath made to keep his Virginity, he doth well to continue a Virgin; and then the Phraſe, *If any man thinks he behaves himſelf unſeemly towards his Virgin, if it be over-aged*, and thinks he ought rather to join in Marriage, refers to the aforeſaid Opinions of *Jew* and *Gentile*, that all ought to marry at ſuch an Age; if any think thus, ſaith the *Apoſtle*, let them do what they will, let them marry, for in ſo doing, they do not ſin: And then he concludes with thoſe words applyed to both Caſes. *So then both he that marries, doth well, and he that marries not, doth better.*

Ver. 39. Ἐν Κυρίῳ, *in the Lord.*] That is, z ὁμοπίστῳ *to one of the ſame Faith*, ſay *Theodoret*, *Tertullian*, St. *Cyprian*, and St. *Jerom*, declaring that all Marriage with *Heathens* is forbid to *Chriſtians*. Hence alſo it is evident that Second Marriages are allowable, See *Rom.* 7. 3. 1 *Tim.* 5. 14.

Ver. 40. 'This, ſay ſome, is not ſpoken aa 'with the Authority of an *Apoſtle*, or a 'Teacher ſent from God, but in ſuch a ſtile 'as implies an ordinary Aſſiſtance, ſuch as 'any skilful Paſtor may ſtill expect.

But theſe Men did not well conſider that the *Apoſtle* was writing to them, who were apt to queſtion his *Apoſtleſhip*, and required *a Proof of Chriſt ſpeaking in him*, 2 Cor. 13. 3. to whom it was proper to ſay, *Whatſoever you may conceive of me, I ſuppoſe I have the Spirit of God.* Or (2.) that δοκέω is frequently an Expletive, and ſo δοκῶ ἔχειν may be here rendred, *I have the Spirit of God.* So ὁ δοκεῖ ἔχειν that *which he ſeems to have*, Luke 8. 18. is, ὁ ἔχει *that which he hath*, Matth. 13. 12. οἱ δοκοῦντες ἄρχειν, *they which are accounted to Rule*, Mark 10. 42. is οἱ ἄρχοντες *they which Rule*, Matth. 20. 25. So in this Epiſtle, ὁ δοκῶν ἑστάναι, is *he that ſtands*, Chap. 10. 12. ὁ δοκῶν εἶ φιλόνεικος, *he that is Contentious*, Chap. 11. 16. and εἴ τις δοκεῖ προφήτης, *if any Man be a Prophet or Spiritual, let him know that the things I write unto you are the Commandments of the Lord*, Chap. 14. 37.

(u) Σπαρτιατῶν νόμος ἐάττει ζημίαν τὴν πρώτην ἀγαμίαν τὴν δευτέραν ὀψιγαμίαν, Stobeus Serm. 65. p. 412.
(w) Παρθένος ὀνομάζεται ὁ ἑκουσίως ἑαυτὸν προσαγαγὼν τῷ Κυρίῳ, καὶ ἀποταξάμενος τῷ γάμῳ, καὶ τὸν ἐν ἁγιασμῷ βίον προτιμήσας.

CHAP. VIII.

a Verſe 1. a NOW as [*for the Plea, mentioned in your Letter,*] touching [*the lawfulneſs of eating*] things offered to Idols, we, [*who abſtain from eating theſe things, to the ſcandal of others,*] know [*as well as others,*] that [*an Idol is nothing, for*] we all have [*this*] knowledge, [*yet*] knowledge [*when it is not joyned with Charity,*] puffeth up [*againſt,*] but charity edifieth [*our brother.*]

2. And [*therefore*] if any man think he knoweth any thing, [*and by reaſon of that knowledge deſpiſeth others, not regarding their welfare,*] he knoweth nothing yet b as he ought to know. b

3. But if any man love God, [*and, for his ſake, his brother*, John 4. 17. *uſing his knowledge to the glory of God, and the benefit of his Brother,*] the ſame is known [*and accepted*] of him.

4. As concerning therefore the eating of thoſe things that are offered in Sacrifice to Idols,

c Idols, we [*also generally*] know that c an Idol is nothing in the world, [*of that it is esteemed by them that worship it*, i. e. *no Deity*,] and that there is no other God but one.

5. For though there be that are called d Gods, whether in Heaven or in Earth, d as [*to the Heathens*,] there are Gods many, and Lords many, [*they having their Celestial and Terrestrial Gods, and Lords*;]

6. But, [*or, yet*] to us [*Christians*,] there e is but e one God the Father, of whom are all things, and we in [*or for*] him, and one Lord Jesus Christ, by whom are all things, and we by him.

f 7. f Howbeit there is not in every man this knowledge; for some with conscience of the Idols [*being something*,] unto this hour eat [*what is offered to*] it, as a thing offered to an Idol; [i. e. *not as common meat, but as a sacred Banquet in honour of the Idol*;] and their conscience being weak, [i. e. *erroneous, subject to stumble and fall*,] is defiled.

8. But [*it is to be considered by us, that*] meat commendeth us not to God; for neither if we eat are we the better, [*for so doing in the sight of God*;] neither if we eat not are we the worse: [*you therefore ought not so to eat, as to give occasion to the fall of your weak Brother*,]

9. But [*rather to*] take heed, lest by any means this liberty of yours become a stumbling block to them that are weak; [*so as to provoke them to fall from Christianity, or to defile themselves with Idolatry.*]

10. For if any man, [*who with this erroneous Conscience goes to these Feasts*,] see thee who hast knowledge g sit at meat in the Idol Temple, shall not the Conscience of him that is weak be [*the more*] emboldned [*by thy Example*] to eat those things which are offered to Idols [*in honour of the Idol, or as thinking it no hurt to worship Idols?*] g

11. And [*so*] through thy knowledge, shall the weak brother perish, h for whom Christ died. h

12. But [*surely it deserves well to be considered, that*] when ye sin so against the Brethren, and wound their weak Consciences, ye sin against Christ, [*wounding, and murthering the Members of his Body, defeating the great end of his Death, and destroying them whom he designed to save.*]

13. Wherefore, if meat make my brother to offend, [*and so to perish*,] i I will eat no flesh whilst the world stands, lest I make my brother to offend, [*and perish.*] i

Annotations on Chap. VIII.

a Verse 1. Περὶ τῶν εἰδωλοθύτων, *now as touching things offered to Idols.*] This is that other Doctrine of the *Nicolaitans*, Nullam differentiam esse docentes, Idolothyton edere, *that things offered to Idols might be eaten without discrimination*, which the *Apostle* here sets himself to confute, speaking of these things both in the general, *Chap.* 10. 23. to the end; and in particular, as they were eaten with relation to the Idols in the Idol *Temple.*

b Ver. 2. Καθὼς δεῖ γνῶναι, *as he ought to know.*] To know thus, saith (a) St. *Bernard*, is to know in what order, with what study and endeavour, and to what end we ought to know all things. *In what order*, as desiring to know that first which is most necessary to Salvation. *With what study*, as desiring most ardently to know that which is most vehemently to be loved, and most tends to produce love in us. *To what end*, *viz.* not out of Curiosity, Vain-glory, or filthy Lucre; but for the Edification of thy self, or of thy Brother.

c Ver. 4. Οὐδὲν εἴδωλον, *an Idol is nothing.*] This Aphorism, that an Idol was nothing, was usual among the *Jews*, who were taught by the *Old Testament*, that the *Heathen* Deities were הבלים and אלילים Vanities and Nothings. Thus in (b) *Echa Rabboth*, or the old Comment on the *Lamentations*, *Rachel* speaks thus to God, *Why envyest thou an Idol which is nothing?* And in the (c) *Elle Shemoth Rabba*, we have this Aphorism, *There is nothing solid in an Idol.* And hence their *Rabbins* concluded, saith Dr. *Lightfoot*, that it could have no power to pollute, and that whatsoever Worship was paid to it, if it were not worshipped under the Notion of a God, it was nothing; but whatever they meant of an Idol's being nothing, 'tis certain the *Apostle* only means, that it is nothing of a God; for he proves that it is nothing, because *there is no God but one*; and so all the *Criticisms* about the word εἴδωλον, *Idol*, are impertinent.

d Ver. 5. Ὥσπερ εἰσὶ θεοὶ πολλοὶ, *as there are Gods many, and Lords many.*] Here (d) Mr. *Cl.* translates the words thus, *as really there are Gods many*, &c. and Magisterially saith, *The Apostle hath no reference to the Gods or Idols of the Heathens; but by Gods in Heaven, are meant God and the Angels; in the Earth Magistrates, who are also called the Lords of*

(a) *In Cant. Cantic.* c. 36. p. 151. (b) F. 56. Col. 1. (c) Sect. 30. (d) *Vid. Art. Crit. part.* 2. c. 5. § 8. p. 77.

the World. But he proves not a word of all this; yea, the contrary is not only ſaid by all the (e) *Ancient Fathers* and *Commentators* upon the place, who both aſſert and prove the contrary, but alſo is evident from the words themſelves. For firſt, when the *Apoſtle* had ſaid expreſly, *We Chriſtians know there is no God but one*; would he immediately add, *There are really Gods many*, what would this have been, but as *Chryſoſtom* and *Theophylact* ſay, τοῖς φανεροῖς μάχεσθαι, *to ſpeak things repugnant*, which to avoid, the *Apoſtle* adds, though there be οἱ λεγόμενοι Θεοὶ, *thoſe that are called Gods*, by theſe words ſeparating them from him that truly is ſo; and *ſhewing that they are only ſo in name, but not in reality; not in truth, but in word only.* And this is evident from the words following; *though* (to them) *there be Gods many, and Lords many,* παρ' ἕλλησι θεοὶ καὶ κύριοι λεγόμενοι, *yet to us* (Chriſtians) *there is but one God and one Lord.* Laſtly, Whereas he ſaith, *By Gods in Heaven are meant God and the Angels*, let him ſhew any inſtance in the *New Teſtament* where Θεὸς is put for *God and the Angels*, or where both are thus mentioned under that one Name. Here to be ſure it cannot be ſo, for the *Apoſtle* had not only ſaid before, *We* Chriſtians *know there is no other God but one*, but ſaith after, This is he *of whom are all things*, i. e. whoſe Creatures the *Angels* are, could he then ſay, in the intermediate words, *there really are many Gods in Heaven, God, and the Angels?*

Ver. 6. Εἷς Θεὸς ὁ Πατὴρ, *one God the Father.*] Hence the *Arians* and *Socinians* argue thus againſt the Deity of Chriſt, *viz. As he who ſaith there is one Emperor, to wit,* Cæſar, *ſaith in effect there is no other Emperor but* Cæſar; *ſo he that ſaith there is one God the Father, ſaith in effect, there is no other God beſides the Father.* Again, *He who having ſeparately ſpoken of one God, proceeds diſtinctly to ſpeak of one Lord, to wit, Jeſus Chriſt, doth by that diſtinct Title ſufficiently ſhew Jeſus Chriſt is not that God.*

Anſw. To the ſecond Argument the Reply is obvious, by retorting the Argument as do the *Ancient Commentators*, againſt this *Arian* Objection thus: That as the Apoſtle, by ſaying, *there is one Lord*, to wit, *Jeſus Chriſt* cannot be reaſonably ſuppoſed to exclude the *Father* from being alſo the *Lord* of Chriſtians, as he is often ſtiled in the *New Teſtament*; ſo neither by ſaying *there is one God the Father*, ought he to be ſuppoſed to exclude *Jeſus Chriſt* from being alſo the God of Chriſtians. So (f) *Origen* and (g) *Novatian.* Eſpecially if we conſider, (1.) that he is here ſtiled that one Lord *by whom are all things*, i. e. *by whom all things are created*, Eph. 3. 9. *All things which are in Heaven, or in Earth*, Coloſſ. 1. 16. *for he that made all things is God*, Heb. 3. 4. and by the work of the Creation is the Godhead known, *Rom.* 1. 20. And this is elſewhere made the very deſcription of God the *Father*, that it is he *by whom are all things*, Rom. 11. 35. Heb. 2. 10. (2.) That all things were created, not only by this Lord, but εἰς αὐτὸν *for him* alſo, *Col.* 1. 16. Now this is the very thing which the *Apoſtle* here aſcribes to God the *Father.* m

2*ly.* To the other Argument I anſwer, That we and all the *Ancients* aſſert, as truly as they can do, the Unity of the Godhead; and that *Chriſt Jeſus* is not another God, but only another Perſon from the *Father*; and that the Application of the word *God* here to the *Father*, doth not neceſſarily exclude the Son from being God alſo, but only from being the Fountain of the Deity as the *Father* is. Thus when theſe words, *I am Alpha and Omega, the firſt and laſt*, Rev. 1. 17. & 2. 8. & 22. 13. are by St. *John* applyed to Chriſt, it cannot be concluded hence, that the *Father* is not alſo *Alpha and Omega, the firſt and the laſt*, as he is often called in the *Old Teſtament*: And though *our Saviour* be the proper Title of our *Lord Jeſus*, as his very Name informs us, yet is the *Father* in Scripture ſtiled *our Saviour*, 1 Tim. 1. 1. & 2. 3. *and the Saviour of all Men*, Chap. 4. 10. The Primitive *Fathers*

(e) Θεοὶ λεγόμενοι, A Paganis, Ambroſius. Κατὰ τὴν ἑλλήνων μυθολογίαν, Theodoret. Παρ' ἕλλησιν, Chryſoſt. Photius, Oecumenius, Theoph.

Dixit enim & ſeparavit eos, qui dicuntur quidem, non ſunt autem Dii, ab uno Deo Patre. Iren. lib. 3. cap. 6.

Πόλλους μὲν ἕλληνες λέγουσιν εἶναι Θεοὺς, τοὺς δὲ αὐτοὺς ὀνομάζουσι καὶ Κυρίους, Οὗτοι δὲ ἀδαμῶς εἰσιν, ἀλλ' ἐν ὀνόμασι γνωρίζονται μόνοις, Theodoret.

Οὐκ ἁπλῶς εἰσιν, ἀλλὰ λεγόμενοι, οὐκ ἐν ἀληθείᾳ ὄντες, ἀλλ' ἐν λόγῳ. Chryſt. Theoph.

Καλῶς τὸ λεγόμενοι, οὐκ εἰσὶ γάρ. Phot.

(f) *Miror quomodo quidam legentes unus Deus Pater ex quo omnia, & unus Dominus Jeſus Chriſtus per quem omnia, negent filium Dei Deum deberi profiteri, ne duos Deos dicere videantur: Sed non advertunt qui hæc ita ſentiunt, quod ſicut Dominum Jeſum Chriſtum non ita unum eſſe Dominum dixit, ut ex hoc Deus Pater non Dominus dicatur, ita & Deum Patrem non dixit ita eſſe unum Deum, ut Deus filius non credatur.* Origen. in Rom. c. 9. v. 5.

(g) *Si non putant aliqua ratione offici poſſe ei, quod unus Dominus eſt, per illud quod eſt Dominus & Chriſtus, aut illi quod unus eſt bonus, per illud quod bonus ſit nuncupatus & Chriſtus, eadem ratione intelligant offici non poſſe ab illo quod unus eſt Deus, ei quod Deus pronuntiatus eſt Chriſtus.* Novatian cap. 30.

there-

therefore considering God the *Father* as the Fountain of the *Deity*, and *Jesus Christ* as *God of God*, do frequently assert two things, which may serve to illustrate this Passage; *viz.*

1*st*, That (h) *Christians* acknowledg'd one God only, even the *Father*, and yet that *Jesus Christ* was truly God of the Substance of the Father.

2*ly*, That God the *Father* was the Creator of all things, and yet that all things were created by the Word.

f Ver. 7. Ἀλλ' ἐκ ἐν πᾶσιν ἡ γνῶσις, *there is not in all this knowledge*,] This contradicts not what is said *v.* 1. *We all have knowledge*; that being spoken of them who abstained from things offered to Idols, out of scandal to others only; this of them who through weakness did eat of them; the first, being well informed Christians, knew there was but one God the *Father*, and one Lord *Jesus Christ* to be worshipped; the weak thought there might be some *Deastri*, or *Inferiour Lords*, to whom some Reverence was due.

g Ver. 10. Ἐν εἰδωλείῳ κατακείμενον, *sitting at meat in the Idols Temple.*] The *Gentiles*, saith (i) *Josephus*, offer Hecatombs to their Gods, ᾗ χρῶνται ἱερείοις πρὸς εὐωχίαν, *and use their Temples for their Banquetting-house*; so we read *Judg.* 9. 27. *Amos* 2. 7. and in prophane *Authors* very frequently; when therefore, saith the *Apostle*, the weak *Jew* who abhorreth Idols, or the *Gentiles* newly converted from the worship of them, shall see thee doing the same thing which *Heathens* do in honour of their Idols, and that in places appropriated to their Worship, will they not be tempted, by the Example of such a strong and knowing Christian, to conclude, that either *Idolatry* is by *Christians* accounted no sin, or that the Idol deserves some honour, and so comply with them from these erroneous Principles in eating things offered to Idols?

Ver. 11. Δι' ὃν Χριστὸς ἀπέθανεν, *for whom Christ died.*] From this, and the like place, *Rom.* 14. 15. it is strongly argued, that Christ intentionally died for those that may for ever perish; for here the *Apostle* dissuades the *Corinthians* from scandalizing their weak Brethren, by an Argument taken from the irreparable Mischief they do to them, the eternal Ruin they may bring upon them by this Scandal; whereas, if it be as some assert, That *all things, even the sins of the Elect, shall work together for their good, and that they can never perish*; if the *Apostle* knew and taught this Doctrine to them, why doth he go about to fright them from this Scandal, by telling them, it might have that Effect which he before had told them was impossible? If you interpret his words thus, *So shall he perish for whom in Charity you ought to judge Christ died*, 'tis certain from this Doctrine, that they must be assured this Judgment of Charity must be false, or that their Brother could not perish. In the first case, they could not be obliged to act by it; and in the second, they could not rationally be moved by it to abstain from giving Scandal on that impossible Supposition. If you interpret him thus, *So shalt thou do that which in its nature tends to make thy Brother perish, and might have that Effect, had not God determined to preserve all for whom Christ died from perishing*, Since this Determination renders it sure to me, who know it, that they cannot actually perish, it must assure me there can be no cause of abstaining from this Scandal, lest they should perish by it. Moreover, by thus offending, saith the *Apostle*, *you sin against Christ*, *viz.* by sinning against them whom he hath purchased with his Blood, and destroying them for whose Salvation he hath suffered; deny now this intent of *Christ's* Death, and shew, if you can, in what *Christ* hath demonstrated his great Love to them that perish; how they can ever sin against Redeeming Love; or how by thus offending them, who neither do, nor can belong to him as Members of his Body Mystical, we are injurious to Christ.

Ver. 13. Οὐ μὴ φάγω κρέα, *I will eat no flesh.*] h It being customary for the *Heathens* to consecrate all the Flesh they used to eat to some (k) *Dæmon* or *Idol*, and the weak *Jews*

(h) *Hæretici ἀχμαλωτίζουσιν ἀπὸ τ ἀληθείας τὸς μὴ ἐδραίαν τ πίστιν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, καὶ εἰς ἕνα Κύριον Ἰησᾶν Χριστὸν τὸν Θεᾶ διαφυλάσσοντας*, Iren. l. 1. p. 18. *Et tamen fidem ab Ecclesia receptam hanc esse tradit, ἵνα Χριστῷ Ἰησᾶ τῷ Κυρίῳ ἡμῶν καὶ Θεῷ πᾶν γόνυ κάμψῃ*, cap. 2. p. 50. *Prophetis quidem & Apostolis patrem & filium confitentibus, & ipso Domino Patrem tantum Deum, & Dominum eum qui solus est Deus & Dominator omnium, tradente Discipulis, sequi nos oportet.* L. 3. c. 9. *Et tamen* c. 10. *secundum id quod Verbum Dei homo erat*——*requiescebat Spiritus Dei super eum*,——*secundum autem quod* Deus erat, *non secundum Gloriam judicabat.* Vide. c. 11. *Apostoli autem secundum eos transgressores præcepti ostenduntur Demiurgum Deum & Dominum & Patrem confitentes*——Si non hic Solus est Deus & Pater, L. 4. c. 2. *Et tamen* c. 11. *ipse igitur Christus cum Patre vivorum est Deus. Itaque Deos omnino non dicam, nec Dominos, sed Apostolum sequar, ut si pariter nominandi fuerint Pater & Filius, Deum Patrem appellem, & Jesum Christum Dominum nominem, solum autem Christum potero Deum dicere, sicut idem Apostolus*, ex quibus est Christus qui est Deus super omnia benedictus in omne ævum. Tertull. adv. Prax. c. 31. *Est ergo Deus Pater omnium Institutor & Creator, Solus Originem nescions*——*unus Deus*, Novatian c. 31. *Et tamen ex Patre processit substantia illa Divina cujus nomen est Verbum per quod facta sunt omnia*——Deus utique procedens ex Deo, *secundam personam efficiens, sed non eripiens illud Patri quod unus est Deus.* Ibid.

(i) *Contr. Apion.* l. 2. p. 1069. A. See Dr. *Spenc. de rit. Hebr.* p. 500, 501.

being

being ſo nice in matters of that nature, this Neceſſity might ſometimes lye upon the *Chriſtian* to abſtain from all Fleſh, to avoid the offence of the weak Brother; and the *Apoſtle* here engageth rather to ſubmit to it, than to be an occaſion of his Ruin. See *Theodor. H. Eccl. l.* 3. *c.* 15. and Note on *Rom.* 14. 2.

Note alſo, That there is nothing in this Chapter which intimates that the *Apoſtle* diſcourſeth of a Conſcience *doubting about things indifferent*, but rather that he all along diſcourſeth of an Erroneous Conſcience, which from a falſe Perſwaſion falleth into Sin, for, ſaith he, *ſome with Conſcience of the Idol to this hour, eat it as a thing offered to the Idol*, v. 7. Now ſo to do, is to act plainly, not from a doubting Conſcience about a thing indifferent, but from an erroneous Conſcience about a thing unlawful; and yet this is the Man *whoſe Conſcience being weak, is defiled*. And in this ſenſe are the words ἀδενὴς, ἀδενεια, ἀδενεῖν, to be *weak*, and *weakneſs* commonly uſed in the *Septuagint* anſwering to the Hebrew נשׁל which ſignifies *to fall and ſtumble*. See Note on *Rom.* 5. 6.

2*ly*, Πρόσκομμα γίνεσθαι τοῖς ἀδενέσιν, *to be a ſtumbling block to the weak*.] V. 9. Is not barely to offend them, or to induce them to do any thing with a doubting Conſcience, but to make them ſtumble at the *Chriſtian* Faith, or fall off from it, or periſh by *Idolatry*. For thus it follows, *and ſo ſhall thy weak brother periſh*: So *Rom.* 9. 32, 33. *Iſrael ſtumbled at the ſtone of ſtumbling, as it is written, Behold I lay in Zion* λίθον προσκόμματος, *a ſtone of ſtumbling*, 1 Pet. 2. 8. *to them that be diſobedient; the ſtone which the builders diſallowed, is made* λίθον προσκόμματος, *a ſtone of ſtumbling*.

3*ly*, *To ſcandalize, or offend this weak brother*, V. 13.] Is not only to do a thing ungrateful to him, or to cauſe him to ſin by acting with a doubting Conſcience, but to divert him from the Faith, or cauſe him to diſlike it, becauſe he ſees that *Chriſtians* ſo freely do communicate with Idols, or to encourage him to join *Idolatry* with the Profeſſion of it. That this is the conſtant ſenſe of the word σκανδαλίζεσθαι, ſee Note on *Rom.* 14. 13, 21.

Hence evident it is, that what Diſſenters ſay from hence againſt our *Ceremonies*, that they offend, or grieve them, that they cannot comply with them by reaſon of thoſe Doubts which they lye under, touching the Lawfulneſs of the uſe of them, is impertinent to the *Apoſtle*'s Argument; if they would have the *Apoſtle* here to patronize them, they muſt confeſs that they are acted herein by a falſe Judgment, and erroneous Conſcience, as the weak Perſon mention'd by him was.

Nevertheleſs this ſeemeth to preſs hard on them who believe the Schiſm of ſuch weak Perſons, will finally tend to their Ruin, and render them Exiles from the Flock of Chriſt, and yet for things indifferent, will in this dreadful ſenſe *cauſe their weak Brother to offend, or to be ſcandalized*, ſince this they do for that which *commends them not to God*, which doing *they are not the better*, or omitting, *they are not the worſe*, v. 8. For if *Schiſm* and *Idolatry*, be equally damning ſins, and equally cauſe *my brother to offend*, and him *to periſh, for whom Chriſt died*, we are equally to take heed in both caſes, leſt ἐξουσία ἡμῶν, *our power* to do the thing indifferent, become a ſtumbling block to the weak, or the erroneous in their Judgment of theſe things. For let Men imagine what other Difference they pleaſe in the caſe, whilſt the ſad Iſſue or event is in general the ſame, to wit, the *periſhing of my Brother*, and my power to have abſtained from that which through his erroneous Conſcience gave occaſion to it, is the ſame, I fear the Guilt will be the ſame.

CHAP. IX.

Verſe 1. [a] AM I not [*who thus abſtain from what is offenſive to the weak*] an Apoſtle, [*as well as others?*] am I not free, [*to do what they may?*] [b] have I not ſeen Jeſus Chriſt our Lord, [*as well as they?*] and are not you my work in the Lord? [*and ſo if others have a power to live upon your Temporal things, have not I rather? v.* 11, 12.]

2. If I be not [*ſo viſibly and demonſtratively*] an Apoſtle to others, yet doubtleſs I am [*ſo*] to you, for the ſeal [*and teſtimony*] of my Apoſtleſhip are you in the Lord; [*as being converted by me, exerciſing the ſigns of an Apoſtle among you in all Patience, in ſigns and wonders, and in mighty deeds, 2 Cor.* 12. 12.]

3. My anſwer [*or Apology*] to them that do examine me, [*why I, and my Companions uſe not the ſame freedom as other Apoſtles and Evangeliſts,*] is this.

4. Have we not power to eat, and to drink, [*without uſing ſo much abſtinence, or at the charge of the Church as well as they?*]

5. Have we not power [c] to lead [*or carry*] about a ſiſter, a wife, as well as other Apoſtles,

Apostles, and as the Brethren of the Lord, and Cephas?

6. Or I only, and Barnabas, have we not power to forbear working? [*and to receive Maintenance of the Church as others do.*]

d 7. d Who goeth a warfare at any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? [*And shall we the Souldiers of Jesus Christ*, 2 Tim. 2. 2. *the Planters of his spiritual Vineyard, the Pastors of his Flock*, Acts 20. 28. *be debarred of this Privilege?*

c 8. Say I these things e as a Man [*only, from Principles of Natural Reason and Equity?*] or saith not the Law the same also?

9. For it is written in the Law of Moses, thou shalt not muzzle the mouth of the Ox that treadeth out the Corn; doth God [*say this only to shew, he*] take [*th*] care for Oxen?

10. Or saith he it altogether for our f sakes? f For our sakes, no doubt, this is written, that [*in this spiritual Husbandry*, 1 Cor. 3. 9.] he that ploughs should plough in hope [*of reaping some advantage by it*;] and [*that*] he that thresheth in [*that*] hope, should be partaker of his hope.

11. If [*then*] we have sown unto you spiritual things, is it a great thing if we shall reap [*some of*] your carnal things? [*Rom.* 15. 27.]

g 12. If others be partakers of this g power over you, are not we rather [*so, who laid the foundation of a Christian Church among you*, 1 Cor. 3. 10. *and have begotten you through the Gospel?* 1 Cor. 4. 15.] nevertheless, we have not used this power [*among you*, 2 Cor. 11. 7, 8, 9.] but [*choose rather to*] suffer [*the want of*] all things, lest we should hinder the [*advancement of the*] Gospel of Christ.

13. [*And not to insist only on mystical Interpretations of the Law*;] Do you not know that they who minister about holy things, [*excoriating, washing and preparing a Sacrifice for the Altar, as do the Levites,*] live of the [*holy*] things of the Temple, and [*that*] they which wait at the Altar are [*according to the institution of the Law*] partakers with the Altar? [*for that consumes not always the whole Sacrifice, but leaves some Portion to be eaten by the Priests.*]

14. Even so hath the Lord [*Jesus in the Gospel*, Matth 10. 10. Luke 10. 7.] ordained, that they who preach the Gospel, should live of the Gospel.

15. But [*yet*] I have used none of these things, neither have I written these things, that it should be so done unto me; for it were better for me to die [*for want of food,*] than that any man should make my glorying [*in thus advancing the Gospel*] void.

16. [*I say my glorying*;] For though I preach the Gospel, I have nothing to glory of [*upon that account*;] for necessity is laid upon me [*by the command, and special call of our Lord Jesus Christ, so to do,*] yea, wo is to me, if I preach not the Gospel; [*because then I shall be guilty of Disobedience to the heavenly Vision*, Acts 26. 9.]

17. h For if I do this thing willingly, [*if I choose to take nothing for preaching the Gospel, when I am under no obligation so to do,*] I have a [*special*] reward, [*and may glory in it,*] but if against my will [*I preach the Gospel; yet am I under a necessity of doing this, and therefore cannot glory in it, or expect any special reward above others for it; since*] a dispensation of the Gospel is committed to me, [*and so in that I only can discharge my trust.*] h

18. i What is my reward then? [*or what is matter of special reward and glory to me?*] i Verily [*this*] that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not [*or use not, See* 1 *Cor.* 7. 31.] my power, [*which is given me,*] in the Gospel: [*and this matter of rejoycing I have.*]

19. For though I be free from all men; [*as being a servant to none,*] yet have I made my self [*as a*] servant to all, that I might gain the more.

20. And to the [*unconverted*] Jews, I became as a Jew; [*circumcising Timothy for their sakes*, Acts 16. 3.] that I might gain the Jew; to them that [*in their opinion*] are [*yet*] under the [*obligation of the*] Law, as under the Law; [*purifying my self in the Temple, because they were zealous of the Law*; Acts 20. 21.—26.] that I might gain them that are under the Law.

21. To them that are without Law, [*the unbelieving Gentiles, I became*] as without Law; [*discoursing to them from those natural Principles which they owned*, Acts 17. *rather than from the Law and the Prophets*;] being not without Law to God, but under the Law to Christ, [*or obedient to the Law of Christ, and taking care notwithstanding that I did nothing contrary to the Moral Law of God, and to the Rules of Christianity*;] that I might gain them that are without Law.

22. To the weak [*Converts among the Gentiles,*] I became as weak, [*by condescending to abstain from what might hurt their Consciences,*] that I might gain the weak; I am made all things to all men [*by my compliance with them in all lawful matters,*] that I might by all means save some.

23. And this I do for the Gospel's sake, that I might be partaker of [*the Promise, and Rewards of*] it, with you,

24. [*Which neither you, nor I shall obtain by the bare profession or knowledge of it without*

out Charity, and a life ſuitable to the Precepts of it; for] know ye not, *among whom the Iſtmian Games are acted,*] that they who run in a race, run all, but one [*of them only*] receiveth the prize? ſo [*therefore*] run [*your Chriſtian race,*] that ye may obtain [*the Reward of it;*]

25. And [*then you will be moved to abſtain, as I do, from what may cauſe your weak brother to fall and periſh; for*] every man that ſtriveth for the maſtery, [*or is a wreſtler in theſe Games,*] is temperate in all things; [i. e. *obſerveth a ſtrict abſtinence.*] Now they [*who thus abſtain, that they may prevail in wreſtling,*] do it [*only*] to obtain a corruptible Crown, [*of Bays, or Olive;*] but we [*Chriſtians, by uſing this Temperance, ſhall obtain*] an incorruptible [*Crown.*]

26. I therefore ſo run [*this race,*] not as uncertainly, [*or not regarding whether I am within the Lines, or come firſt to the Goal, or not;*] ſo fight I, not as one that beateth the Air, [i. e. *not vainly, as you ſeem to do; for what advantage have you by going to the Idol Temples, or eating things offered to Idols, to the Deſtruction of your Brother?*

27. But I keep under my body, and bring it into ſubjection, [*by denying my ſelf theſe liberties in things indifferent;*] k leſt that by k any means, when I have preached to others, I my ſelf ſhould be a Caſtaway, [*as being not partaker of the Bleſſings of the Goſpel, v.* 23.]

Annotations on Chap. IX.

a Verſe 1. Οὐκ εἰμι Ἀπόστολος; *am not I an Apoſtle?*] The *Apoſtle* here, from his own Example in abſtaining from the Power which the Lord had given him to receive the Neceſſities and Conveniencies of Life from them to whom he preached the Goſpel, ſhews how much it concerned them in a matter unneceſſary, to abſtain from the exerciſe τῆς ἐξουσίας of their rightful Power granted by *Chriſt*, to avoid the Scandal of the Weak, and to promote Men's ſpiritual welfare. So *Eſthius*. This Condeſcenſion indeed was not *in the exerciſe of his Apoſtolical Authority*, but it was in that which he might have challenged *as an Apoſtle of Chriſt*, 1 Theſſ. 2. 6. Hence he ſpeaks thus, *Am not I an Apoſtle?* and therefore have I not ἐξουσίαν *power to eat and to drink?* yea, it was in that he might have challenged by the nature of his Office, *v.* 7. by the Preſcriptions of the Law, *v.* 8. and by the *Ordinance of Chriſt*, v. 14. And this Abſtinence he uſed not only in *Achaia*, but in *Theſſalonica*, 1 Theſſ. 2. 9. 2 Theſſ. 3. 8. that he might be an Example for their Imitation, *v.* 9. It was not therefore any *private or perſonal Right* which he here waved, but a *Right of Office* belonging to all who did officiate in things Sacred; See Note on 2 *Cor.* 9. 2.

b Ibid. Οὐχὶ Ἰησοῦν ἑώρακα, *have I not ſeen Chriſt?*] The *Apoſtles* being choſen to be Witneſſes of the Reſurrection, it was requiſite that St. *Paul*, being called to that Office, ſhould alſo ſee him riſen. Hence *Ananias* ſpeaks thus to him, *The God of our Fathers hath choſen thee, that thou ſhouldſt ſee the juſt one, and ſhouldſt hear the words of his mouth, for thou ſhalt be his witneſs to all men of what thou haſt ſeen and heard*, Acts 22. 14, 15. & 26. 26. Accordingly we find that *Chriſt* was *ſeen of him*, 1 Cor. 15. 8. yea, oft appeared to him after his Reſurrection, *Acts* 18. 9. & 22. 18. and that he was taught the Goſpel by *the immediate Revelation of Jeſus Chriſt*, Gal. 1. 12. The *Syriack*, *Arabick*, and ſome *MSS.* read thus, *Am I not free? Am I not an Apoſtle? Have I not ſeen Jeſus Chriſt our Lord?*

Ver. 5. Ἀδελφὴν γυναῖκα περιάγειν, *to lead about a ſiſter, a wife.*] It is the Obſervation of *Hilary*, *Oecumenius* and *Theophylact*, that as ſome Women attended on the Lord, when he was on Earth, to miniſter Neceſſaries to him and his Diſciples, ſo ſome rich Women converted by them followed the *Apoſtles* to provide Diet and other Neceſſaries for them; and they who ſo interpret theſe words, tranſlate them *a Siſter-woman.* This Expoſition *Theodoret* mentions, but ſeems not to approve; and indeed it ſeems to have had it's riſe from (a) *Tertullian* when he was a *Montaniſt.* c

For (b) *Clemens of Alexandria* not only ſaith, that he that marrieth, εἰκόνας ἔχει τὰς Ἀποστόλους *hath the Apoſtles for examples; and that St.* Peter *carried his Wife with him till her Martyrdom*; but confutes the Enemies of Matrimony from theſe very words, *Have we not power to lead about a Siſter, a Wife, as well as other Apoſtles*; adding that οὐχ ὡς γαμετὰς, ἀλλ' ὡς ἀδελφὰς, περιῆγον τὰς γυναῖκας, (c) *they carried their Wives about, not as Wives, but as Siſters, to miniſter to thoſe that were Miſtreſſes of Families, that ſo the Doctrine of the Lord might, without any Reprehenſion, or evil Suſpicion, enter into the Apartments of the Women.* This Expoſition ſeemeth

(a) *Non Uxores demonſtrat ab Apoſtolo circumductas, ſed ſimpliciter Mulieres.* De Monag. cap. 8.
(b) Strom. 7. p. 736, 741. (c) Strom. 3. p. 448.

(1.) moſt

(1.) most agreeable to the words which are not γωϊκα ἀδελφὴν, but ἀδελφὴν γωϊκα, which cannot well be rendered *a Sister-Woman*, there being no Sister which is not a Woman. (2.) It is most agreeable to the Context, which plainly seems to speak not of such wealthy Women which could nourish the *Apostles* out of their abundance, but of such which were to be nourished with them by others. And (3.) to the Language of the *Jews*, who called their Wives, *Sisters*. Thus *Tobit* saith to his Wife μὴ λόγον ἔχε ἀδελφὴ, *Take no care my Sister*, Tob. 5. 20. And *Clemens* in the words now cited, saith, *They were carried with them not as Wives, but Sisters.* And lastly, This seems best to consult the credit and esteem of the *Apostles*, who could not without evil Suspicion carry about with them single Women, or the Wives of other Men. As for the Women who are said to have followed *Christ*, they were none of his Retinue, they attended not upon his Person, but upon his Doctrine, and so they ministred no such ground of Suspicion. But hence, I think it doth not follow, as Mr. *Cl.* saith, that St. *Paul* then had a Wife, but only that he, or *Barnabas* had one, or at least might have had one, no law then forbidding it. *Tertullian* saying, if not in his own sense, yet in the Person of the Orthodox, *Licebat Apostolis nubere, & uxores circumducere.* De Exhort. Castit. cap. 8.

d Ver. 7. Τὶς στρατεύεται, *who goeth a warfare?*] The Pertinency of this Instance will be more visible, if we consider that both in the *Old* and *New Testament* the Ministerial Function is represented *as a warfare.* See Note on 1 *Tim.* 1. 18. And the *Levite*, who was consecrated to the Service of the Tabernacle, is said to *enter into the Host*, Num. 4. 3. λειτουργεῖν *to officiate*, saith the *Septuagint*; *to serve the service*, saith the *Chaldee.* The Church of God is also represented as his *Vineyard*, Isa. 5. 1.—5. Matth. 20. 1. & 21. 18, 33.——40, 41. Luke 13. 6, 7. and as *his Flock*, Isa. 40. 11. & 63. 11. Matth. 26. 31. Luke 12. 32. Acts 20. 28, 29. 1 Pet. 5. 1, 2. But then (d) St. *Chrysostom* and *Theophylact* observe, that he saith not, *who goeth to warfare, and is not rich? who plants a Vineyard, and heaps not up Gold of the Fruits of it? who feeds a Flock, and makes not a Merchandize of the Sheep? teaching us that the Spiritual Pastor should be content with little, and seek only what is necessary, not what is superfluous.*

e Ver. 8. Κατ' ἄνθρωπον, *as a man.*] This Phrase in the *New Testament* doth always signifie to speak, act, and live after the manner of a mere Natural Man, not yet acquainted with the Mind of God, not acting by the guidance of Divine Wisdom, or not assisted by the Holy Spirit. So *Rom.* 3. 5. *I speak* κατ' ἄνθρωπον *as a man* by mere strength of Reason would be apt to argue, 1 *Cor.* 3. 3. *Are ye not carnal, and walk as men?* i. e. as Natural, and not Spiritual Men, *v.* 1. 1 *Cor.* 15. 32. *If* κατ' ἄνθρωπον *after the manner of men*, i. e. the *heathen* manner, *I have fought with beasts at Ephesus*, Gal. 1. 11. *The Gospel which was preached by me, was not* κατὰ ἄνθρωπον *after man*, i. e. it was not the Product of Human Wisdom, but received from the Revelation of Jesus Christ, *Gal.* 3. 15. *Brethren, I speak after the manner of men*, i. e. what is acknowledged in all Civilized Nations; See Note on 1 *Pet.* 4. 6.

Ver. 10. Δι' ἡμᾶς γὰρ ἐγράφη, *for our sakes this was written.*] A like Expression occurs in (e) *Maimonides*, who having cited these words, *Thou shalt not take the Dam with the young*, saith, *if God took such care for Beasts and Birds, how much more for Men?* and *R. Menachem* on the same words saith, The Intention of the Command was not to shew mercy to Birds, *sed propter homines hoc dicit*, but he saith this to teach Men mildness and commiseration; and (f) *Philo* in the beginning of his Discourse περὶ θυόντων, *of those who offer Sacrifice*, says, *the Law took not care of Brutes, but of Reasonable Creatures,* ὑ τῶν θυομένων ἀλλὰ τῶν θυόντων, by its Prescriptions that the Sacrifice should be perfect and without blemish, having regard not to the things offered, but to him that offered them, that he should be free from vile Passions, or evil Dispositions. So that these words do not import, that God takes no care for Beasts, for *he saveth Man and Beast*; Psal. 36. 6. *and giveth to the Beasts their food*, Psal. 147. 9. but only that the Commands he gives us to shew mercy and kindness to our Beasts, are especially designed to teach us greater kindness to our Brother Man. Thus the *High Priest* (g) *Eleazar* saith to *Aristæas*, That *all the Precepts of this Nature delivered by* Moses, *had* λόγον βαθὺν *a profound sense; and that God did not make them, as being concerned about Mice, or Weasels, or such like Beasts, but that all these Laws were made for Righteousness sake, and the Information of our Manners.*

f Ver. 12. Ἐξουσίας ὑμῶν, *power over you.*] So ἐξουσία πνευμάτων is *power over unclean Spirits*, Matth. 10. 1. ἐξουσία πάσης σαρκὸς, *power over all flesh*, John 17. 2. g

(d) Δεικνὺς ὅτι μικρᾶ φιλαργυρία ἡ διδάσκαλον ἀρκεῖσθαι δεῖ, τροφῇ καὶ τῇ ἀναγκαίᾳ μόνῃ, τὸ χρειῶδες ζητῶν μόνον ἀλλὰ τὸ περιττὸν.

(e) *More Nevoch.* part. 3. c. 48. p. 497. (f) P. 656.

(g) Ἀλλ' πρὸς ἀγνὼν ἀσκεψιν, καὶ τρόπων ἐκκαρτισμὸν, δικαιοσύνης ἕνεκεν σεμνῶς πάντα ἀνατέτακται. Arist. p. 17.

h Ver. 17. Εἰ γὰρ ἑκὼν τῦτο πράσσω, *if I do this willingly.*] This is the Interpretation of *Oecumenius*, and it ſeems beſt to ſuit with the ſcope of the *Apoſtle*: The other ſenſe mentioned by the *Ancients*, and followed by moſt *Interpreters*, is this, *If I preached the Goſpel as a Voluntier, having no command from Chriſt to do it, I might expect a peculiar Reward; but having this Command from Chriſt, I execute it only in obedience to the Truſt committed to me, and ſo I cannot glory in, or expect a Reward for that above others.*

i Ver. 18. Note *firſt* from *v.* 12, 15, 18. that our power in things indifferent and uncommanded, is not to be uſed to the hindrance of the Goſpel of Chriſt, and the Scandal of the Weak.

2*ly*, That there is καύχημα, or *Matter of glorying* in things done by the aſſiſtance of the Grace of God, and it is for the Glory of a Man to do them, *v.* 15, 16. 2 *Cor.* 11. 10. ἡ καύχησις ἡμῶν, *our rejoycing*, or *our glorying is this, even the teſtimony of our Conſcience*, 2 Cor. 1. 12. And again, *Let every man approve himſelf* to his own Conſcience, *and then ſhall he have* τὸ καύχημα, *rejoycing in himſelf, and not in another*, Gal. 6. 4. The glorying therefore, or the καύχημα which the *Apoſtle* elſewhere doth reject, and exclude, is only that of the Merit of our Works, or their ſufficiency to procure the Juſtification of a Sinner, *Rom.* 3. 27. & 4. 2. or that which doth exclude the help, or the aſſiſtance of the Grace of God in Chriſt, 1 *Cor.* 1. 29, 31. Note,

3*ly*, That there may be ſome Actions eminently good which fall under no particular Command, I ſay, *particular Command*; for I believe this very Action of St. *Paul*, in which he glories, was done according to that Charity which *ſeeketh not her own, but the things of Jeſus Chriſt*, Phil. 2. 5. and that it was in the general his Duty to take care *not to hinder the Goſpel* of Chriſt, *v.* 12. and to *cut off occaſion from others to glory*, to the impairing of the Truth, 2 *Cor.* 11. 12. to perform that which rendred him inſtrumental to *gain the more*, v. 19 and therefore he ſaith, *v.* 27. *All this I do for the Goſpel's ſake, that I may be partaker of it with you.* I think every Good Work, which reſpects our Duty towards God, falls under the General Command of *loving God with all our Heart, our Mind and Soul*; and all the kindneſs we ſhew to our Brother under the Command of *loving him as our own ſelves*, and think no Action eminently good can be done by any *Chriſtian*, which is not comprehended under the general Precept of doing *whatſoever things are true, honeſt, juſt, pure, lovely, and of good report, if there be any vertue, any praiſe*, Philip. 4. 8. But yet this Action, as to the Subſtance of it, being under no Precept, but being a Refuſal to uſe the Power God had granted to him as much as others, and this Refuſal being done out of reſpect unto God's glory, and the good of Souls, was that of which he juſtly gloried, and for which, though he did not merit any thing, yet he might reaſonably expect from God, whoſe glory he promoted by it, an eſpecial Recompence, according to the Rule of his own Nation, (h) *To him a Reward is given, who doth any thing uncommanded.*

Ver. 27. Ἀδόκιμος, *leſt I my ſelf ſhould be a caſt-away.*] i. e. One diſapproved of by God at the laſt: Excellent here is the Note of the Ancient Commentators, Εἰ ὁ Παῦλος τῦτο δεδοικεν, ὁ τοσῦτος διδάξας, τί ἂν εἴποιμεν ἡμεῖς, *If Paul, ſo great a Man, one who had preach'd and laboured ſo much, dreaded this, what cauſe have we to fear leſt this ſhould befal us?* k

Note alſo, That the *Agoniſtical* Phraſes mentioned in theſe four laſt Verſes, are fully and excellently explained by the Reverend Dr. *Hammond*, who informs us,

1*ſt*, That the (i) *Iſtmian* Games were celebrated among the *Corinthians*, and therefore the *Apoſtle* ſpeaks thus to them, *Know ye not?*

2*ly*, That of the five Games there uſed, the *Apoſtle* alludes only to two or three, *Running*, v. 24, 26. *Wreſtling*, v. 25. *Cuffing*, v. 26, 27.

3*ly*, That he who won the Race by Running, was to obſerve the Laws of *Racing*, keeping within the *white Line*, which mark'd out the Path, or Compaſs in which they were to run, and was alſo to out-run the reſt, and come firſt to the Goal, otherwiſe he ran *uncertainly*, v. 24, 26. and was ἀδόκιμος, one to whom the Prize would not be adjudged by the βραβεῦαὶ, or Judges of the Games.

4ly, That the *Athletæ* Combatants, or Wreſtlers, obſerved (k) a *ſet Diet*, both for the Quantity and Quality of their Meat, and carefully abſtained from all things that might render them leſs able for the Combat, whence they are here ſaid *to be temperate in all things*, v. 25.

(h) *Maimon. More Nevoch.* l. 3. c. 17. p. 381.

(i) *In Iſtmo ludi quinquennales Iſtmiachi.* Solin. c. 13. *In eo eſt oppidum Cenchreæ ludis quos Iſtmicos vocant celebre.* Mela l. 2. c. 3. lin. 75.

(k) Μέλῃ σοὶ ὀλύμπια νικήσαι—δεῖ σ' ευτακτεῖν, ἀναστοεφεῖν, ἀπέχεσθαι πσεμμάτων, γυμνάζεσθαι πσεὶς ἀνάγκλω, ἐν ὥρα τεταγμένη, ἐν καύμαλι, ἐν ψύχῃ, μὴ ψυχεὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἁπλῶς, ὡς ἰατρῷ πσοσεδωκέναι σεαυτὸν πεὶ ὑπσάτη. εἶτα εἰς τ' ἀγῶνα πσαέρχεσθαι. Epict. c. 35.

5*ly*, That

5*ly*, That he who *cuffed* used to prepare himself for the Exercise by a (l) σκιομαχία, or *thrusting out his Arms into the Air*. And this is stiled, *so fighting as to beat the air*, v. 26. But when he came to the Combat, then his fist strove to hit the Face and Eyes of his Adversaries: And this is *v.*27. ὑπωπιάζειν *to strike under the Eye*, or give his Adversary *a blue Eye*, and applyed to the Body, is so to keep it under, by beating it black and blue, as these *Combatants* did one another.

6*ly*, That the Rewards of all these Exercises was only a Crown made of the Leaves of some Plant, or Boughs of some Tree, the (m) Olive, Bays, or Lawrel, which therefore the *Apostle* here calls *a Corruptible Crown*, v. 25.

(l) Ἀέρα ἔδαιρον, ἢ κὴ ἐσκιομάχεν, Eustath. Τινὲς μὲν ἀπὸ τῶν πυγμάτων τ τοιαύτην παροιμίαν εἰρῆθαι δοκέσιν. *Idem in hac verba* πέρα τύπτε. Il. γ. p. 1215. Ed. Rom.
(m) Τοῖς ἀθληταις ἐξ αὐτῆς δίδοσαι νικήσασι στέφανΘ. Porphyr. de antro Nymph. p. 270.

CHAP. X.

Verse 1. MOreover, Brethren, [*to make you the more diligent in running the Christian Race, and to avoid those sins which will cause you to fail of the Prize you run for, I shall lay before you the Case of the Israelites, your Fore-runners, shewing what Privileges, and what Advantages they had, and by what Means most of them so unhappily miscarried: For to begin with their Privileges*;] I would not that ye should be ignorant, how that all our Fathers, [*the Church of Israel*,] a were under [*the protection of*] the Cloud, and all passed through the Sea:

2. And [*so*] were all baptized into [*the Covenant made with God, and the Doctrine taught by*] Moses in the Cloud, and in the Sea.

b 3. And did all eat b the same spiritual meat; [*that Manna which was a Type of Christ, the true Bread which came down from Heaven*, John 6.]

4. And did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ; *as typifying him, and the spiritual waters to be received from him*, John 7. 37, 39.]

5. But [*notwithstanding these Privileges and Favours, common to them with us*,] with many of them God was not well pleased, for they were overthrown [*by him*] in the wilderness, [*Heb.* 3. 17.]

c 6. Now these things were c our Examples, [*who succeed them in like Privileges and Favours*,] to the intent we should not lust after evil things, as they also lusted [*after flesh, when they had Manna, food sufficient for them*, Numb. 11. 4.]

7. Neither be ye Idolaters, [*by eating things offered to Idols, and partaking of the Table of Devils*, as were some of them; as d it is written, d The people sat down to eat and drink [*of the Sacrifices offered to the Golden Calf*,] and e rose up to play.

f 8. Neither let us commit fornication as some of them committed [*fornication at the Sacrifices of Baal Peor*, Numb. 25. 16, 17, 18.] and [*upon that account there*] fell in one day g three and twenty thousand [*of them.*] g

9. Neither let us tempt h Christ [*our Lord*,] as some of them also tempted [*him*,] h and were destroyed of Serpents, [*Numb.* 21. 5, 6.]

10. Neither murmer ye, as some of them also murmured, [*Numb.* 14. 2.] and were destroyed i of the destroyer, [*v.* 37.] i

11. Now all these things hapned to them for examples [*to Posterity*,] and they are written for our admonition, k upon whom the ends of the world, [*the last of Ages, or the Christian Age*,] are come. k

12. Wherefore let him that thinketh he standeth, [*and is in high favour with God, as they once were, and still think they are*,] take heed lest he fall.

13. [*And whereas the great inducement to symbolize with Jew or Gentile in their Rites is this that you may avoid Persecutions, you have no cause to doubt of Christ's Protection under them, for he hath so preserved you hitherto, that*] there hath no temptation taken you, but such as is common to man ἀνθρώπιν Θ, *supportable by the strength and resolution of a man*,] but [*moreover*] God is faithful, l who will not suffer you to be tempted [*at any time*,] above that you are able, but will with the temptation also make a way [*so far*] to escape [*it*,] that you may be able to bear it. l

14. Wherefore, my dearly beloved, flee from [*the*] Idolatry, [*committed by the Participation of things offered to Idols in the Idol Temple.*]

15. I speak as to wise men, [*in what I am now offering to shew the idolatry of this practice*;] judge ye [*the reasonableness of*] what I say.

16. m The cup of blessing which we bless, [*or receive with thanksgiving to God for it*,] is it not the n communion of the blood of Christ? [*or that Rite by which we* m n

Chriſtians do profeſs to hold Communion with, and own him as our Lord and Saviour, who ſhed his Blood for us?] the bread which we break, is it not [*alſo*] the communion of the body of Chriſt? [i. e. *do we not by eating at his Table declare our fellowſhip with, and own him as our Lord, whoſe Body was thus broken for us?*]

o 17. o For we being many are one bread, and one body; [*or becauſe the bread is one, one Loaf being broken for us all, we who partake of it being many, are one Body, owning our ſelves thereby all Members of that Body of which Chriſt Jeſus is the Head*;] for we are all partakers of that one bread; [*and thus you ſee that, by partaking of this Chriſtian Sacrifice, we own our ſelves to have Communion with the Lord Jeſus, and with the whole Society of Chriſtians.*]

18. Behold Iſrael after the fleſh, [*and ſee if it be not ſo there alſo, for*] are not they who eat of the Sacrifices, [*the Peace-offerings, for of theſe only did the People eat,*] p partakers of the Altar, [*and ſo hold communion with him whoſe Altar it is?*]

19. What ſay I then? [i. e. *what need I then to ſay?*] that the Idol is any thing, or that which is offered in ſacrifice to Idols is any thing, [*which can of its own nature pollute?*]

20. But [*this*] I ſay, that the things which the Gentiles ſacrifice, they ſacrifice q to Devils, and not to God: and I would not that ye ſhould have fellowſhip with Devils, [*or do ſervice to them, by partaking of things offered to them in the Idol Temples; for*]

21. You cannot drink the Cup of the Lord, [*and thereby declare your fellowſhip with him, and that you own him as your Lord, in oppoſition to all others,*] and [*yet drink*] the Cup of Devils, [*and ſo make the like acknowledgment concerning them;*] ye cannot r be partakers of the Lord's Table, and r the Table of Devils.

22. Do we provoke the Lord to jealouſie? [*by bringing Devils into competition with him;*] are we ſtronger then he? [*ſo that we need not fear the Puniſhments he may inflict on them who give his honour to another.*]

23. [*And whereas you plead thus for your ſelves;*] All things are lawful for me, [i. e. *all Meats may lawfully be eaten; be it ſo;*] but [*yet*] all [*lawful*] things are not expedient [*to be done;*] all things are lawful for me, but all things edifie not, [*as Charity doth,* Chap. 8. 1.]

24. [*For the Rule of Charity is this:*] Let no man ſeek his own [*only*] but every man another's wealth, [*preferring the publick to his private good, and the good of Souls to that of his own Body.*]

25. [*Concerning then the eating of things offered to Idols in the general, and without relation to the Idol Temple, in which to eat them is Idolatry, I thus determine:*] Whatſoever is ſold in the Shambles that eat [*ye,*] asking no queſtion for conſcience ſake, [*as if you thought it matter of Conſcience, whether you might eat it, if offered to Idols, or not.*]

26. For the Earth is the Lords, and the fulneſs thereof, [*and therefore you may eat of any Creature the Earth provideth for your food, without ſcruple of Conſcience, when others are not ſcandalized at it.*]

27. [*And again I ſay,*] If any of them that believe not, bid [*or invite*] you to a feaſt, and you be diſpoſed to go, s whatſoever is ſet before you, eat, asking no queſtion for conſcience ſake; s

28. But if any man ſay unto you, This is offered in Sacrifice to Idols, [*thinking that by thus partaking in ſuch Meat, you own the Idol, or concur in the Worſhip of it,*] eat not for his ſake that ſhewed it, and for conſcience ſake; for the Earth is the Lord's, and the fulneſs thereof; [*who therefore can repleniſh thee out of other Meats provided for thy food.*]

29. Conſcience I ſay, [*meaning*] not thy own, but [*that*] of the others, [*who ſhewed thee this was offered to Idols;*] for why is my liberty [*ſo uſed by me as that I be*] judged of, [*and condemned by*] another man's conſcience?

30. For if I by grace be a partaker [*of God's good Creatures,*] t why [*do I uſe them ſo as that*] I am evil ſpoken of [*by others*] for that for which I give thanks [*becauſe of benefit received by it?*] t

31. Whether therefore ye eat, or drink, or whatever ye do, u do all to the glory of God. u

32. Give x no offence, neither to the [*weak*] Jews, nor to the [*unbelieving*] Gentiles, nor to the [*weak Members of the*] Church of God. x

33. [*But walk,*] even as I [*do, who*] pleaſe all men in all [*lawful*] things, not ſeeking my own profit, but the profit of many, that they may be ſaved.

Anno-

Annotations on Chap. X.

a Verse 1. Ὑπὸ τ νεφέλω ἦσαν, *were under the Cloud.*] To understand the Allusion here, note, That to be under the Cloud, is to be under the *Protection*, or *Covert* of the Cloud. For *the Cloud of Glory*, saith the (a) Tradition of the *Jews*, *signified the Care and Providence of God, and his Presence with them day and night*; and that accordingly it compassed their Camp, *as a Wall doth a City*. And therefore of the *Feast of Tabernacles*, which in the Hebrew is *Chaggah Succoh, the Feast of Coverings*, the (b) *Jews* say it was especially appointed to admonish them of the Divine Protection exhibited to them by the Cloud. And the *Chaldy Paraphrast* saith this Feast was instituted, that *their Posterity might know that I made the Children of Israel to dwell under the shadow of the Cloud*. And therefore (c) *Philo* stiles it σκεπαστήριον *a Covering*. And so the *Psalmist* represents it, when he says, *He spread out the Cloud for a covering to them, and a Fire to enlighten them by Night*, Psal. 105. 39. And the *Prophet*, when the says, *The Lord will create upon every dwelling place of Mount Zion, and upon her Assemblies a Cloud, and Smoke by day, and the shining of flaming Fire by night, for upon all their Glory shall be a Covering*, Isa. 4. 5, 6. Πάσα τὰ περικύκλω αὐτῆς σκιάσει ἡ νεφέλη, *the Cloud shall overshadow all her Circuits*, saith the *Septuagint*. *He was to them as a covering by day, and a light of Stars in the night-season*, saith the *Book of Wisdom*, Chap. 10. 17. By these things Mr. *Cl.* may see we have good warrant for saying, *The Cloud was a covering to them, and that they were under the Cloud, because it was over them*; not only because it went before them, which indeed is a greater impropriety, than that which he charges upon others, that being indeed none at all; for what hinders the same Cloud from being at one time contracted into the figure of a Pillar, and at another expanded as a *Covering*? for do we not read that *the Cloud covered the Mount*, Exod. 24. 15. that it *covered the Seat of the Congregation*, Exod. 40. 34. that *it covered the Tabernacle*, Numb. 9. 15, 16. The Learned *Bishop of Ely* notes, that there were three several uses of the Cloud, (1.) *To guide them in their Journeys, and this it did as a Pillar going before them.* (2.) *To preserve them from the heat of the Sun in the Wilderness*; and then it was spread out as a Covering, *Psal.* 105. 39. and was *a Cloud shadowing the Camp*, Wisd. 19. 7. (3.) *To defend them from their Enemies, that they might not assault them*; and so it stood betwixt the *whole Host of Israel and the Egyptians*, and was *a Cloud of Darkness to the latter, so that they came not near the Israelites*, Exod. 14. 20. it therefore must be large enough to darken their whole Camp.

2*ly*, That they *all passed through the Sea*, so as to come to *the opposite Shore*, saith (d) *Josephus*; they *went through it*, saith (e) St. *Paul* elsewhere; *through the middle of it*, say the (f) *Septuagint*. I confess the *Rabbins* and many *Commentators* say, they only fetch'd a Compass like to an Half-Circle in the Sea, and came out again on the same side; because before they entred into the Sea, they were in the Edge of the Wilderness of *Aetham*, Num. 33. 6. And after they had passed the Sea, they *go three days journey to the Wilderness of Aetham*, Exod. 15. 22. But to this it is answered, that the Wilderness on each part of that Arm of the Sea, was called the Wilderness of *Aetham*, and beyond the Red Sea was the same with *Shur*, Exod. 15. 22. for the Hebrew word קְצֵה which we render *edge*, is by the *Septuagint* forty times rendred μέρος, *a part*. And here, say they, they came to *Buthan*, ὅ ὅτι μέρος τι τ ἐρήμε, *which is some part of the Wilderness*, Numb. 33. 6. intimating that beyond the Sea there was another part of the same Wilderness.

3*ly*. *They were baptized into Moses in the Cloud.*] i. e. into the Doctrine taught by *Moses*; for the Cloud was not only for Direction, but for a Covering over them; according to the words of the *Psalmist*, *He spread out the Cloud for a covering*, Ps. 135. 39.

And in the Sea.] For they were *covered with the Sea on both sides*, Exod. 14. 22. So that both the Cloud and the Sea had some resemblance to our being covered with Water in *Baptism*; their going into the Sea resembled the ancient Rite of going into the Water, and their coming out of it, their Rising up out of the Water. And this the (g) *Jews* do so far own, that they say they *were*

(a) *Buxt. de Arca fæd. c.* 14. p. 126, 127. (b) *Buxt Synag. Jud. c.* 21. p. 447. (c) *Quis Rer. div. Her.* p. 397.
(d) Ἐξῆλθαν εἰς τ ἀντίπερας γῆν Antiq. l. 2. c. 7.
(e) Διῆλθοσαν τ ἐρυθρὰν θάλασσαν. Hebr. 11. 29.
(f) Διέβησαν μέσον τ θαλάσσης εἰς τ ἔρημον. Jos. 4. 23. Παρήλθοσαν. Neh. 9. 11.
(g) *Maim. ex Sifra in Seder Kodash.* Ed. Pocock. p. 27.

baptized

baptized in the Deſart, and admitted into Covenant with God before the Law was given.

Note, *Fourthly*, that the Cloud had a bright ſhining ſide, as well as a dark ſide; ſo that their Baptiſm in the Sea, anſwered to that of Water; and their Baptiſm in the Cloud, to Baptiſm by Fire, or by the *Holy Ghoſt*; which, ſay the (h) *Jews*, was repreſented by the *Schechinah*, or the Cloud of Glory.

b Ver. 3. Τὸ αὐτὸ βρῶμα, τὸ αὐτὸ πόμα, *the ſame meat and the ſame drink.*] For though ſome Manuſcripts omit τὸ αὐτὸ, *the ſame*, in both theſe Verſes, yet is that word to be retained in both places; for ſo read (i) *Irenæus* and all the *Greek Expoſitors*. And whereas *Eſthius* interprets the words thus, *They eat the ſame among themſelves, not the ſame with us*; this Expoſition is contrary, not only to what (k) St. *Auſtin* and all the *Greek Fathers* teach; but alſo to the Scope of the *Apoſtle*, which is to ſhew that they had the like Spiritual Advantages and Privileges with us, which yet he doth not do, unleſs their Spiritual Meat and Drink ſignified, or typified to them *Chriſt*, as ours doth to us; that all of them were not Believers in Chriſt by Faith, but ſome of them were Unbelievers, is no objection againſt this ſenſe; for ſo it is with *Chriſtians* now; the Wicked not partaking of the Benefit of Chriſt by Faith, as the *Fathers* ſpeak, tho' they receive the Sacrament of his Body and Blood with their Mouths.

Note alſo, That St. *Paul* repreſents *Manna* as Spiritual Food; and the Rock as being Spiritual, and affording them Spiritual Drink, agreeably to the Deſcants of the *Jews*: For *Manna*, ſaith (l) *Philo*, *is the Food of the Soul*; *it ſignifies the Law of God, and the Divine Logos, whence all permanent Inſtruction and Knowledge flows. And this is the Heavenly Food, of which* Moſes *in the Perſon of God ſpeaketh, ſaying, Behold, I rain down for you Bread from Heaven. The Food of the Soul*, ſaith the ſame *Philo*, *is heavenly, not earthly, as the Holy Scripture teſtifieth, ſaying, I rain down for you Bread from Heaven.* He calls the (m) *Manna* put into the Ark, τὸ ἐρανίε καὶ θείας τροφῆς τὸ μνημεῖον, *the Memorial of the Divine and Heavenly Food*; and ſaith, that (n) *Manna is the Divine Logos, the Cœleſtial and Incorruptible Nouriſhment of a Soul deſirous of Knowledge.* The *Jews* alſo declare that (o) *Manna* was a Type *of the Eternal Happineſs of Man*; that it had its *riſe from Heaven*, and thence deſcended on the Earth, by opening *the Gates of Heaven*; that it is *the Divine Light incorporated, the Splendor of the Glory of the Majeſty of God; the Bread on which Angels feed, and by which the Sons of the World to come are to ſubſiſt.* And with theſe Repreſentations of it agree the words of the *Apoſtle*, ſaying, the *Jews* by eating of it did eat τὸ αὐτὸ βρῶμα πνευματικὸν *the ſame ſpiritual Food with us.* But here Mr. *Cl.* ſaith, 'The word πνευματικὸς, 'Spiritual, *is here oppoſed to* φυσικὸς, Natu-'ral, *not to* σωματικὸς, Corporeal; *for Man-*'na *was a Corporeal Food, which could not be* 'Spiritual *in any other reſpect, than as it* 'was prepared, *not by ſenſible Cauſes, but* 'by Spirits, viz. *Angels, whoſe Bread there-*'fore *it is ſaid to be*, Pſal. 78. 2. I anſwer, here is nothing true, or at leaſt nothing certain: For (1.) the *Chaldee Paraphraſt* ſaith, it is called the Bread of *Angels* in the *Pſalmiſt*, *becauſe it came from Heaven, the Habitation of the Angels*, as the *Pſalmiſt* himſelf interprets it, ſaying, *He opened the Gates of Heaven, he rained upon them Manna for to eat, and give them Bread from Heaven; Bread of the Mighty did Man eat.* (2) Why doth he ſay, *It could not be called Spiritual Food in any other ſenſe, than as it was prepared by Spirits?* Is it becauſe it was *Corporeal* Food? And might it not be alſo the Food of the Soul? Are not Bread and Wine *Corporeal Food?* And yet may they not be alſo *Spiritual Food*? Yea, doth not the *Apoſtle*'s Argument plainly require that the *Manna* ſhould be Spiritual? For how alſo did they *eat the ſame Spiritual Food with us*? And (3.) how abſurd is it to ſay, it is called *Spiritual Food* becauſe *prepared by Spirits*? Can he give one Inſtance of any *Corporeal* thing called Spiritual upon that account? Was it not *ſpiritual meat*, as the water iſſuing from the *Rock* was *Spiritual Drink*, and was that ſo becauſe prepared by Spirits?

(h) *Vide Maſium in* Joſh. 1. (i) L. 4. c. 45.

(k) *Aliud illi, aliud nos, ſed ſpecie viſibili, quod tamen hoc idem ſignificaret virtute ſpirituali——Sacramenta illa fuerunt, in ſignis diverſa ſunt, ſed in re quæ ſignificatur paria ſunt.* Aug. Tr. 26. in Joh. To. 9. p. 228. B. C.

(l) Ζητήσαντες καὶ τὶ τὸ τρέφον ὄζι τ' ψυχὴν—εὗρον μαθόντες ῥῆμα Θεῦ καὶ λόγον θεῖον, ἀφ' ἑ πᾶσαι παιδεῖαι καὶ σοφίαι ῥέυσιν ἀένναοι. ἥ δ' ὄζὶν ἡ ἐρανίε τροφὴ; μανθάνεται ὃ ἐν ταῖς ἱεραῖς συγγραφαῖς, ἐκ προσώπε τῦ αἰτίε λέγονζ, ἰδὺ, ἐγὼ ὕω ὑμῖν ἄρτες ἐκ τῦ ἐρανῦ. L. de Profugis p. 367. B. Ὅ τι δ' ἐ γήϊονι ἀλλ' ἐρανίοι αἱ ψυχῆς τροφαὶ μαρτυρήσ ζ διὰ πλειόνων ὁ ἱερὸς λόγ Θ, ἰδὺ ἐγὼ ὕω, &c. Alleg. l. 1. p. 69. B.

(m) *De Congr. quær. erud. gratia.* p. 344. A.

(n) Τὸ μάννα τ' θεῖον λόγον, τ' ἐράνιον φιλοθεάμον Θ ψυχῆς ἄφθαρτον τροφὼ Quis rer. Divin. Hær. p. 384. D.

(o) *Buxt. Hiſt. Manna.* p. 336, 339, 352.

And

And this Rock was Christ.] i. e. It typified *Christ*; for as the Rock, being smitten, gave forth Waters, so our Lord being smitten, Water came forth out of his side; and the Holy Ghost, signified by this Effusion of Waters from the Rock, was poured forth as a River. *By the solid Rock*, saith (p) *Philo*, *Moses understands the Wisdom of God, which is the Nurse, and the Instructor of all that desire the Incorruptible Life. He by a synonimous word calls the Rock Manna, that is, the most Ancient of Beings, the Divine Logos.* And again, *The Rock cleft in the Top, is the Wisdom of which he makes the Souls that love him to drink; and being thus made to drink, they are also filled with the Universal Manna; for Manna is called τὶ, which is the Progeny of all Things. Now the most General Cause of all Things is God, and the second the Word of God.* By these things Mr. *Cl.* may be convinced, that the *Jews* might understand these Types by Tradition; and seeing them thus accomplished, might be induced to believe. And as for *Christians*, the *Apostle* here shews the influence they ought to have on them, *viz. to preserve them from the like Offences, lest they became subject to the like Judgments to which the Jews were obnoxious*, v. 5, 6. But Mr. *Cl.* denies that the words bear this sense, *The Rock signified Christ*, or represented him; and saith the import of these words, *that Rock was Christ*, is only this, *That which may be said of that Rock in a carnal sense, may in a spiritual be affirmed of Christ:* Which is to expound the *Apostle* as speaking thus, *They all drank the same spiritual drink, for they drank of the Rock that followed them:* Now what may be said of that Rock in a carnal sense, may be said of Christ in a spiritual, i. e. *they all drank the same spiritual drink*, because they drank *what was carnal.* Moreover, we find many Phrases of the like nature, both in the *Old* and the *New Testament*; as when 'tis said, *The three branches are three days; the seven kine, and seven ears of corn, are seven years; the four great beasts, are four kingdoms; thou art the Golden Head; the Seed is the Word, the Field is the World, the Reapers are the Angels, the Harvest is the End of the World; the Heir is Jerusalem; this Bread is my Body, this Cup is my Blood.* Now, in all these Instance, doth not *is*, import *typifies, signifies, represents*? why therefore should it not do so in the like Proposition, *this Rock is Christ*? Or what one Instance can Mr. *Cl.* produce, that any thing was ever said to be another thing, because *what might be said of it in a carnal sense, might in a spiritual sense be said of the other*? And is it not sufficient Prejudice against this παρερμηνεία, or *uncouth Interpretation*, that it hath no parallel Example? whereas our Exposition is confirmed from numerous Examples of like nature.

Gen. 40. 12. & 43. 26. Ezra. 5. 5. Dan. 7. 17. & 2. 38. Matth. 13. 38, 39. & 26. 26, 27. Luk. 8. 11.

Ver. 6. Τύποι ἡμῶν, *our Examples.*] *The Examples he here puts*, saith *Theodoret*, *exactly answer to the Sins of the Corinthians*; for as the *Jews* lusted to eat flesh, so the *Corinthians* lusted to eat things offered to Idols, when they had other Meat provided plentifully by God for them; *for the earth is the Lord's, and the fulness thereof*, v. 28. c

Ver. 7. Ἐκάθισεν ὁ λαὸς φαγεῖν, &c. *the people sat down to eat and drink, and rose up to play.*] When the *Heathens* had offered upon the Altar, and consumed that part which belonged to the God they worshipped, they banquetted in the Idol Temple upon the Remains, and so did *Epulis accumbere divum*, as (q) *Virgil* speaks, at long Tables prepared for that purpose, whence this is by the *Apostle* called *partaking of the Table of Devils*; and used very appositely, say the *Fathers*, to convince the *Corinthians*, that by eating Things offered to the Idols in the *Idol Temple*, they must be guilty of *Heathenish Idolatry.* d

Ibid. *Rose up to play.*] Here almost all the *Criticks* observe, That παίζειν, *to play*, bears an impure sense, importing their *Fornication* with one another; as when we say, such a one hath *played the whore*; but this *Criticism* seems here to be without foundation: For (1.) the *Scripture* often mentions their Idolatry, but never charges them with Whoredom then committed when they made the Golden Calf; all that God himself charges upon them is, that *they had made them a molten Calf, and had worshipped* and *sacrificed* to it, and said, *these be thy Gods*, Exod. 32. 8, 35. Neh. 9. 18. Psal. 106. 19, 20. Acts 7. 41. (2.) The *Apostle* speaks of Whoredom in the Verse following, as a distinct Sin, and therefore cannot reasonably be supposed to charge them with it here. e

(p) Πέτραν δὲ ςερρὰν καὶ ἀδιάκοπον ἐμφαίνων σοφίαν Θεοῦ, τὴν τροφὸν καὶ τιθηνοκόμον καὶ κυβερνήτριαν τῶν ἀφθάρτου διαίτης ἐφιεμένων—τὴν πέτραν ταύτην ἑτέρωθι συνωνυμίᾳ χρώμενος καλεῖ μάννα, τὴν πρεσβύταλον τῶν ὄντων λόγον θεοῦ. Quod deter. pot. p. 137. A. C. Ἡ γὰρ ἀκρότομος πέτρα ἡ σοφία θεοῦ ἔστιν, ἣν ἄκραν καὶ πρωτίστην ἑτέρωθι ἀπὸ τῶν ἑαυτῆς δυνάμεων, ἐξ ἧς ποτίζει τὰς φιλοθέους ψυχὰς· ποτισθεῖσαι δὲ καὶ τὸ μάννα ἐμπίλανται τὰ γλυκύτατα· καλεῖται γὰρ τὸ μάννα τὶ, ὅπερ ἐστὶ πάντων ὅτι γένος· τὸ δὲ γλυκύτατόν ἐστιν ὁ Θεὸς, καὶ δεύτερος ὁ Θεοῦ λόγος. Legis Alleg. l. 3. p. 853. A. B.

(q) *Æn.* 1. v. 83. *Vide Turneb.* l. 30. c. 5.

(3.) The

(3.) The Expoſition of the *Ancients*, that they roſe up to Dance before the Calf, is confirmed by theſe words, and when *Moſes ſaw the Calf and the dancing, he was wroth*, Exod. 22. 19. And becauſe this was done after the manner of the (r) *Heathens*, and was one of the Rites by which they honoured their Gods, the *Apoſtle* uſeth it as a Confirmation of their Idolatry. And this is all the *Fathers* ſeem to mean by ſaying, That *to play*, is uſed ἀντὶ τῦ εἰδωλολατρεύειν *for committing Idolatry*; and the *Jeruſalem Targum* when it ſaith they did *ludere cultu Peregrino*, play after the *Heathen* manner.

f Ver. 8. Μηδὲ πορνεύωμεν, *neither let us commit fornication as ſome of them committed.*] How prone the *Chriſtians* of the Church of *Corinth* were to this ſin, which made the *Heathen Corinth* infamous to a *Proverb*, we learn from theſe words of the *Apoſtle*, *I fear when I come, I ſhall bewail many who have ſinned already, and have not repented of the uncleanneſs and fornication, and laſciviouſneſs* which they have committed, 2 Cor. 12. 21. See 1 Cor. 3. 16, 17. & 5. 11. & 6. 9, 13, 15, 16.

g Ibid. Εἰκοσίτρεῖς χιλιάδες, *three and twenty thouſand.*] The number of the ſlain was Four and twenty thouſand, *Numb.* 25.9. and ſo *Oecumenius* ſaith ſome *Ancient* Copies read here; but of this Number One thouſand was ſlain by the *Judges*, and that probably the day before the Plague; Three and twenty thouſand by the immediate hand of God. Now the deſign of the *Apoſtle* here is only to mention them who fell in one day by the hand of God. See *Bochart. Hieroz.* l. 2. c. 34.

h Ver. 9. Τὸν Χριστὸν, *Chriſt.*] This Reading ought not to be queſtioned, for we find it not only in *Hilary the Deacon*, St. *Chryſoſtom*, *Oecumenius*, *Theophylact*, but in (s) *Irenæus*. Hence *Primaſius* of old proved the Divinity of Chriſt, as being that God whom they tempted, *Pſal.* 106. 14. and others his Præexiſtence before the Birth of the Bleſſed Virgin againſt the *Socinians*.

i Ver. 10. Ὑπὸ τῦ ὀλοθρευτῦ, *of the Deſtroyer.*] i. e. By a Plague ſent by the hand of *Samuel*, the Angel of Death, called ὀλοθρεύων, *the Deſtroyer*, Heb. 11. 28. Wiſd. 18. 25. and *him that had the Power of Death*, Heb. 2. 14. Now the *Corinthians* murmured, ſaith *Theodoret*, becauſe ſome of them had received only inferiour Gifts; ſay others, by reaſon of the Perſecutions they ſuffered for the *Chriſtian* Faith.

k Ver. 11. Τὰ τέλη τῶν αἰώνων, *the end of the Ages.*] This Phraſe either ſignifies the End of the *Jewiſh* Age, as if the *Apoſtle* did intend to ſay, Theſe things which hapned in the beginning of the *Jewiſh* Age, were recorded for Caution and Example to us, who are come to the Concluſion of it; or the laſt of the Ages of the World, *i. e.* the *Chriſtian* Age; for the *Jews* according to the Tradition of *Elias*, divide the Duration of the World into three Ages; The Age before the Law, the Age of the Law, and the Age after the Law, or that of the *Meſſiah*. *Talmud. in Sanhedr. cap. Chelek.*

l Ver. 13. Ὃς οὐκ ἐάσει ὑμᾶς, *who will not ſuffer you.*] *i. e.* Any of you, who do what in you lies to arm your ſelves againſt them, to be tempted above what you are able, this therefore ought not to be reſtrained to the *Elect*; for the preceding words, *no temptation hath hapned to you*, are ſpoken to all the Members of the Church of *Corinth*; and God hath doubtleſs engaged to all that enter into Covenant with him, to enable them to perform the Condition of that Covenant; ſince a Covenant upon an impoſſible Condition, he knows, cannot be performed; and all are bound to pray in Faith, that God would not *ſuffer them to be tempted above what they are able*, by his ſtrength, *to bear*.

m Ver. 16. Τὸ ποτήριον τῆς εὐλογίας, *the Cup of Bleſſing.*] The Paſcal Cup being ſtiled by the *Jews* the *Cup of Bleſſing*, becauſe they ſanctified it, *i. e.* they gave thanks for it in theſe words, *Bleſſed be thou, O Lord our God, the King of the World, who haſt created the Fruit of the Vine*; and being alſo ſtiled *the Cup of Bleſſing of the Table*, it cannot reaſonably be doubted that the Euchariſtical Cup was ſo called, for the ſame reaſon, and that it was Sanctified, or Conſecrated by Thankſgiving, to God for it.

n Ibid. Κοινωνία, *the Communion.*] This word *Communion* hath two ſignifications; (1.) When the Subject ſpoken of may be diſtributed into parts, ſo that each Man may have a ſhare of it, it denotes a Diſtribution and Communication of thoſe Parts to the Community, or Body mentioned. Thus in the Caſe of Alms, ſeeing there is a diſtribution of our Subſtance to thoſe that want, this is in *Scripture* ſtiled κοινωνία, and is ſometimes rendred *Contribution*, Rom. 15. 26. ſometimes *Diſtribution*, 2 Cor. 9. 13. Heb. 13. 16. and ſince there were διαιρέσεις *Diviſions* and *Diverſities* of Gifts, Miniſtrations and Operations vouchſafed to the Church; all which the Holy Spirit wrought, *dividing to every*

(r) *Inter veſcendum diis laudes canebant pedibuſq; circum aras complodentes, ad numeros pſallebant.* Roſin. Antiq. l. 3. c. 33. Virgil. Eclog. 5. v. 73. Ubi Servius, *ſane ut in Religionibus ſaltaretur hæc eſt Ratio, quod nullam majores noſtri partem corporis eſſe voluerunt quæ non ſentiret Religionem.*

(s) L. 4. c. 45.

Member

Member of it severally *as he would*, 2 Cor. 12. 11. The giving these Gifts and several Operations to them, is called *the Communion of the Spirit*, 2 Cor. 13. 13. Phil. 2. 1. Thus because one consecrated Loaf was anciently distributed among all the Communicants, and they all drank their share of the same Cup of Blessing, therefore the Bread thus broken, and shared out, may be said to be the Communion, or Communication of the Body of Christ, as being the Communication of that Bread which represented his broken Body; and the Cup they severally drank of, may be stiled the Communication of the Blood of Christ, as being the Communication of that Wine which represented his Blood shed; and to this import lead the following words, *because the Bread* or Loaf *is one*, of which we all partake, *we being many are one Body, for we are all partakers of one Loaf*, according to the old Proverbial Expression σύσσιτοι καὶ σύσσωμοι.

But where the Subject mentioned is not capable of such Division, or Distribution, but every one is to have the whole, or the same with another, it imports *a Fellowship* and *Communion* in the same thing; in which sense we are said to be called by God εἰς κοινωνίαν *to the Fellowship of his Son*, 1 Cor. 1. 9. to have κοινωνίαν *a Fellowship in his Sufferings*, to have κοινωνίαν *Communion with God the Father, and the Son*, 1 John 1. 5. and in the *Apostle*'s Symbol, to believe the *Communion of Saints*; and in this import of the word the sense runs thus. Do we not by partaking of this Bread and Wine, consecrated in Memorial of Christ, giving his Body broken, and his Blood shed for us, hold Communion, or declare our Fellowship with Christ? Both these senses seem agreeable to the Scope of the *Apostle*, and the first infers the second.

o Ver. 17. Ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν, *because the Bread is one, we being many are one Body.*] These words, *the Bread which we break*, the Loaf or *Bread is one*, and we *all partake of one Loaf*, and therefore are *one Body*, shew how grosly the Church of *Rome* hath varied from *Christ*'s Institution, in distributing to the Communicants severally an unbroken Wafer, so that they neither are Partakers of one Bread, or Loaf, or of Bread *broken*, as the Custom both of *Jews* and *Christians* was to do. It also deserves to be noted from the Testimonies of (t) *Jamblicus* and (u) *Laertius*, that anciently this was a Token of Friendship; and that *Pythagoras* forbad his Scholars ἄρτον κλαγνύειν *to break their Bread*, because that was not to be broken which made Friendship.

Ver. 18. Κοινωνοὶ τοῦ θυσιαστηρίου, *partakers of the Altar.*] i. e. Do they not by Partaking of the Gift consecrated by the Altar, and of which one part is consumed upon it, partake with the Altar, and own that they Communicate with, and Worship that God, at whose Altar or Table the Meat was offered in honour of him? *Mal.* 1. 7. For as *swearing by the Altar*, is swearing also *by him* whose Altar it is, *Matth.* 23. 20. so having communion with the Altar, is having communion with him whose Altar it is. To illustrate this let it be noted, (1.) That in these שלמים or *Peace-offerings*, there was a threefold Participation; 1. God had his part offer'd him upon his Altar, *viz.* the Blood, and the Entrails; part was given to the *Priest*, *viz.* the Breast and the Shoulder; and part to the Offerer, *viz.* the Skin, and the rest of the Flesh; and this in token, say the *Jews*, of Friendship and Communion of the Party offering them, with *God*, and the *Priest*. And he by eating the Remainder, and feasting on it in the *Temple*, or the *Holy City*, became partaker with the Altar, or with God, who had received his share upon the Altar. Note (2.) that these Peace-offerings were offered either by way of Thanksgiving for Mercies obtained, or by way of Vow, or of free Devotion; for this Division of Peace-offerings we find *Lev.* 7. Moreover, these being offered to the God of *Israel*, signified the owning him as that God from whom they received and expected all their Mercies. p

Ver. 20. Δαιμονίοις, *to Devils.* Here Mr. *Cl.* saith, the word δαιμόνιον *doth not necessarily signifie Devils or Evil Spirits; for the Heathens did not always sacrifice to evil Spirits, if we consider what were their true thoughts.* But the Wisdom of God did not think fit to consider the Speculations of some of their *Philosophers*; but what was indeed their Practice, and what the Objects and Directors of their Worship, were, and who was gratified by it; they pretended to own a Supreme *Deity*; but the Spirits which spake in the Oracles they consulted, which moved their Idols, and resided in them, and set up, and promoted their whole Idolatrous Worship, were doubtless evil Spirits, and so the Primitive *Christians* engaged to force them to (w) confess themselves to be, even before them who paid homage to them. The pul- q

(t) Τὸ δὴ ἀρχαῖον βαρβαικῶς πάντες ὅτι ἕνα ἄρτον συνίεσαν οἱ φίλοι. De Vita Pythag. p. 89.

(u) Ὅτι ὅτι ἕνα οἱ πάλαι τῶν φίλων ἐφοίτων καθάπερ ἔτι, καὶ νῦν οἱ βάρβαροι μηδὲ διαιρεῖν ὃ σωάγει αὐτούς. Laert. in Vita Pythag. p. 222.

(w) *Quicquid Dæmonum colitis, victi dolore, quid sunt eloquuntur, ipsis testibus esse eos Dæmones de se verum confitentibus Credite.* Minutius, p. 31. Tertull. Apol. c. 23. Cyp. ad Don. p. 4. de Van. Idol. p. 14.

ling down of this Idolatrous Worſhip is in our Saviour's Language, *the caſting out of the Prince of this World*, John 12. 31. & 16. 11. The converting the *Gentiles* from this Idolatry to the Worſhip of the True God, is the *turning them from the power of Satan unto God*, Acts 26 18. *the delivering them from the power of darkneſs*, Coloſſ. 1. 13. who before walked according to the *Prince of the power of Darkneſs*, Eph. 2. 2. and were *led captive by Satan at his Will*, 2 Tim. 2. 26. The *Pſalmiſt*, according to the *Septuagint*, ſaith, ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια, *that all the Gods of the Heathens are Devils*, Pſal. 96. 5. And of the *Jews* who ſacrificed to them, it is ſaid *they ſacrificed to Devils, and not to God, Leſhaddim*, to evil, waſting, and deſtroying Spirits; the *Jews* ſaid the ſame of the *Gentiles*, that they were θύσανλες δαιμονίοις ſacrificing to *Devils*, and not to *God*, Baruc. 4. 7. And ſo they are alſo ſtiled 2 *Chron.* 11. 15. *Rev.* 9. 20. And ſo all *Chriſtians* ever did expound this place, and with good reaſon, it being abſurd to think St. *Paul* is here diſſwading *Chriſtians* from having fellowſhip with good Angels.

r Ver. 21. Καὶ τραπέζης δαιμονίων, *and of the Table of Devils.*] This being the deſign of the *Apoſtle*, to ſhew that the *Corinthians* could not partake of the Idol Sacrifices in the Idol Temples, without being κοινωνοὶ τῶν δαιμονίων, *Men who held communion with Devils*; and the proof of this being taken from the Practice of *Chriſtians* in partaking of the *Euchariſt*, and of the *Jews* in partaking of Sacrifices offered at the Altar, it is evident that the ſixteenth Verſe muſt be interpreted ſuitably to this deſign; and ſo as to be a fit Medium to prove this Concluſion. 'Tis therefore evident,

1*ſt*, That κοινωνία, *Communion*, cannot here ſignifie the Real and Subſtantial Communication of the Body and the Blood of Chriſt, ſince that ſenſe renders the *Apoſtle*'s Argument infirm; for how doth it hence follow, that becauſe *Chriſtians* eat ſubſtantially the Body, and drink the Blood of Chriſt, therefore they who eat of the Idol Sacrifices are guilty of *Idolatry*, and hold communion with *Devils?* Moreover, the eating of things offered to Idols, could not in this ſenſe make them that did it, *Communicators of Devils*, for ſure they did not eat of the Subſtance of the Devils. This therefore cannot be the import of the words. Nor

2*ly*, Can the ſenſe of them be to this effect; the Cup and Bread communicate to us the Spiritual Effects of Chriſt's broken Body, or his Blood ſhed for us; though this be in itſelf a certain Truth. For

1. Theſe Spiritual Effects cannot be ſhared among Believers, ſo that every one ſhall have a part of them only; but the ſame Benefits are wholly communicated to every due Receiver. See Note on *v.* 16.

2. The *Apoſtle* here attempts to prove, not that the *Corinthians*, by eating things offered to Idols in the Idol Temple, received any Spiritual Influence from *Devils*, but only that, by that Action, they did partake of what was offered to them, and was a ſolemn part of their Religious Worſhip, as the eating theſe Sacrifices was ſtill reputed, ſo that by it they muſt own themſelves to be Worſhippers of *Idols*, and then, by parity of Reaſon, he muſt by the Example of the *Euchariſt*, intend to prove, not that the *Chriſtian* did partake of the Spiritual Effects of our Lord's Paſſion; but that he did partake of what was conſecrated in honour of him, and received as a Solemn Act of Religious Worſhip and Communion with him. And this appears yet farther from the words which the *Apoſtle* uſeth, as the cloſe of this Argument, and as the thing which anſwers to the two preceding Inſtances; for they do not run thus, *By the things which the Gentiles offer they receive ſpiritual Influences from evil Spirits*, but thus, *this I ſay*, to compleat this Argument, and to render the Sacrifice offered to Idols parallel to thoſe of *Chriſtians*, and of *Jews*, that as theſe are offered to the honour of *Chriſt*, and of the God of *Iſrael*, ſo *the things which the Gentiles ſacrifice, they ſacrifice to Devils, and I would not that ye ſhould be partakers with Devils, viz.* by feaſting of the Sacrifices thus offered to them, and of which the *Devils* had a part; and that it was by the Act of Eating and Drinking of theſe Idol Sacrifices, that they became partakers of the Cup and Table of Devils, and thereby guilty of Idolatry, as the (x) *Fathers* declare; ſo is it evident from theſe words, *ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table, and the Table of Devils*; it was therefore by theſe Actions that they held Communion with them, and committed *Idolatry*.

Ver. 27. Πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, s *whatſoever is ſet before you eat.*] The *Apoſtle* had before diſcourſed of eating things offered to Idols in the Idol Temple, and ſhew'd (1.) The Scandal it might give to the weak

(x) *Quæ autem animam ſimul & corpus polluunt: participare dæmonum menſæ, hoc eſt, immolata deguſtare, & ſi quid aliud eſt quod dæmonibus oblatum eſt.* Clem. Recog. l. 4. § 36.

Ἀπὸ τῶν εἰδωλοθύτων φεύγετε, καὶ τιμῇ δὲ Δαιμόνων θύσι ταῦτα· ὅπως μὴ γίνεσθε κοινωνοὶ δαιμόνων. Conſt. Apoſt. l. 7. c. 21. Τὸ μὲν γὰρ εἰδωλόθυτον θύεται δαιμονίοις, καὶ ἐ χρὴ ἢ τὸ Θεῦ ἄνθρωπον κοινωνὸν τραπέζης δαιμονίων γίνεσθαι. Orig. contr. Celſum l. 8. p. 396, 397.

Gentile

Gentile Christian: And (2.) that it was indeed an *Idolatrous* Action: Here he begins his Discourse of eating at all, things offered to Idols, with respect chiefly to the weak *Jewish* Convert. And (1.) whereas by their Canons (y) *an Idol, and all things appertaining to it, and whatever was offered to it, was wholly forbidden*, the *Rabbins* pronouncing the eating, or possessing any thing of it forbidden, in these words, *Thou shalt not bring an abomination into thine house*, Deut. 7. 26. the *Apostle* relieves the Conscience of the *Christian* in this case, letting him know that he might eat these things, when sold in the Shambles, without scruple of Conscience, *v.* 25. (2.) Whereas their *Canons* teach, That (z) *if an Heathen make a Banquet for his Son or Daugher, a Jew is forbidden to eat of his Meat, because he is forbidden, if called, to eat of his Sacrifice*, Exod. 34. 15. the *Apostle* exempts the Conscience of the *Christian* from this Obligation also, *v.* 27.

t Ver. 30. Τὶ βλασφημοῦμαι; *why am I evil spoken of?*] This is the Exposition of all the *Greek Scholiasts*, and it is confirmed by the parallel place, *Let not your good be evil spoken of*, Rom 14. 16. *i. e.* let not your Faith, or the Liberty you take by reason of it, be used so as to minister occasion to others to speak evil of that Faith, as the *Jews* did of *Christianity* upon occasion of this Liberty; for they held the eating of things offered to Idols to be (a) *Idolatry*, and pronounced all *Idolaters* to be *Apostates* from the *Law*, and the *Prophets*; and this was one of their great Objections against *Christians*, (b) that *they did eat things offered to Idols, and thought not themselves defiled by doing so*; though in truth this was done chiefly by the *Hereticks* of those times, the (c) *Nicolaitans* the (d) *Gnosticks*, the Followers of *Basilides*; but *the True Christians*, saith (e) *Justin Martyr, will rather suffer death, than be guilty of Idolatry, or eating things offered to Idols.*

Ver. 31. Πάντα εἰς δόξαν Θεοῦ ποιεῖτε, *do all* u *to the glory of God*,] In things capable of honouring God positively, or proper to give glory to him, have always a general Intention of glorifying God in the doing of them, that in the virtue of that Intention you may proceed to particular Actions.

In things not capable of honouring God positively, be careful that you act so, that *the Name of God be not blasphemed*, or his Doctrine evil thought, or evil spoken of by reason of your Actions. Yea do, and abstain from all things so, as to satisfie your own Conscience, and discover to others, that the honour of God, and the advancement of the Interests of his Kingdom, are much dearer to you than any Gratifications of your Carnal Appetites, or any Temporal Concern.

Ver. 32. *No Offence.*] As by thus eating x things offered to *Idols* in the *Idol Temple*, or elsewhere, being thus admonished of it, *v.* 28. you are like to do; for the *Jew* will be apt hence to conclude, that *Christianity* renders you Enemies to the *Law* and the *Prophets*; the *Gentiles*, that your professed abhorrence of *Idols* is not real; and that the Practice in which you comply with them, is not sinful; and the weak *Christian* will be tempted, by your Example, to eat these things *with Conscience of the Idol*, Chap. 8. 7. or to fly off from the *Christian* Faith.

(y) *Maim. Idol.* c. 7. § 2 & 11. (z) *Maim. ibid.* c. 9. § 12. (a) *Maim. ibid.* c. 2. § 3. & 8.

(b) Καὶ μὴν πόλλης τῶν ἀπ' Ἰησοῦ λεγόντων ὁμολογῶν, καὶ λεγομένων χειστιανῶν, πυνθάνομαι ἐσθίειν τὰ εἰδωλόθυτα, καὶ μηδὲν ἐκ τούτων βλάπτεσθαι λέγειν. Tryph. apud Justin. p. 253.

(c) *Nicolaitæ indiscrete vivunt, nullam differentiam esse dicentes in Mœchando & Idolothyton edere.* Iren. l. 1. c. 27.

(d) *De Gnosticis idem,* Καὶ γὰρ εἰδωλόθυτα ἀδιαφόρως ἐσθίουσι, μηδὲ μιαίνεσθαι ὑπ' αὐτῶν ἡγέμενοι. L. 1. p. 26. De Basilid. ibid. c. 23. Euseb. Hist. Eccles. l. 4. c. 7.

(e) Μᾶλλον ἐκάτερα θανάτου ὑπομένουσι παρὰ τὸ μὴτε εἰδωλολατρῆσαι, μὴτε εἰδωλόθυτα φαγεῖν. Justin. Mart. Dial. p. 253.

CHAP. XI.

Verse 1. BE ye [*therefore*] followers of me, [*in this Condescension for the good of others*,] as I also am of Christ [*in it*, Rom. 15. 2, 3. Gal. 6. 2. Philip. 2. 5, 6. 2 Cor. 8. 9.]

2. Now I praise you Brethren, that you remember me in all things [*I have taught you*,] a and keep the Ordinances, [Gr. *Traditions*,] as I delivered them to you.

3. But [*I must further advertise you of some things which I had no occasion, when present, to take notice of, and therefore*] I would have you know, that the head of every man is Christ, and the head of the woman is the Man, b and the head of Christ is God; [*and so as Christ, as Mediator, acts in subordination to the Father, so must the Woman act in subordination to the Man.*] b

4. Every man [*therefore*] praying, or prophesying c [*in the Church*,] having his head c covered, dishonoureth d his head [*Christ, as* d *acting unsuitably to that Relation which he*

bears to God and Chriſt, for man ought not to cover his head, becauſe he is the Image and Glory of God, v. 7.]

5. But every woman that prayeth or pro-
e pheſieth e with her head uncovered, diſho-
noureth [*the man*] her head [*whoſe glory ſhe is, as being put in ſubjection to him,*] for that is even all one as if ſhe were ſhaved, [*and ſo had removed the Token of Subjection to the Man, which Nature gave her.*]

6. For if the woman be not covered, let her alſo be ſhorn; but if it be a ſhame for a woman to be ſhorn, or ſhaven, let her be covered. [*See Note on* v. 5.]

7. For a man indeed ought not to cover his head, [*as a ſign of ſubjection,*] foraſmuch
f as he is f the image and glory of God, [*as having the government of the world committed by God to him;*] but the woman [*ought to cover her head, foraſmuch as ſhe*] is the glory of the man, [*as being taken from, made for him, and put into ſubjection to him.*]

8. For the man is not of the woman, but the woman of the man.

9. Neither was the man created for the woman, but the woman for the man.

10. [*Moreover,*] For this cauſe ought the
g woman to have g power, [*a Veil*] upon her head, becauſe of the [*evil*] Angels; [*ſhe being tempted by the Prince of them to do that which is perpetual cauſe of ſhame to her, and which increaſed her ſubjection to the man,* Gen. 3. 16. *ought therefore to uſe this token of ſhamefacedneſs and ſubjection.*]

11. Nevertheleſs, neither is the man without the woman, nor the woman without the man in the [*wiſdom of*] the Lord, [*ordaining that one ſhould come out of the other.*]

12. For as the woman is [*taken out*] of the man, even ſo is the man alſo [*propagated*] by the woman; but all [*theſe*] things [*are*] of God, [*who made woman out of the man, and by his Benediction increaſeth men by the woman.*]

13. Judge in your ſelves, is it comely that a woman pray [*publickly*] to God uncovered, [*when God himſelf hath given her a covering by nature, to intimate to her, that ſhe ſhould be veil'd?*]

h 14. h Doth not even Nature itſelf, [*which hath made man the image and glory of God, created him before the woman, and given him dominion over her,*] teach you, that if a man have long hair, [*the covering, and token of ſubjection of the other Sex,*] it is a ſhame to him? [*See Note on* v. 5.]

15. But if a woman have long hair, it is a glory to her, [*ſhe being fitted by it to repreſent the condition of her Sex,*] for her hair is given her for a covering, [i. e. *in token of ſubjection to her husband.*]

16. But if, [*after what hath been thus ſaid,*] any man ſeem [*ſtill*] to be contentious, [*I ſhall add only this, that*] we have no ſuch cuſtom, i neither the Churches of God; i
[*it being only cuſtomary in the Aſſemblies of Heathens for women to pay their Devotions to the Gods thus. See Note on* v. 5.]

17. Now in this [*other thing*] that I [*am about to*] declare unto you, I praiſe you not [*viz.*] that you come together, [*ſo as is*] not for the better, but for the worſe.

18. For firſt of all, when you come together in the Church, I hear that there be k diviſions [Gr. *Schiſms,*] among you, k
and I partly believe it, [*or I believe it true, κατὰ μέρος τι, of ſome part of you.*]

19. l For [*according to our Lord's ſaying,* l
Matth. 18. 7.] there muſt be alſo Hereſies, [*or Sects*] among you, [*the Fleſh, the World, and the Devil tempting to it, and the Wiſdom of God permitting it;*] that they who are approved [*of him*] may be made manifeſt among you.

20. When you come together therefore [*thus*] to one place, this is not [*acting as if you came*] to eat the Lord's Supper, [*the Feaſt of Chriſtian Charity and Communion.*]

21. For in [*your way of*] eating, m every m
one taketh before [*the*] other his own Supper, [*not tarrying for, or regarding others,* v. 33.] and [*ſo it falls out that*] one [*who had nothing to bring*] is [*ſtill*] hungry, n and n
another [*with his plenty*] is drunken.

22. What, have ye not houſes to eat and to drink in [*if need be before you come?* v. 34.] or deſpiſe ye [*thoſe poor Chriſtians who are Members of*] the Church of God [*as well as you?*] and [*put to*] ſhame them that have not [*what to eat, or drink?*] what ſhall I ſay to you? ſhall I praiſe you in [*doing*] this? I praiſe you not.

23. [*To come together thus, I ſay, is not to come as they ought to do, who aſſemble to eat the Lord's Supper;*] For I have received of the Lord that which alſo I, [*as I received,*] delivered to you, that the Lord Jeſus the ſame night in which he was betrayed
o took bread; o

24. And when he had given thanks, he brake it, and ſaid [*to them all,*] Take, eat, this is my body which is broken for you, this do in remembrance of me, [*giving my body to be broken for you all.*]

25. After the ſame manner alſo he took
p the Cup when he had ſupped, ſaying, this p
Cup [i. e. *the Wine contained in it,*] is the [*memorial of the*] New Teſtament, [*or Covenant ratified,*] in my blood, this do ye as often as you drink it in remembrance of me, [*confirming this Covenant with my blood.*]

26. For as often as you eat this Bread, and
drink this Cup, ye do q ſhew, [*by this me-* q
morial of it,] the Lord's death till he come [*to judgment.*]

27. Wherefore, whoſoever ſhall eat this Bread, and [*or*] r drink this Cup of the r
Lord unworthily, [*as they muſt do who by this*

this practice thwart the great design of this Institution, which was to shew his equal love to all, to whom he equally gave these Elements, and to oblige us to live in a continual remembrance of it,] shall be guilty of [*violating the Sacrament of*] the Body and Blood of the Lord.

s 28. But s let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

t 29. For he that eateth and drinketh t unworthily, [*as they who make these Divisions and Distinctions, and commit these Disorders, when they come together to eat the Lord's Supper, do,*] eateth and drinketh u damnation [Gr. *judgment*] to himself, not discerning the Lord's Body, [*to be given as an Indication of his equal kindness to all his Members, without any difference or distinction; and as a Symbol of their mutual Communion with one another*, Chap. 10. 16, 17.]

30. For this cause, [*the not discerning the Lord's Body, it is that*] many are weak, and sickly among you, and many sleep.

31. For if we would [*thus*] judge [*and discern*] our selves, we should not be judged, *or thus punished by God.*]

32. But when [*neglecting this*] we are judged, we are chastned of the Lord, that we should not be condemned with the World, [*but awakened by those Chastisements to reform those evil Practices, which render us obnoxious to Condemnation.*]

33. Wherefore, my Brethren, [*that this Miscarriage may be rectified,*] when ye come together to eat [*the Lord's Supper,*] tarry one for another, [*that ye may all eat of that, and your Love-feasts together.*]

34. And if any man [*pretend to do this out of*] hunger, let him eat at home [*before he come,*] that you come not together to condemnation; and the rest will I set in order when I come; [*or, as for the other things relating to this Ordinance, or your Letter, I will set them in order when I come.*]

Annotations on Chap. XI.

a Verse 2. "Ὅτι κατὰ πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε, *that you keep the Traditions as I delivered them to you.*] This Commendation must be restrained to the Generality, or sounder Part of the *Church* of *Corinth*, or must be understood, as such general Expressions use to be, ὡς ὅπι τὸ πολύ, as for the most part, or excepting those few things in which afterwards I find reason to complain of your neglect, *Chap.* 15. 3. and here *v.* 23.

Vain is the Note of *Esthius* on this Text, That *it makes plainly for unwritten Traditions.* For (1.) the word *Tradition* is common to things written and unwritten, to things delivered by word, and by Epistle, 2 *Thess.* 2. 15. The whole Christian Faith is a Tradition, *Jude* 3. the Doctrine of Christ's Death, Burial, and Resurrection is a Tradition, παρέδωκα γὰρ, *for I delivered to you these* Doctrines, saith St. *Paul*, 1 *Cor.* 15. 3. and will the *Romanists* say that these things are not written in the *New Testament?* (2.) To prove Traditions *extra-scriptural*, 'tis not sufficient to cite a passage out of Scripture speaking of Traditions not then writ by one *Apostle*, but it must be proved that these Traditions were neither then, when mentioned, in writing, nor afterwards committed to writing by himself, or any other inspire d Person. (3.) The Traditions mentioned here, and 2 *Thess.* 2. 15. were Traditions immediately delivered to those Churches from the Mouth of an *Apostle*; and when the *Romanists* can make good this from like Authentick Testimony of any of their *Fardle* of Traditions, we shall be ready to receive them.

Ver. 3. Κεφαλὴ δὲ Κριστοῦ ὁ Θεὸς, *and the Head of Christ is God.*] *We are hence taught*, saith *Sclichtingius*, *that the Head of Christ is God, whereas the most High God can have no Head above him, so that Christ who hath this Head above him, cannot be most High.* b

Answ. To this some of the *Fathers* answer, That God is here said to be the *Head* of Christ, as being the (a) *Father* of the Son, and so the Cause of him; but yet as the Woman is of the same Nature with the Man who is her Head, so is Christ of the same Nature with God the *Father:* They also add that the word *Head* is here used as a note of (b) Principality or Causality in the *Father*, but not of Subjection in the Son, which wholly enervates the Argument of *Crellius* from this place. And tho' the *Schools* seem not to allow of this Language, yet it is used by *Irenæus* in these words, (c) *The*

(a) Διὰ τὸ εἶναι αὐτὸν ὡς πατὴρ υἱοῦ. Theod. Theoph. Κεφαλὴ δὲ τοῦ Κριστοῦ ὁ Πατὴρ ὡς γυνήτωρ, προβολεὺς, καὶ ὁμοούσιος αὐτοῦ· κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, ὅτι καὶ αὐτὸς γυνήτωρ, καὶ προβολεὺς, καὶ ὁμοούσιος τῇ ἀρχῇ αὐτῆ. Oecumen.

(b) Ἀρχῆς μᾶλλ', ἀλλ' οὐχ ὑποταγῆς δηλωτικὸν. Theodoret.

(c) *Super omnia quidem Pater, & ipse est Caput Christi; per omnia autem Verbum, & ipse est Caput Ecclesiæ.* Lib. 5. cap. 18.

Father

Father is above all things, and he is the Head of Chriſt; the Word is through all things, and he is the Head of the Church.

Others anſwer, That the *Father* is here ſtiled the Head of Chriſt, conſidered as *Mediator*, in which relation he received his Kingdom and Dominion from him, *John* 17. 2. 1 Cor. 15. 27. Heb. 2. 8. and exerciſes it wholly to his glory, *Philip.* 2. 9, 10. 11. in which ſenſe the *Father* may be ſtiled his Head, becauſe he doth all things according to his *Father*'s will, to his Glory, and by Authority derived from him: And this Interpretation is confirmed from thoſe words, *the Head of every Man is Chriſt*, he being Man's Head by virtue of the Power and Dominion given him over all Fleſh, *Chap.* 15. 27. *John* 17. 2. *Eph.* 1. 19.——22. and that Power being given to the Man Chriſt Jeſus.

c Ver. 4. *In the Church.*] For that the *Apoſtle* ſpeaks not of Propheſying at home, as Mr. *Cl.* imagines, but in the Church, is evident from the *Apoſtle*'s Argument, *v.* 16. againſt this Practice, in theſe words, *We have no ſuch cuſtom, neither the Churches of God:* His Argument to the contrary is anſwered in the Note on *v.* 6.

Ibid. Τῶ κεφαλῶ αὐτῆς, *his Head.*] That
d is (d) *Chriſt*; for (1.) *he is the Head of the Man*, v. 3. (2.) This ſeemeth moſt agreeable to the Reaſon aſſigned, why he ſhould be uncovered when he doth Service in the Church, *viz.* becauſe he is the *Image, and the glory of God.* And (3.) did he diſhonour his own Head by covering it, he ought never to be covered; whereas if this only reſpects his Head *Chriſt*, whom he Repreſents in praying and propheſying in the Church, it is ſufficient that he is uncovered, when he thus acteth as his Miniſter. Laſtly, The Head the Woman diſhonoureth, is the Man, ſtiled her Head; and ſo the Head the Man diſhonoureth, is *Chriſt*, ſtiled his Head, *v.* 3.

e Ver. 5. Κατὰ κεφαλῆς ἔχων, *with his head covered*, ἀκαλύπτῳ τῆ κεφαλῆ, *with her head uncovered.*] For Explication of theſe words, let it be noted from [e] *Theodoret*, That *the Men of Corinth, according to the Cuſtom of the Greeks, both wore long hair, and prayed to God with their heads covered in the Publick Aſſemblies.* So alſo, ſaith (f) *Plutarch*, did the *Romans*; ſo ſaith (g) *Lightfoot* did the *Jews*; ſo did, ſaith (h) *Servius*, *all that ſacrificed to any God, excepting Saturn.* But the *Heathen* Woman paid her Devotion to the Gods, *reſoluta comas ſeu capillos*, with her hair looſe and hanging down; or in the language of the Poets, *Crine jacente aut demiſſo.* Note.

2*ly*, That the *Jews* judged it τὸ αἰσχρὸν, a ſhameful and indecent thing for a Woman to be ſhaved, and permitted this only in the Caſe of (i) Whoredom, as a Token of their Shame. And among the *Heathens* it was *indicium ultimi luctus*, a token of the higheſt Grief. *It is cuſtomary*, ſaith (k) *Plutarch*, *for Men to be ſhorn, and for Women to wear long hair, and therefore in times of mourning the Men let their hair grow, and the Women are ſhaved; this being contrary to cuſtom among the Greeks and Romans.* It was alſo cuſtomary for the (l) *Jewiſh Women* to go veil'd. Note

3*ly*, That the *Apoſtle* doth not here approve of the Woman's praying or propheſying in the *Church*, as is evident from 1 *Cor.* 14. 34. 1 *Tim.* 2. 11, 12. though here he ſays nothing to the contrary, as intending to rectifie that diſorder, when he ſpoke of other Diſorders in the Caſe of Propheſying, *Chap.* 14. 34.

Ver. 7. Εἰκὼν καὶ δόξα Θεῦ, *the image and glo-* f *ry of God.*] True here is the Note of *Theodoret*, that Man is here ſtiled the Image and Glory of God, neither as to his Body, nor as to his Soul; for in reſpect of the Soul the Woman is equally the Glory of God, as to Spirituality and Immortality, and ſo is equally ſaid to be *made after his Image*, Gen. 1. 27. but κατὰ μόνον τὸ ἀρχικὸν, *only as to Rule and Government*, which is the proper glory of a man, according to the *Pſalmiſt*'s words, *Thou haſt crowned him* δόξᾳ καὶ τιμῆ *with glory and honour, and haſt ſet him over the works of thy hands, and haſt put all things in ſubjection under his feet*, Pſal. 8. 5, 6.

(d) Καλαιχύνη τὴν Χειστὸν τὴν κεφαλὴν αὐτῆς, Theoph.

(e) Καλὰ γὰρ τὸ ἑλληνικὸν ἔθος, καὶ κόμας εἶχον, καὶ τὰς κεφαλὰς κεκαλυμμένας ἔχοντες προσεύχοντο τῷ Θεῷ. Theodoret.

(f) Τὰς γὰρ θεὰς προσκυνοῦντες ἀποκαλύπτονται τὴν κεφαλὴν, ταπεινοῦντες ἑαυτὰς τῇ ἐπικρύψει τὴν κεφαλῆς. Plutarc. ἐν Αἰτίοις ἤτοι Ῥωμαϊκοῖς. p. 266. (g) *In locum.*

(h) *Sane ſciendum eſt ſacrificantes Diis omnibus capita velare conſuetos ob hoc, ne ſe inter Religionem vagis offerat aliquid obtutibus, excepto tantum Saturno.* Serv. in Virg. Æn. 3. V. 405.

(i) *Neque radat illud niſi propter ſcortationem.* Pirk. Eliezer. c. 14. p. 31.

(k) Πένθος μὲν οἰκεῖον τὸ μὴ σύνηθες, σωηθέσεσθαι δὲ ταῖς μὲν γυναιξὶν, ἐξκεκαλυμμέναις, τοῖς δ' ἄνδρασιν, ἀκαλύπτοις, εἰς τὸ δημόσιον προσιέναι· καὶ γὰρ παρ' ἕλλησιν ὅταν δυσυχία τις ᾖ, κείρονται μὲν αἱ γυναῖκες, κομῶσι δ' οἱ ἄνδρες· ὅτι τοῖς μὲν τὲ κείρεσθαι, ταῖς δὲ τὸ κομᾶν σωηθές ἐστιν. Plut. Quæſt. Rom. p. 267. A. B.

(l) *Apud Judæos tam ſolenne eſt fœminis eorum Velamen Capitis, ut inde noſcantur.* Tertull. de Coron. c. 4.

Ver.

g Ver. 10. Ἐξουσίαν ἔχειν ἐπὶ τ κεφαλῆς διὰ τὰς ἀγγέλους, *a veil upon her head because of the Angels.*] Here let it be noted, (1*st*,) That all the *Ancient Interpreters* agree in this, that ἐξουσία, which we render *power*, doth signifie *a veil* or *covering*, which being put over her head, compels her to hang down her Eyelids; and 'tis here, say they, called *power*, as being τ τῦ ἀνδρὸς ἐξουσίας καὶ κυριότητος ἐνδεικτικὸν, *the token of the Power, and Dominion of the Man over her.* Note

2*ly*, That the reading διὰ τ ἀγγελίας, *by reason of her Revelations*, as Mr. *Cl.* doth, instead of διὰ τὰς ἀγγέλους, without consent of any Copy, or Version, is not to be endured. Moreover διὰ τ ἀγγελίας signifies barely *by message*, not by reason of her Revelations, that being properly in Greek διὰ τ ἀγγελίας τ παρ' αὐτῆς. Note

3*ly*, That *evil Angels* are absolutely stiled *Angels* in these words of this *Epistle*, *Know ye not that ye shall judge Angels*, 1 Cor. 6. 3. and elsewhere, *the Angels that sinned*, 2 Pet. 2. 4. or that *kept not their first station*, Jude 6. Note

4*ly*, That among the nine Maledictions of the Women which the *Jews* reckon up, this is one, that (m) *she is to have* caput velatum instar lugentis *her head covered like one that mourneth*, and this, they say, she is to wear, not so much as a token of subjection, as of *shame*, whence (n) *Philo* calls the τὸ ἀνακεφαλαῖον, *cover of the woman's head*, τὸ τ αἰδοῦς σύμβολον, *the symbol of her shame*; and this shame, say they, is due to her (o) *because she brought the first sin into the world. It is with her*, say they, *as when one transgresseth and is ashamed, and therefore she comes forth with her head covered. She ought*, saith (p) *Tertullian*, *by her habit to resemble* Eve, *a Mourner, and a Penitent*, ob ignominiam primi delicti, *for the shame of the first sin*: Hence he often interprets this Text of (q) *Evil Angels.*

Moreover, in the Judgment both of *Jews* and *Christians*, the Serpent which deceived *Eve*, acted by the suggestion of the (r) *Devil*, or of *Sammael*, whom the *Jews* stile the *Prince of Devils.* That therefore these words may be interpreted as in the *Paraphrase*, is evident not only from these observations, but especially from a place parallel to this, *Let the woman learn in silence with all subjection. For I suffer not a woman to usurp Authority; for* Adam *was first formed, then* Eve, (as here *v.* 8, 9.) *and* Adam *was not deceived, but the Woman being deceived was in the Transgression*, 1 Tim. 2. 11, 12, 13. where the same reason is assigned for her subjection, which I offer for explication of these words.

Others interpret the word thus; The Woman ought to act decently in the Church, and therefore to be covered, because of the *Angels* who are present in the Assemblies of *the Saints*, it being the Opinion, both of (s) *Jews* and *Christians*, that the ministring *Angels* are there present.

Ver. 14. Ἡ οὐδὲ αὐτὴ ἡ φύσις, *doth not even Nature itself?*] The Exposition given in the *Paraphrase* is so natural, and so well founded in the Words and Argument of the *Apostle*, and so agreeable to the Sentiments of all the *Ancient Commentators* on the place, that we seem not here to need the Industry and Learning the *Criticks* have so liberally spent upon this place, the *Apostle* here by Nature understanding not any inward Principle implanted in the heart and Reason of a Man, but the first rise and constitution which Man and Woman have received from the God of Nature. It is against Nature, say the *Fathers*, for a Man to wear long hair, for by it he assumes the Habit of a Woman, καὶ ἄρχειν ταχθεὶς τὸ τῆς ὑποταγῆς σύμβολον ἀναδέχεται, *and being made by God to rule, he takes upon him the Symbol of Subjection.* Of the *Criticisms* upon the word κομᾶν they say not a word. h

Ver. 16. Οὐδὲ Ἐκκλησίαι Θεῦ, *nor the Churches of God.*] Hence it is manifest, (1*st*,) That the *Apostle* here cannot be thought to have respect only to the custom of the *Greeks*, as Mr. *Cl.* imagines, for then why doth he plead the custom of all the Churches of God against this Practice? i

(2*ly*,) Hence note, That in things only respecting Decency, and in conforming to which there is no violation of the Command of God, the Custom of the Church should be our Rule, it being an Argument of Pride, and a contentious Spirit, in matters of so little moment to be singular, and to create disturbance to the Church of God.

Ver. 18. Σχίσματα, *Schisms.*] Here the word *Schisms* is used not of Men separating from the Church, but of them coming together in the Church, but yet eating the Lord's Supper separately, and so as not to joyn with the whole Assembly in that Ordinance; so the word also is used, *Chap.* 1. 10. not *of a Separation from the Unity of the Catholick Church*, saith *Esthius*, *but of Sects and Divisions in the Church.* k

(m) *P. Eliezer.* c. 14. p. 31. (n) *De Spec. Leg.* p. 606. D. (o) *Berisch. Rab.* § 17. f. 12. col. 1.
(p) *De cultu fœm.* l. 1. c. 1.
(q) *Propter Angelos quos legimus a Cœlis excidisse.* De Veland. Virg. cap. 7. *Propter Angelos Apostatas.* Contr. Marcion. l. 1. c. 8.
(r) *P. Eliez.* c. 13. *Buxt. in voce* Sammael. (s) *See Dr.* Hammond *&* *Synopsis in locum.*

l Ver. 19. Δεῖ γὰρ αἱρέσεις εἶναι, *for there muſt be Hereſies*, &c.] This Neceſſity of *Hereſies* is not abſolute, or of God's making, but only on Suppoſition of the Pride, and Vain-glory, Strife, Envyings, and Contentions which are already in the Church of *Corinth*, 1 Cor. 3. 3. and God's permiſſion that Men, ſo affected, ſhould act according to the corrupt Affections and Diſpoſitions of their Hearts, as the neceſſity of Diſeaſes in the Body ariſes from Men's Intemperance; nor is the Reaſon here aſſigned of them properly cauſal, as if the Wiſdom of God deſigned there ſhould be *Hereſies* for this end, that *they who were approved* of him *might be made manifeſt*, but rather (t) Eventual; as if the *Apoſtle* had ſaid, whence it will come to paſs, that they who are approved will be made manifeſt.

m Ver. 21. Ἕκας γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει, *every one takes before his own Supper.*] It is the opinion of Dr. *Lightfoot*, that the *Apoſtle* ſpeaks not here of the *Agapæ*, or Love Feaſts which accompanied the *Euchariſt*, as the Tradition of the *Ancient Church* ſuppoſed, but of the *Paſchal Supper* which theſe *Judaizers* did eat before the *Euchariſt*, as thinking that the *Euchariſt*, which our Lord inſtituted after that Supper, was only an Appendix of it, and that it was not inſtituted in Commemoration of the Death of *Chriſt*, but as a new form of their Commemoration of their Deliverance out of *Egypt*, and that on this account the *Apoſtle* here repeats the Inſtitution of that Sacrament by our Lord, and ſo oft tells them that *Chriſt* appointed this Supper for the Commemoration of his Death, and that we might *ſhew it forth till he comes*, and charges them with not diſcerning it to be the *Lord's* Body, *v.* 29. But he ſeems to be miſtaken in both theſe Conjectures. For,

1*ſt*, It is very unlikely they ſhould miſtake the *Lord*'s Supper celebrated then every week at leaſt, for that *Paſchal* Supper which was only to be celebrated once a year, and was then rather to be celebrated at home, in every Man's Family, than in the Church, and which, according to the *Jewiſh* Canons, could not be obſerved at all in *Corinth*, or out of *Judea*, whilſt the *Temple* ſtood.

2*ly*, Thoſe words of the *Apoſtle* in the preceding *Chapter*, viz. *The Cup of bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread we break, is it not the Communion of the Body of Chriſt?* And thoſe that follow, *Ye cannot drink the Cup of the Lord and the Cup of Devils; ye cannot be partakers of the Lord's Table, and of the Table of Devils*, do plainly ſhew that the *Apoſtle* there ſuppoſes, they well knew that in that Supper they were partakers of the Cup and Table of the *Lord*, and had Communion with his Body and Blood.

Dr. *Lightfoot* adds, That thoſe words, *one is hungry*, and *another is drunken*, refer not to the Poor and the Rich, but to the *Gentile* who came faſting to the Lord's Supper; whereas the *Judaizing* Chriſtian, according to his cuſtom, drank freely at his *Paſchal* Supper; and he concludes that the *Apoſtle* doth not here reprehend their manner of coming to theſe Suppers, but that he reprehends them for the very uſe of them. But here again he ſeems much miſtaken. For,

1*ſt*, 'Tis evident the *Apoſtle* reprehends them not for the Supper itſelf, *i. e.* the eating and the drinking, but becauſe they did προλαμβάνειν take their Meat and their Drink *before others*, not ſtaying till they came, *v.* 21, 33. Hence, for a Remedy of this Diſorder, he ſaith not, abſtain from theſe Suppers, but only, *when ye come together, tarry one for another.*

2*ly*, That the hungry here were the *Gentile* Converts, who choſe to eat the *Euchariſt* faſting, is very improbable, not only becauſe it was then generally received at night; but becauſe the *Apoſtle* both here, and *v.* 34. allows all to eat and drink before they come, not taking notice of any that ſcrupled the doing this. Moreover the οἱ μὴ ἔχοντες, *the hungry* here, are not Men who have no Houſes, but who have nothing to eat, or drink; for they were put to ſhame by this, that they had nothing to *eat*, or *drink*, as others had, nor were thought worthy to partake with them that had, in the Aſſembly of which they were a part; it being not the place where they aſſembled, which is called the Church of God, but the Perſons who aſſembled, for by the ſame Action was the Church deſpiſed, and they that had nothing put to ſhame: Now 'tis not eaſie to conceive how by this ſeparate meeting in a Church, they ſhould deſpiſe a Church, whereas by denying their poor Brethren any ſhare in their Banquet, they viſibly deſpiſed them. And

3*ly*, Theſe *Agapæ* or Feaſts of Charity, being mentioned by St. *Jude*, *v.* 12. by *Ignatius Ep. ad Smyrn.* § 8. by *Clemens Alex. Pædag. l.* 2. *c.* 1. *p.* 41. by *Tertullian Apol. c.* 39. by the *Apoſtolical Conſtitutions l.* 2. *c.* 28. and by (u) *Julian* the *Apoſtate*, it is very unreaſonable to call this Cuſtom in queſtion, or to imagine that St. *Paul* here rather re-

(t) Τὸ γὰρ ἵνα ἐ παιδαχῆ αἰτιολογίας ὄξιν, ἀλλὰ πολλαχῆ, ἢ τ τῶν πραγμάτων ἐυκδοσεως. Chryſoſt. in locum.

(u) *In fine Fragm.*

† ferr'd

ferr'd to a *Paschal* Supper, than to this *Appendix* of the Supper of our *Lord*. When I call it an *Appendix*, I do not mean that it was eaten by them after the *Lord's* Supper, for the word προλαμβάνειν, *to take before his own Supper*, shews the contrary, *viz.* that this Banquet was celebrated before the Lord's Supper, but only that it was joyn'd to the Lord's Supper in imitation of our Lord, who celebrated the Sacrament after the *Paschal* Supper.

n Ibid. Ὃς δὲ μεθύει, *and another is drunken.*] This may either refer to the *Gentile* Converts among the *Corinthians*, retaining still their *Heathen* custom of drinking liberally after their Sacrifices, whence μεθύειν, *to be drunk*, is by *Grammarians* thought to have its original from μετὰ τὸ θύειν, because of the free drinking they indulged to after their Sacrifices; or to the *Judaizing* Converts, who thought themselves obliged to drink plentifully at their *Festivals*, *four* large Cups of Wine, saith (w) Dr. *Lightfoot*, at the *Paschal* Supper, and to be quite drunk, saith (x) *Buxtorf*, in the Feast of *Purim*.

o Ver. 23. Ἔλαβεν ἄρτον, *took bread*, &c.] The Argument lies thus; *Christ* gave an equal Distribution of the *Sacramental* Bread to every one at the Table, in token that he died equally for all; and he appointed them all to eat together of it at one Common Table, in remembrance of his love to them all, can you then eat every one separately his own Supper, excluding those to whom he equally distributed the Sacred Bread from any share of yours, leaving them hungry, and in want of Bread, and yet conceive you worthily eat the Lord's Supper, and duly participate of, and thankfully commemorate this great Feast of Love? But farther observe,

1*st*, That this Bread is called in the Present Tense τὸ σῶμα κλώμενον, τὸ σῶμα διδόμενον, Christ's *body broken*, *his body given*, Luke 22. 19. even whilst he was alive, and so his Body was not actually broken, or given for us, it therefore could not be literally and naturally his broken Body, but only by way of Representation, as being then instituted to represent that Body which was shortly to be given, and broken on the Cross for us, so also it is said of his Blood, yet in his Veins, that it is τὸ αἷμα τὸ ἐκχυνόμενον, his *blood shed*, and this according to the usual Sacramental Phrase. Thus, before the *Paschal* Sacrament was celebrated, it was said, *this* πάσχα ἐστὶ τῷ Κυρίῳ *is the Passover to the Lord*, Exod. 12. 11, 13. *i. e.* this is that which is instituted to represent it; *for this night I will smite all the first born of Egypt, and will pass over you*: And of Circumcision it is said, *This is my Covenant*, Gen. 17. 10. before that *Abraham* was actually Circumcised, *v.* 23, 24.

Matth. 26. 28. Mark 14. 24. Luke 22. 20.

2*ly*, Observe that St. *Paul* calleth that five times *Bread* which they did eat of, which was to them *the Communion of the Body of Christ*, and by eating of which unworthily, they became *guilty of the Body of Christ*, *not discerning the Lord's Body*, 1 Cor. 10. 16, 17. & 11. 26, 27, 28. He therefore five times calls that Bread which was consecrated, and by our *Saviour* called his Body; Now is it not a wonder that one single Passage, mentioned by our *Saviour* whilst he was alive, should be deem'd sufficient to make us all believe that his whole Body, and so his Hand was in his Hand, and that this *living Christ* was at the same time *dead*, and sacrificed, and that the same Body which was whole before the Eyes of his Disciples, was also broken for them at the same time, with many thousand Contradictions more, and yet that what the *Holy Ghost*, who knew the meaning of our Saviour's words better than any *Romanist*, hath said so often to inform us that this Element is, after Consecration, *Bread*, should not be thought sufficient to make us think it Bread, though it appears to all our Senses so to be?

Ver. 25. Ποτήριον, *the Cup.*] Note here p two Reasons for the participating of the Cup by the whole Body of the Church of *Corinth*. 1. Because it is *the Blood of the New Covenant*, which belongs as much to the *Laity* as to the *Priests*; the *Blood shed for the Remission of the Sins*, not only of the *Priests*, but of the *Laity*. 2. Because by the drinking of this Cup they *Remembred Christ's Blood* shed for them, and *shewed forth his Death*. Now since these Reasons do equally concern all *Christians*, the drinking of the Cup, by which this Commemoration, by our Lord's Institution, is to be made, must equally concern them; for sure the means which Christ appointed for such an end, ought to be used by all who are obliged to pursue that end: And if the *Apostle* here reprehends the *Corinthians* for varying from the Tradition received from the Lord in Celebration of the Sacrament, he would have reprehended them much more, had they so varied from it as to neglect the Distribution of that Cup, which he had instituted for those sacred ends.

Ver. 26. Τὸν θάνατον κυρίου καταγγέλλετε, *ye shew the Lord's death.*] If then this be the q end and use of this Sacrament, to be a Solemn Commemoration of the Death of Christ during his absence from us; if it was designed to be a standing Memorial of his Sufferings till he came again to Judgment; the

(w) *Temple Service*. p. 146. (x) *Lex. Talm.* 324.

Obligation that lies upon all *Chriſtians* to obſerve it is perpetual, and ought not to ceaſe till the World ends. Indeed, ſaith (y) *Theodoret*, *after his Preſence there will be no more need of the Symbols of his Body, becauſe the Body itſelf will then appear.* Which words are a full Confutation of the Doctrine of *Tranſubſtantiation.*

r Ver. 27. Ἢ πίνῃ, *or drink.*] Here *Walker*'s note is this, The *Greek* ἢ, *or*, that he might lead you to think there was ſomething in the *Popiſh* Argument taken hence to prove that whole Chriſt was contained in either Species, becauſe either by eating or drinking unworthily, Men become guilty of Profaning both the Body and Blood of Chriſt; but for Juſtification of our Verſion *And*, it may be noted that the *Syriack*, *Arabick*, and *Æthiopick* Verſions read *And*, and ſo does *Clemens Alex. Strom.* 1. p. 271.

2*ly*, That according to *Phavorinus*, ἢ κεῖται ἀντὶ τοῦ καὶ, that is ἢ *is often put for And*; So what is in the Hebrew אוֹ *or*, is in the *Seventy* rendred καὶ, *and*, Lev. 4. 23, 28. Numb. 15. 8. Mal. 2. 17. So what is ἢ *Luke* 20. 2. is καὶ *Matth.* 21. 23. *Mark* 11. 28. So the Promiſe made to *Abraham*, καὶ τῷ σπέρματι αὐτοῦ, *Gen.* 17. 8. is the Promiſe made to him ἢ τῷ σπέρματι, *or to his Seed*, Gal. 3. 16. and ſo the *Hebrew* Vowel when it divides, or diſtributes, is rendred ſometimes אוֹ, or, as *Ex.* 21. 17. *Deut.* 3. 34. 2 *Sam.* 24. 13. *Pſal.* 8. 4. *Prov.* 20. 20. and ſometimes וְ and, as *Joſh.* 8. 22. 1 *Sam.* 17. 34. *Jer.* 13. 23. *Amos* 5. 19. *Judg.* 4. 6. 13. 7. and eating and drinking going here before *v.* 26. and following after *v.* 28. 29. this intermediate Verſe muſt bear the ſame ſenſe.

s Ver. 28. Δοκιμαζέτω ἑαυτὸν, *let him examine himſelf.*] Δοκιμάζειν is to *diſcern* or *approve*; ſo, δοκιμάζεις, *thou approveſt the things which are moſt excellent*, Rom. 2. 18. *Happy is the man that condemneth not himſelf*, ἐν ᾧ δοκιμάζει, *in that which he approves*, Rom. 14. 22. Δοκιμάζειν ἑαυτὸν is to *approve himſelf to himſelf*, or diſcern how it is with himſelf. So 2 Cor. 13. 5. ἑαυτοὺς δοκιμάζετε *prove your own ſelves: Know ye not Jeſus Chriſt is among you, except ye be reprobates?* Gal. 6. 4. Δοκιμαζέτω, *Let every man approve his own work.* And ſo here the ſenſe is, *Let a man approve himſelf to his own heart, as a good Chriſtian, and one that comes to celebrate this Ordinance with a grateful Commemoration of the Love of Chriſt dying for him, and with true Charity, and unfeigned Kindneſs, to all thoſe for whom he did equally ſhed his blood, and gave his body to be broken*; And ſo he may repair to it with a true *Chriſtian* Spirit, and in an acceptable manner.

t Ver. 29. Ἀναξίως, *unworthily.*] i. e. *Not diſcerning the Lord's body*; which words plainly teach us what it is to eat and drink unworthily, *viz.* to do it ſo as in that action *not to diſcern the Lord's Body.* Now this, as hath already been obſerv'd, cannot ſignifie not to apprehend the Sacrament to repreſent Chriſt's Body broken, and his Blood ſhed for us; for of this Ignorance had the *Corinthians* been guilty, the *Apoſtle* would have argued *ex non conceſſis* from things not granted by them, *Chap.* 10. 16, 21. It therefore ſignifies their behaving themſelves as if they had not conſidered that this Sacrament was inſtituted in thankful and practical Remembrance of Chriſt dying for them, and ratifying by his Blood the Covenant in which he promiſed *to be merciful to their Iniquities, and remember their Sins no more*; and as a Feaſt of Love deſigned equally for the Benefit of all his Members, and to knit them in the cloſeſt Bonds of Unity and Friendſhip to each other; when this was wanting they did not diſcern aright the Lord's Body, or the Sacrament of it, and ſo did eat and drink unworthily. In the *Talmud*, ſaith (z) Dr. *Pocock*, there is a diſtinction betwixt a Man who eats the Paſſover לשם מצוה in obedience to the Command (which was that they ſhould do it as a Memorial of God's paſſing over them when he deſtroyed the *Egyptians*, by reaſon of the Blood of the *Paſchal* Lamb, *Exod.* 12. 13, 14.) and he that thus eat it, was *the juſt man that walketh in the ways of the Lord*, mention'd *Hoſ.* 14. 9. and betwixt another who did eat it only as common Food, *i. e.* without reſpect to the Commandment, or the ends of its Inſtitution; and he is compared to *the Tranſgreſſor*, there mention'd, *that ſhall fall therein.* So here, he that eateth this Holy Sacrament with a thankful Memorial of the Benefits conferr'd upon us, the Death from which we are delivered by the Blood of *Chriſt*, the true *Paſchal* Lamb ſacrificed for us, eats it worthily; but he that partakes of it only as common Bread and Wine, not conſidering the ends for which it was deſigned, and the Benefits of Chriſt's Death it repreſented and conſigned, *diſcerns not the Lord's Body*, i. e. he putteth no ſufficient difference betwixt that and common Food, as the word διακρίνω doth import. See Note on *Rom.* 14. 23.

Ibid. Κρίμα, *damnation.*] The word im- u ports Temporal Judgments; as when St. *Peter* ſaith, *the time is come* ἄρξασθαι τὸ κρίμα *that Judgment muſt begin at the Houſe of God*, 1 Pet. 4. 17. not damnation ſurely; and this is certainly the import of the word here, (1.) Becauſe the *Corinthians* did thus eat unworthily, and yet the Judgments in-

(y) Μετὰ γὰρ δὴ τὴν παρουσίαν αὐτοῦ οὐκέτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φανερωθέντος τοῦ Σώματος.
(z) *In Hoſ.* 14. 9. p. 814.

flicted

flicted on them for so doing were only Temporal, *viz. Weakness, Sickness* and *Death*, *v.* 30. (2.) Because the Reason assigned of those Judgments, is, *That they might not be condemned in the other world*, or that they might not be obnoxious to Damnation.

CHAPTER XII.

Verse 1. NOW concerning spiritual gifts, [*or Persons*, v. 3.] Brethren, *which is another thing in, and about the Exercise of which you offend; making them matter of contention, emulation and vain-glory,*] I would not have you ignorant, [*of what it concerns you to know of them, and your selves that exercise them.*]

2. Ye know that [*before your conversion to that Faith, by which ye received these gifts,*] ye were Gentiles, carried away to [*the* a *service of*] a those dumb Idols, [*which could not speak themselves, much less enable you to speak,*] even as you were led, [*by seducing Guides.*]

3. Wherefore I give you to understand, that no man speaking by the Spirit of God b calleth Jesus b accursed, [*or Anathema;*] and that no man can say that Jesus is the Lord, [*and confirm that Doctrine with supernatural Gifts and Miracles.*] but by the Holy Ghost.

c 4. Now there are c diversities of [*these Spiritual*] Gifts, but [*it is*] the same Spirit [*which enables us to exercise any of them.*]

5. And there are differences of Administrations, [*or Offices in the Church, to which this diversity of Gifts belongs,*] but [*it is*] the same Lord, [*who hath appointed all these Offices*, Eph. 4. 12.]

6. And there are diversities of Operations, [*performed by these Officers in the Church by virtue of these Gifts,*] but it is the same God, who [*by giving them this Spirit*] worketh [*them*] all in all.

d 7. d But the manifestation of the Spirit, [*in the exercise of these Gifts,*] is given to every man [*not for his own private use, but*] to profit [*others*] withal.

8. For to one is given by the Spirit, the Word of Wisdom, [*to reveal that Faith to others, which is the wisdom of God;*] to another the Word of Knowledge, [*to reveal Mysteries*, 1. Cor. 13. 2. *and understand the mind of God in the Old Testament for confirmation of that Faith,*] by the same Spirit.

9. To another, Faith, [*to enable him to believe firmly that he should be empowered to do things most difficult,*] by the same Spirit; to another the Gifts of healing [*all manner of Diseases,*] by the same Spirit.

10. To another the working of Miracles, [*or powers, such as the raising the dead to life;*] to another Prophecy, [*enabling him to foretel things future, and speak by a Divine afflatus;*] to another discerning of [*the*] Spirits [*of others;*] to another divers kinds of Tongues; to another the Interpretation of Tongues.

11. But all these [*Gifts*] worketh that one, and the same Spirit, dividing them to every man severally e as he will. e

12. For as the [*natural*] Body is one, and [*yet*] hath many Members, and [Gr. *but*] all the Members of that one Body, being many, are one Body, [*the Body is one still, the whole being animated by the same Soul, which is a Spirit*] so also is [*it in the Body of*] Christ, [*all whose Members, though they be many, and adorned with different Gifts, make but one Body mystical, united by the Spirit to their Head Christ Jesus.*]

13. For by one Spirit f we are all [Gr. *have been all*] baptized into [*this*] one Body, f whether we be Jews or Gentiles, whether we be bond or free, and [*by receiving of that living water, we*] have been all made g to g drink into [*or, of*] one Spirit.

14. [*All I say,*] for [*as*] the [*natural, so the mystical*] Body is not one Member, but many.

15. If the Foot shall say, because I am not the Hand, I am not of the Body, is it therefore not of the Body?

16. And if the Ear shall say, because I am not the Eye, I am not of the Body, is it therefore not of the Body?

17. * If the whole Body were an Eye, where were the Hearing? if the whole were Hearing, where were the Smelling?

18. But now hath God set the Members every one of them in the Body, as it hath pleased him;

19. And if they were all one Member, where were the Body?

20. But now are they many Members, yet but one Body.

21. And the Eye, [*the man endowed with the word of wisdom, or knowledge,*] cannot say to the Hand, [*the Person employed in lesser Ministries,*] I have no need of thee; nor again, the Head, [*the Person placed in the highest Dignities in the Church,*] to the Feet, [*the Deacon, or Man imployed in the lowest Offices of the Church,*] I have no need of you.

* *Sed neq; oculos toto corpore esse velim, ne cætera membra suum officium perdant.* Quintil. Instit. l. 8. c. 5. ad finem.

22. Nay, much more thoſe Members of the Body which ſeem to be more feeble are neceſſary ; [Gr. *but the Members of the Body which ſeem more weak are more neceſſary* ; viz. *the Brain, the Stomach, and the Guts.*]

23. And thoſe Members of the Body which we think to be leſs honourable, [Gr. *more diſhonourable,*] upon theſe we beſtow, h [Gr. *put,*] h more abundant honour, and our uncomely parts have more abundant comelineſs.

24. For our comely parts have no need, i but God i hath tempered the Body together, [*agreeably to the condition of each Member,*] giving more abundant honour, [*or covering,*] to that part that lacked; [*placing them ſo, that even Nature may be a covering to them.*]

25. [*And ſo hath he dealt alſo with the Body Myſtical, making the meaner Offices of them who attend upon the Poor more neceſſary, and to them more honoured who need their help.*] That there ſhould be k no Schiſm in k the Body, but that the Members ſhould have the ſame care for, [*and regard to,*] one another.

26. And whether one Member [*of the Natural Body*] ſuffer, all the Members ſuffer with it [*by ſympathy,*] or one Member be honoured, [*or adorned,*] all the Members rejoyce with it ; [i. e. *if being indiſpoſed, it becomes ſound, being weak, it recovers ſtrength, all the Members are eaſed, and ſo may be ſaid to rejoyce with it.*]

27. l Now ye are the Body of Chriſt, and l
Members in particular, [*or ſeverally are*] *Members of that Body, and ſo ought to act in the Myſtical Body, as do the Members in the Natural, rejoycing with them that do rejoyce, and mourning with them that weep,* Rom. 12. 15.]

28. m And God hath ſet ſome in the [*body* m
of the] Church, firſt Apoſtles, [*to exerciſe the gifts of wiſdom,*] ſecondarily Prophets, [*to exert thoſe of Knowledge and Prophecy,*] thirdly Teachers, [*to labour in the Word and Doctrine,*] after that, [*workers of*] Miracles, then [*they that have the*] Gifts of Healing, Helps [*to take care of the Poor,*] Governments, [*Rulers of the Church,*] diverſities of Tongues.

29. Are all Apoſtles? are all Prophets? are all Teachers? are all Workers of Miracles?

30. Have all the Gifts of Healing? do all ſpeak with Tongues? do all Interpret?

31. But covet earneſtly the beſt [*and the moſt uſeful*] Gifts, and yet ſhew I to you a more excellent way [*of miniſtring to the welfare of the Church, and of your own Souls; even that of Charity.*]

Annotations on Chap. XII.

a Verſe 2. Πρὸς τὰ εἴδωλα ἄφωνα, *to dumb Idols.*] For though the Prieſts told them, they were only the Receptacles of thoſe Deities they worſhipped, that they reſided in the Image, and gave Anſwers by it, as the (a) *Chriſtian Writers* own; yet both the *Prophets*, and Writers of the *New Teſtament*, and all the *Fathers* in their Apologies, ſtill repreſent them as they were in themſelves, ſaying, *They have mouths but ſpeak not*, Pſal. 115. 5. & 135. 16. *are dumb Stones*, Hab. 2. 19. *& muta ſimulacra*, and ſuch only as gave Anſwers, when they gave any, by the means of Evil Spirits.

b Ver. 3. Ἀνάθεμα, *accurſed.*] This the *Jews* did, as we learn, not only from the words of (b) *Juſtin Martyr*, but alſo from their nineteenth Prayer againſt (c) *Hereticks*, made by *Samuel* the younger, in the days of *Gamaliel:* Their *Exorciſts* and *Diviners* therefore, though they pretend to it, ſaith the *Apoſtle*, cannot be acted by the Spirit of God. Nor can they who confirm the Doctrine of Chriſt by *Miracles*, be acted by any other but the Holy Ghoſt, for no Evil Spirit would aſſiſt them to confirm a Doctrine ſo oppoſite to, and deſtructive of their Kingdom and Deſigns.

Ver. 4. Διαιρέσεις δὲ χαρισμάτων, *there are diverſities of Gifts.*] Theſe Gifts being in the nature of Spiritual Faculties, or Habits, are very properly aſcribed to that Spirit, who animates the Chriſtian, and by whom he lives the new Life ; and theſe Miniſtries, as properly to the Lord Chriſt, whoſe Miniſters and Servants, the *Apoſtles*, *Prophets*, *Teachers*, &c. are in the Propagation of the *Goſpel*. Theſe Operations being miraculous, and far exceeding the Power of any Creature, as fitly are aſcribed to the Creator of all things. But whereas *Crellius* hence infers, that this third Perſon being diſtinguiſhed from the other two by the Title of, *the ſame God*, he only muſt be truly and properly ſo called, he might as well have argued, that becauſe the ſecond Perſon mentioned c

(a) *Arnob.* l. 6. p. 203. *Lact.* l. 2. c. 2.
(b) Ἀδιαλείπτως καὶ ἀφόβως κ) αὐτῷ ἐκείνῳ, κ) τοῖς ἀπ' αὐτοῦ. Dial. cum Tryph. p. 363.
(c) *In qua æternum Exitium illis imprecantur quì a lege Judaica deficiunt ad Chriſtianos.* Buxt. Lex. Talm. voce *Min.* p. 1201.

tioned here is stiled *the same Lord*, he must be only so exclusively to the same God; and because the first is called *the same Spirit*, he must be so exclusively of the same God and Lord, who yet are equally Spirits.

d Ver. 7, 8, 9, 10. It is exceeding difficult to fix the true import of all these Gifts, I therefore shall only propose what follows by way of Conjecture, till I receive better information from more able Hands.

1*st*, Then by *the Word of Wisdom* I nuderstand the Wisdom given to the *Apostles* to reveal the Gospel to the World; for that, in this Epistle, is stiled *the wisdom of God in a Mystery*, *the hidden wisdom*, 1 Cor. 2. 6, 7. and elsewhere *the manifold wisdom of God*, Eph. 3. 10. *Christ* the great Teacher of it is also stiled *the wisdom of God*, 1 Cor. 1. 24. and in him are said to be contained *all the Treasures of wisdom*, Col. 2. 3. The *Apostles*, to whom this Gospel was committed, are called σοφοὶ, *wise men*; *Behold, I send unto you Prophets and Apostles*, Luke 11. 49. and *wise men*, Matth. 23. 34. and they are said to teach this Gospel according to the *wisdom given to them*, 2 Pet. 3. 15.

2*ly* The *Word of Knowledge* being distinguished from that of Revelation, and of *Prophecy*, 1 Cor. 14. 6. & 13. 8. and being set by way of Apposition, or Explication with *the Knowledge of all Mysteries*, 1 Cor. 13. 2. seems to signifie the Gift of Understanding Mysteries, or things concealed; such was the Mystery of Calling the *Gentiles* before it was revealed, *Rom.* 26. 25. *Eph.* 1. 9. & 3. 9. the *Mystery* of Re-calling the *Jews*, Rom. 11. 25. *the Mystery of Iniquity*, 2 Thes. 2. 7. *the Mystery of the Beast*, Rev. 10. 7. but more especially the Gift of Understanding the Mystical Sense of the Scriptures of the *Old Testament*. And in this sense St. *Barnaby* seems to speak of it, when he saith, *Sect.* 6. *Blessed be God*, ὁ σοφίαν καὶ νῦν δέδωκεν ἐνυμῖν τῶν κρυφίων αὐτοῦ, *who hath given us the wisdom and knowledge of his secrets*; and so it agrees with that Gift which the *Fathers* call προγνωσις, as when (d) *Irenæus* saith, *Some have the knowledge of things to come, and visions, and prophetical sayings*; and the Man thus gifted seems to be, in St. *Clemens Romanus*, *the powerful man to utter knowledge*.

3*ly*, That by *Faith* we are to understand a miraculous Faith, enabling them to do things most difficult, seems highly probable from these words, *Though I have all Faith, so as to remove Mountains*, 1 Cor. 13. 2. But chiefly I would understand by it a peculiar impulse that came upon them when any difficult matter was to be performed, which inwardly assured them God's power would assist them in the performance of it. See Note on *James* 5. 15. whence it is often mentioned as a preparatory disposition to the working such *Miracles*, and is sometimes stiled *the Faith* of God, *Mark* 11. 22. sometimes *Faith without doubting*, Matth. 21. 21. and so it was a præ-requisite to the casting out stubborn *Devils*, Matth. 17. 20. and to the ensuing Gifts of healing and working *Miracles*; and hence perhaps it is that in the following Enumeration of them, *v.* 28, 29, 30. we find no mention of it.

4*ly*, Ἐνεργήματα δυνάμεων, *the working of Miracles* is by the *Fathers* referred to the power residing in the *Apostles* to inflict Diseases, and even Death itself upon Offenders, as in the Case of *Ananias* and *Sapphira*, Acts 5. 5, 10. and of *Elymas* the Sorcerer, *Acts* 13. 11. and of the incestuous Person, 1 *Cor.* 5. 4. where the *Apostle* makes mention τ δυνάμεως Χριστ *of the Power of Christ*. And where he speaks of his *Rod*, he calls it *the Power that God hath given him*, 1 Cor. 4. 19, 20. 2 Cor. 10. 8. & 13. 10. But yet I doubt not but these words are truly rendred, *the working of Miracles*; for to them the word δυναμις, *power*, generally relates in the *New Testament*: As when mention is made of the Miracles done by *Christ* himself, *Matth.* 11. 20, 23. & 13. 54, 58. & 14. 2. *Mark* 5. 30. *Luke* 4. 36. & 5. 17. & 6. 19. & 19. 37. *Acts* 2. 22. & 10. 38. and of the Miracles done by others in the Name of Christ, *Mat.* 7. 22. *Mark* 9. 39. *Luke* 9. 1. *Acts* 1. 8. & 4. 33. & 6. 8. & 8. 13. & 19. 11. 1 *Cor.* 2. 4. 2 *Cor.* 12. 12. *Gal.* 3. 5. 1 *Thess.* 1. 5. Hence it is frequently mentioned in conjunction with *Signs* and *Wonders*, Acts 2. 22. & 8. 13. Rom. 15. 19. Heb. 2. 4. It is also here plainly distinguished from the Gift of Healing; and it is as plainly distinguished from the Power of casting out *Devils*, in these words, *In thy name have we propheſied, and cast out Devils, and done* δυνάμεις πολλὰς *many mighty works*, Mark 7. 22. It therefore rightly seemeth in the *Paraphrase* to be restrained to the doing things beyond the Course of Nature, and wrought by an immediate Divine Hand; such as the supplying a defective Member, or the raising the Dead. Thus to the first order of the Successors of the *Apostles*, (e) *Eusebius* ascribes *many strange Powers of the H. Ghost*; and (f) *Just. Mart.* speaks of the *powers done in his time done by the name of Christ*.

(d) Οἱ ὃ προγνωσιν ἔχουσι τῶν μελλόντων, καὶ ὀπτασίας, καὶ ῥήσεις προφητικὰς, l. 2. c. 57. Ὁ δωρεὰς γνῶσιν ἐξηπῶν. Epist. ad Cor. § 48.

(e) Τὸ θεῖον πνεῦμα διὰ πολέσας ἄλλας δόξες δυνάμεις. Euseb. Hist. Eccles. l. 3. c. 17.

(f) Τῶν ἀπὸ τὸ ὀνόματος αὐτοῦ, καὶ νυῦ γινομένων δυνάμεων. Dial. p. 254.

5*ly*, The

5*ly*, The Gift of *Prophecy* is not to be reſtrained, as ſome do to Teaching, and the Interpretation of the *Scripture*, which it importeth only as that was done by a particular Inſpiration of the *Holy Ghoſt*; for otherwiſe, as here the *Prophets*, and the *Teachers*, are two diſtinct Offices in the *Church*, ſo alſo are they reckoned as ſuch in the Church of *Antioch*, Acts 13. 1. and they are reckoned as diſtinct χαεισμαλα in theſe words, *Having Gifts different, whether Prophecy, let us prophecy according to the proportion of Faith; or Miniſtry, let us wait on our Miniſtry; or he that Teacheth, on Teaching*, Rom. 12. 6, 7. And ſo they are reckoned by (g) *Juſtin Martyr*, when he ſaith, one Man receives at Baptiſm the Spirit of Underſtanding, ὁ ὃ προγνώσεως, ὁ ὃ διδασκωλίας, *another of Fore-knowledge, or Prophecy; and another of Teaching*; and this diſcovers to us another ſenſe of *Prophecy*, viz. that it imports, as *Irenæus* ſaith, προγνωσιν τῶν μελλόντων, *the Fore-knowledge, or Prediction of Things future*, and that in order to the Exhortation to ſome Duty. Thus *Agabus* foretold by the Spirit *the death that was to come on all Judea*, Acts 11. 28, 29, 30. that other *Chriſtians* might be moved, as they were, to ſend their Charity thither. Thus *Judas* and *Silas*, *being Prophets*, διὰ λόγου πολλοῦ, *with many words they comforted the Brethren, and eſtabliſhed them*, Acts 16. 32. This Gift was exerciſed alſo by foretelling who would be fit Perſons to do good Service in the Church. Thus St. *Paul* commits a Charge to *Timothy*, *according to the foregoing Propheſies concerning him*, 1 Tim. 1. 18. and ſaith, *Neglect not the Gift that is in thee, that was given thee by Prophecy*, Chap. 4. 14. And that in this ſenſe the *Fathers* underſtood it, is evident not only from the word προγνωσις, *fore-knowledge*, by which they do expreſs it, but from the Arguments they uſe againſt the *Jews*, to convince them that God had left their Church, and had own'd and embrac'd the Societies of *Chriſtians*, becauſe he had left them no *Prophets*, but had trasferred that Gift to the *Chriſtians*: And theſe Predictions being made by Revelation of the Spirit, ἀποκάλυψις, or *Revelation*, is accounted a part of this Gift; for to the *Prophet* is aſcribed *his Revelation*, 1 Cor. 14. 26, 30. and the *Revelation* of St. *John* is the Book of his *Prophecy*; and to the *Prophet* is aſcribed the Manifeſtation of the Secrets of Men's hearts, as in thoſe words, *If all propheſie, and there come in an unbeliever, or one unlearned, he is convinced of all, he is judged of all, and thus are the ſecrets of his heart laid open*, 1 Cor. 14. 24. Thus of thoſe *Prophets*, *Irenæus l.5.c.6.* ſaith, that they did not only explain the Myſteries of God, but alſo τὰ κρύφια ἀνθρώπων εἰς φανερὸν ἄγειν ὅτε τῷ συμφέροντι, *manifeſt the ſecret things of men, when it was needful, or profitable for them, or the Church.* See *Origen* againſt *Celſus*, l. 1. p. 34.

6*ly*, The διάκρισις πνευμάτων, *diſcerning of Spirits*, not only imports the Faculty of diſcerning betwixt the Impulſe of Falſe and True *Prophets*, which he that hath, ſeems to be ſtiled by St. *Clemens*, ὁ σοφὸς ἐν διακρίσει τῶν λόγων, *a wiſe man in diſcerning words*, and betwixt the lying Wonders and magical Operations of Evil Spirits, and the Powers of the Holy Ghoſt, as 1 *Cor.* 14. 29. 1 *Theſ.* 5. 20, 21. 1 *John* 4. 1. but alſo a Judgment of diſcerning the Spirits of other Men, whether they were qualified for ſuch an Office in the Church, and accordingly chuſing them out for that Work. So the *Spirit* in the *Prophets* ſaid, *Separate me Barnabas and Paul for the work whereunto I have called them*, Acts 13. 2, 3. And thus the *Holy Ghoſt* is ſaid to have conſtituted the *Biſhops* and *Presbyters* in *Aſia*, Acts 10. 28. becauſe as (h) *Clemens R.* ſaith, *they Conſtituted Biſhops and Deacons*, δοκιμάσαντες τῷ πνεύματι, *making trial of them by the Holy Ghoſt.* And (i) *Clemens of Alexandria*, that St. *John* ordained *to be of the Clergy*, τὰς ἀπὸ τοῦ πνεύματος σημανομένους, *ſuch as were ſignified to him by the Spirit.* (k) *Ignatius* ſaith of the *Biſhops* of his time, that they were conſtituted, *not by Men, but* Ἰησοῦ Χριστοῦ γνώμῃ, *by the Counſel of Chriſt Jeſus.* (l) St. *Cyprian*, that they were conſtituted, *not only by the conſent of the People, and the ſuffrage of their fellow Biſhops*, but alſo *Judicio Divino, & Dei Teſtimonio, by the Judgment and Teſtimony of God.* And laſtly, This Gift ſeems alſo to imply a diſcovering of what was done inwardly, or in the Spirit of a Man; So *Peter* diſcerned the heart of *Ananias* and *Sapphira*, Acts 5. 3, 9. and of *Simon Magus*, Acts 8. 21, 23. St. *Paul* of *Elymas*, Acts 13. 10. and of the *lame Man, ſeeing he had Faith to be healed*, Acts 14. 9. And (m) *Ignatius* ſpeaks of the Spirit in him that did foretel, *and* τὰ κρυπτὰ ἐλέγχειν, *reprove things ſecret.*

Ver. 11. Καθὼς ἐθέλει, *as he will.*] Here ſeems to be a plain Argument for the Perſonality of the Holy Ghoſt, becauſe *a will* is here aſcribed to him. (2.) Hence it is evident that he is no Creature, becauſe no Creature can enable others to do theſe Works. (3.) That he is *God*; for as all this diver-

(g) *Dial.* p.250.A. (h) *Ep.ad Cor.*8.42. (i) *Apud Euſeb.Hiſt.Eccl.*l.3.c.23. (k) *Proem Ep.ad Philad.* & § 1. *Ep. ad Eph.* § 1, 3, 6. (l) *Ed. Ox. Ep.* 55. & 69. (m) *Ad Philad.* § 7.

ſity

sity of Operations is ascribed to the same God, v. 6. so it is here said, (n) *All these worketh one and the same Spirit.*

f Ver. 13. Εἰς ἓν σῶμα ἐβαπτίσθημεν, *we were baptized into one Body.*] Vain here is the Note of Mr. *Cl.* viz. *That we are baptized that we might be called by one Name, be of one Society, the Church of Christ:* For 'tis not by partaking of one Spirit that we are called *Christians*, but by professing Faith in Christ. The *Apostle* is plainly proving, that as the Natural Body is one, so is the Mystical: Now the Natural Body is one, as being informed by one Soul and Spirit united to it, and animating all the Parts of it, so is it, saith he, in the Mystical Body united together by one and the same Spirit receiv'd in Baptism, and from our Spiritual Head Christ Jesus, communicated to all the Living Members of his Body, to give them Spiritual Life and Motion. See *Eph.* 4. 16.

g Ibid. Εἰς ἓν πνεῦμα ἐποτίσθημεν, *were made to drink of one Spirit.*] So our Lord represents the Participation of the *Holy Spirit*, saying, *If any man thirst, let him come to me and drink. He that believeth, out of his belly shall flow rivers of living waters. This spake he of the Spirit, which they that believed in him should receive*, John 7. 37, 38, 39. And the *Apostle* calls the Water, which was a Symbol of the Spirit, *Spiritual Drink*, 1 Cor. 10. 4. And as Believers are ἓν πνεῦμα one Spirit with Christ, 1 *Cor.* 6. 17. So doth Christ invite them to come to him to drink of this Spirit.

h Ver. 23. Τιμῇ περισσοτέρᾳ, *more abundant honour.*] The Cloaths God made to cover the nakdness of *Adam* and *Eve*, are stiled by *Onkelos*, *Cloaths of Honour:* And the word τιμὴ here render'd *Honour*, is in the *Septuagint* put to signifie a *Cover*; so *behold, he is to thee a covering of thy Eye*, Gen. 20. 16. is in the *Septuagint* εἰς τιμὴν τῶ προσώπῳ σε, *for an honour of thy Face.*

i Ver. 24. Συνεκέρασε τὸ σῶμα, *hath so tempered the body.*] Agreeable to this is that of (o) *Cicero*, *Principio Corporis nostri magnam natura ipsa videtur habuisse rationem, quæ formam nostram, reliquamq; figuram in qua esset species honesta, eam posuit in promptu; quæ autem partes corporis ad necessitatem datæ, aspectum essent deformem habituræ, atq; turpem, eas contexit atq; abdidit, hanc tam diligentem naturæ fabricam imitata est hominum verecundia, quæ enim natura occultavit, eadem omnes, qui sana mente sunt, removent ab oculis.*

k Ver. 25. Ἵνα μὴ ᾖ σχίσμα, *that there may be no schism in the body.*] Of this Schism of the Members against the Body, see *Menenius apud Livium*, l. 2. c. 32. *Max. Tyr. Diss.* 5. p. 50.

Ver. 27. For illustration of this long Comparison betwixt the Body Natural and Mystical, observe (1.) That this Comparison is taken from the *Jews*, who teach that such order ought to be observ'd betwixt the *Priesthood* and the People, as in the Human Body, in which there are Members Superiour, and others serving to the Rest; for all of them serve the Heart from whence Life proceeds; and so it is meet that the *Levites* should serve the *Priests*, and the People the *Levites*; *Paulus Fagius in Levit.* 3. 7. The Argument which the *Apostle* useth from the Comparison of the Natural with the Mystical Body, seems to consist in these Particulars: l

1*st*, That the most inferiour Members of the Natural Body, are as much as the Members of that Body as the most noble, so are the most inferiour *Christians* as much the Members of Christ's Body.

2*ly*, That there would be no perfect Natural Body without this Diversity of Members, and in like manner no Mystical Body without such diversity of Gifts and Offices as God hath ordered in his Church, *v.* 17. 19.

3*ly*, That the Members are placed in the Body according to the Wisdom, and the good Pleasure of God, *v.* 18, 24. and so it is in the Members of the Mystical Body, which therefore ought to acquiesce in the good Pleasure of his Will, in whatsoever Station and Condition his Wisdom doth see fit to place them.

4*ly*, That the Members which seem the weakest, and the meanest, are as necessary and serviceable to the Body as the other. Human Life could not continue, nor Human Kind subsist without them, *v.* 22. so in the Mystical Body, they that are employ'd in Works of Charity and Mercy to the Poor, and the Sick, those that *serve Tables*, are in their kind as necessary and serviceable as other Members of the Church, and had their χαρίσματα, or Spiritual Gifts, and well as others, *Rom.* 12. 6, 7, 8. 1 *Pet.* 4. 10, 11.

5*ly*, That as Nature had provided a Covering for the less honourable Parts, and taught us to imploy our Care in Covering and Adorning them; so was it also with respect to the less honourable Members of the *Ecclesiastical Body*, there were *Helps* and Ministers particularly appointed to take care of them, to cover their Nakedness, and supply their Wants, and Promises were made to those who imploy'd themselves in such Acts of Charity, *v.* 23. 24.

6*ly*, That as there was no Division in the

(n) Ἐνταῦθα δείκνυσι τὴν θεὸν ἐνεργοῦντα μετὰ βεβαιώσεως, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα. Chrys. Theod. Oecumen. Theophylact.

(o) *De Officiis* l. 1. n. 177.

Members

Members of the Natural Body, but all the Members took care of, and were imploy'd for the good of the whole, ſo God had ordered matters thus in the Body Myſtical; that there ſhould be no Diviſions, no Separate Intereſts in it; but they ſhould mutually regard the Intereſts of one another, ſympathiſing, and rejoycing together, *v.* 25, 26.

m Ver. 28. Note, for Explication of theſe Offices.

1*ſt*. That to *Prophets* I aſcribe *the Gifts of Knowledge and of Prophecy*, from theſe words, *If I have Prophecy, and know all Myſteries and all Knowledge*, 1 Cor. 13. 2. And as the firſt Gift, *the Word of Wiſdom*, belongs eſpecially to the *Apoſtles*, ſo it ſeems probable that the ſecond, *the Word of Knowledge*, ſhould belong to the ſecond Office, that of *Prophets*. But whereas Mr. *Cl.* ſaith, That *the Prophets did not teach by Inſpiration, but only had been fitted to teach by Inſpiration; that they ſpake as they ſaw fit themſelves; and thoſe things which they received from Chriſt, and his Apoſtles, they interpreted after their own manner.* This ſeems to be confuted by theſe words of the *Apoſtle*, *If any thing be revealed to him that ſitteth by, let the firſt Prophet be ſilent, for the Spirits of the Prophets are ſubject to the Prophets.*

2*ly*, The *Teachers* ſeem to be Men, who having received the Doctrine of Faith from the *Apoſtles*, preached it to others for their Converſion to the Faith, and ſo they are the Men who *laboured in the Word and Doctrine*, 1 Tim. 5. 17. They were, ſaith (p) *Euſebius*, Ἀποστόλων μαθηταὶ, *the Diſciples of the Apoſtles, who built up the Churches in the Faith which the Apoſtles had planted, promoting the preaching of the Goſpel more and more, and ſpreading among them the Salutary Seed of the Heavenly Kingdom.* And they of them who preached the Goſpel to them who had not heard it, were called *Evangeliſts*, and ſometimes *Apoſtles*. So *Andronicus* and *Junia* are called ἐπίσημοι ἐν τοῖς Ἀποστόλοις, *Men of eſteem among the Apoſtles*, Rom. 16. 7. and of theſe St. *John* ſaith, *For his Name's ſake they went forth, taking nothing of the Gentiles; we therefore ought to receive ſuch, that we may be fellow helpers to the Truth*, Eph. 3. 7, 8. But whereas *Theophylact*, and Mr. *Cl.* ſay, that the *Prophets* indeed ſpake by the Holy Ghoſt, but theſe *Teachers* from themſelves; this I cannot aſſent to, for διδασκαλία, *teaching* is numbred among the Spiritual Gifts, *Rom.* 12. 6. and διδάσκαλοι, *Teachers*, among them to whom Chriſt had given theſe Gifts. See the Note on *Eph.* 4. 11.

3*ly*, The *Helps* ſeem to be the *Deacons* and other Officers, who miniſtred not only to the Sick and Poor, but in Holy Things alſo, in Baptizing and Diſtributing the Euchariſt; for ἀντιλαμβάνεσθαι, whence comes the word *Helps*, ſignifies to take care of others; and theſe alſo, as before I noted, had their Spiritual Gifts. As then the *Talmudiſts*, ſaith Dr. *Lightfoot*, call the *Levites*, *the Helps of the Prieſts*, ſo may the *Apoſtle* call the *Deacons*, which anſwered to them, *the Helps of the Apoſtles and Biſhops of the Church.*

4*ly*, *Governments* are almoſt generally ſuppoſed to denote the *Rulers* of the Churches, planted by the *Apoſtles*, and who are ſometimes ſtiled *Biſhops*, Acts 20. 28. ſometimes ἡγούμενοι, *Guides* or *Rulers*, Heb. 13. 7, 17. and ſometimes προεστῶτες, *Preſidents* or *Prelates*, Rom. 12. 8. 1 *Theſſ.* 5. 12. But Dr. *Lightfoot* conjectures they were the Men who had *the Gift of diſcerning Spirits*, becauſe κυβερνήσεις, which we here render *Governments*, ſignifies in the *Old Teſtament*, *wiſe Counſels*, and skill in giving Judgment of Things. Thus ὁ νοήμων κυβερνήσεις κτήσεται, *a Man of underſtanding ſhall attain to wiſe counſels*, Prov. 1. 5. οὗ μὴ ὄντος ἀρχῆ κυβέρνησις, *where no counſel is, the people fall*; *but in much counſel there is ſafety*, Prov. 11. 14. and μετὰ κυβερνήσεως, *by wiſe counſel thou ſhalt make war*, Prov. 14. 6. It is not reaſonable, ſaith he, to ſuppoſe no Office ſhould be appointed for this ſo neceſſary Gift, and yet no other is here mentioned to which we can apply it. Let the *Reader* chooſe which of theſe Interpretations he likes beſt.

(p) *Eccl. Hiſt.* lib. 3. cap. 37.

CHAPTER XIII.

a Verse 1. a [FOR] though I speak with the Tongues of Men, and of Angels, [*the Languages of all Nations, or knew how to converse with Angels,*] and have not Charity, I am become as sounding Brass, or a tinkling Cymbal, [*benefiting no man by my empty, and confused, and pleasing no man with my shrill, and noisy sound.*]

2. And though I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing [*worth in the sight of God.*]

3. And though I bestow all my Goods to feed the Poor; and though I give my Body to be burnt [*for the Faith*] and have not Charity [*to Man, but do this rather out of vain-glory, or to be admired and praised of Men,*] it profiteth me nothing [*as to my eternal state.*]

4. Charity suffereth long, and is kind: Charity envieth not; Charity vaunteth not it self, is not puffed up.

5. Doth not behave it self unseemly; seeketh not her own; is not easily provoked; thinketh no evil;

b 6. Rejoyceth not b in iniquity, [*or falshood,*] but rejoyceth in the Truth.

c 7. c Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth [*as to the proper and elicit Acts of it,*] but [*as for other Gifts*] whether there be Propheſies, they shall fail; whether there be Tongues, they shall cease; whether there be [*the Gift of*] Knowledge, it shall vanish away.

9. For [*with all our Gifts*] we know [*still but*] in part, and we prophecy [*but*] in part, [*knowing but few things in comparison to our future knowledge.*]

10. But when that [*state of knowledge*] which is perfect, is come, then that [*knowledge*] which is in part, shall be done away.

11. When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child; but when I became a Man, I put away childish things; [*and the like difference will there be betwixt us now and then.*]

12. For now we see [*only as*] through a Glass darkly, but then we [*shall see*] face to face, [*with the greatest nearness and perspicuity, which now we cannot; for no Man, saith God, shall see my face and live;* Exod. 33. 20, 23. John *Ep.* 2. *v.* 12. *Ep.* 3. *v.* 14.] Now I know [*but*] in part, but then shall I know even as also I am known, [*more fully and completely, seeing God as he is,* 1 John 3. 2.]

13. And now abideth Faith, Hope, Charity, these three,] *all great and excellent Vertues, and superiour to the Gifts now mentioned,*] but the greatest of these are Charity, [*both for duration, as continuing when Faith shall end in Vision,* 2 Cor. 5. 7. *and Hope in Enjoyment,* Rom. 8. 23, 24. *and for Perfection, as rendring us more like to God, and beneficial to Men.*]

Annotations on Chap. XIII.

a Verse 1, 2, 3. NOte. Here is to be noted, That the *Apostle* in these Verses reckons up the things which were of highest value with the *Jews*, and which rendred their *wise men* the most celebrated. Thus of (a) *R. Jochanan Ben Zacchai*, they say that he understood *the Language of the Angels*; and of (*b*) *R. Azai* that there was not in his days *a Rooter up of Mountains* like to him, or one that could do so great things as he did. The Man on whom the Spirit of *Prophecy* did rest, or who was fit to receive him, must, say they, be (c) *a wise man, a religious man, a temperate man, and one that is indued with all probity of manners.* Of *Alms*, they say, that (d) *whosoever diminisheth any thing of his Substance to bestow in Alms, shall be delivered from Hell.* And as for Martyrdom for the Law, they thought it sufficient to expiate, not only for their own Sins, but even for the Sins of the whole Nation. Hence (e) *Josephus* brings in *Eleazar*, praying thus for the *Jews*, *Let my Blood be an Expiation for them, and receive my Life for their Lives.* And he saith of the *Martyrs*

(a) *Bava Bathra*, F. 134. 1. (b) *Buxt. Lex. in Voce* עקר (c) *Maim. Præf. in Seder. Zeraim.* Poc. p. 18.
(d) *Buxt. Floril.* p. 89, 90.
(e) Καθάρσιον αὐτῶν ποιῆσαι τὸ ἐμὸν αἷμα καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχήν. Maccab. c. 6. p. 1090.

that ſuffered under *Antiochus Epiphanes*, That (f) *the Divine Providence ſaved all* Iſrael *from the Evils they ſuffered, by the Blood, and the Propitiatory Death of thoſe Pious Men.*

But here is raiſed a Diſpute, Whether the Gifts here mentioned were at any time, or could be exerciſed by them who wanted *Charity?* or ſuch profuſe Alms, and conſtancy in ſuffering to the Death, were ever, or could be ſeparated, from that Grace? To which I anſwer; It is true that the *Apoſtle* here ſpeaketh only *hypothetically*, that were theſe things perform'd without Charity, they would not profit to Salvation; but then that Suppoſition ſeems fairly to imply the thing it ſelf was not impoſſible; or that there was no neceſſary connexion betwixt theſe Gifts and Actions, and the Grace of Charity. Moreover, our *Saviour* ſeems plainly to inform us, that Men might *Prophecy, and caſt out Devils, and do mighty Works in his Name*, Matth. 7. 22, 23. and yet be *workers of iniquity*, and Perſons whom he would not own at the laſt day. He alſo teacheth that ſome may do their *Alms* to be applauded by Men, *Matth.* 6. 2. and therefore do them ſo as to receive no reward from God, and ſo informs us that *Alms* may be given without true Love to God, or to our Neighbour for his ſake. And laſtly, all the *Fathers* teach, that it is *not the Suffering*, but the *Reaſon* of it, that makes the *Martyr*; and that (g) *when Men in Schiſm or Hereſie, thus give their Bodies to be burnt, they are not to be deemed true Martyrs, by reaſon of the want of Charity.* And the ſame they ſay of them who ſuffer for Vain-glory, *viz.* that (h) *they ſhed their Blood in vain.*

b Ver. 6. Ἐν ἀδικίᾳ, *in iniquity.*] That ἀδικία here ſignifies *falſhood*, the *Truth*, to which it is oppoſed, ſhews; ſo it ſignifies in the *Old Teſtament* above an hundred times, and the word שקר which in the Hebrew ſignifies *a lye*, is as often by the *Septuagint* tranſlated ἀδικία as ψεῦδος; ſo *a right hand of Falſhood is* δεξία ἀδικίας, Pſal. 144. 11. the *way of lying* is ὁδὸς ἀδικίας, Pſal. 119. 29. and *he that telleth lies* is λαλῶν ἄδικα, See *Pſal.* 101. 7. & 119. 69, 78, 86, 118, 128, 163. Pſal. 63. 11. Exod. 22. 7. Now *Falſhood*, and *a Lye*, in the *Old* and *New Teſtament*, do often ſignifie a falſe Religion; or a Religion containing a falſe Object of Worſhip. Thus *the molten Image is a Teacher of Lyes*, Hagg. 2. 18. and he that maketh it, is ſaid to have *a Lye in his right hand*, Iſa. 44. 20. he that goes after them *walketh in Lyes*, Jer. 23. 14. and *inherits Lyes*, ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα; he turns the truth of God into a lye, *Rom.* 1. 25. believes a lye, 2 *Theſſ.* 2. 10, 11. See the Note on *Rom.* 3. 7. And the *Truth* in the *New Teſtament* is emphatically put to ſignifie the *Goſpel*, or the *Chriſtian Faith:* So 2 Ep. of St. *John*, v. 3, 4. *I rejoyced greatly to find thy Children walking in the Truth.* And Epiſt. 3. v. 3. 4. *I have no greater joy than to hear that my Children walk in the Truth:* So that the import of theſe words may be this, Charity will not permit us to rejoyce, but rather cauſe us to be troubled to find Men ſtill continue in their falſe Worſhip, as the *Gentiles*, or in oppoſition to the *Goſpel* delivered to them, as the *Jews* do; but it rejoyceth to ſee Men walking according to the Truth of the *Goſpel.*

c Ver. 7. From theſe four comprehenſive Verſes, we learn the Properties and Fruits of *Charity.* (1.) What it requires us to do to all. (2.) What it will not permit us to do to any. (3.) What it requires us to do, or will not permit us to do, to our offending Brother.

Firſt, What Deportment it requires towards all Men, *viz.*

1. It is *good*, *kind*, and *tender-hearted* towards all; *v.* 4. *The Lord make your Charity to abound to one another, and to all men*, 1 Theſſ. 3. 12. For Charity requiring us *to love our Brother as our ſelves*, it muſt engage us to conſider him as we do our ſelves, and ſo extend the ſame kindneſs to him, when he needs it, as we ſhew to our ſelves, *Gal.* 6. 10.

2. It is *active*, and *laborious*, engaging us *by love to ſerve one another*, Gal. 5. 13, 14. to do them any ſervice we are able *with good will*, and without grudging; for there muſt be in us, ὁ κόπος τῆς ἀγάπης, *the labour of love*, 1 Theſſ. 1. 3. Heb. 6. 10.

3. It rejoyceth *in the Truth*, v. 6. that is, in Mens doing righteouſly, and living according to the Goſpel, which is call'd by way of eminence *the Truth*; it begets in us a Complacency, and inward Pleaſure to behold Truth and Righteouſneſs, Piety and Goodneſs prevailing in the World.

4 It makes us ready *to believe all things*, v. 7. that is, all the Good it hears, or can

(f) Διὰ τὸ αἵματος τῶν εὐσεβῶν ἐκείνων, καὶ τὸ ἱλαστήριον θανάτου αὐτῶν, ἡ θεία πρόνοια τὸν Ἰσραὴλ πᾶσαν ἐκείνην διέσωσε. Ibid. p. 1101. B.

(g) *Eſſe Martyr non poteſt qui in Eccleſia non eſt, exhibere ſe non poteſt Martyrem, qui fraternam non tenuit Charitatem, docet hoc, & conteſtatur Paulus dicens, etſi tradidero corpus meum ut ardeam.* Cypr. de Unit. Eccl. Ed. Oxon. p. 113. l. de Orat. Dom. p. 150. De Zelo & Livore p. 225. Ep. 55. p. 44. Ep. 73. p. 207. Chryſ. in Eph. Serm. 11. To. 3. p. 822. Auguſt. de Verbis Dom. To. 10. p. 192.

(h) *Timeo dicere, ſed dicendum eſt, Martyrium ipſum ſi ideo fiat ut admirationi & laudi habeamur a fratribus, ſine fructu Sanguis effuſus eſt.* Hieron. ad Gal. 5. 26.

have

have any charitable ground to think of others.

5. It *hopeth all things*, v. 7. *i. e.* It inclines us to hope still the best concerning Men's Intentions and Actions liable to doubt; and if our Brother be at present bad, to hope, and not despair of his Amendment, and so still to endeavour his Reformation by all proper means.

Secondly, The Things which Charity will not permit us to do to any, are these, *viz.*

1. Charity *worketh no evil to our Neighbour*, in his Person, Estate, Good Name, Relations, *Rom.* 13. 10. much less in Reference to his Soul: And therefore

2. It will not suffer us to scandalize, or to offend our Brother, by doing any thing which either may embolden him to Sin, or disaffect him to Religion, or discourage him in the Practice of his Duty; for *if thy Brother be grieved with thy Meat, now walkest thou not charitably* Rom. 14. 15.

3. Οὐ λογίζεται κακὸν, *v.* 5. It will not permit us to surmise, or to suspect that evil of others which we do not know; *it imputes not evil* to them, nor puts it to any Man's account beyond absolute necessity. It doth not censure their Miscarriages as done out of Malice, or with ill Intentions. So *Theodoret.*

4. It *rejoyceth not in Iniquity*, v. 6. in any Evil done to, much less by others; it permits no Man to be pleased with any deceit, or falshood spoken of, or done to others, or with any ill Stories, or malicious Insinuations concerning them.

5. It *envies not* the Happiness, or the Prosperity of others, but is well pleased with it, *v.* 4.

6. Οὐκ ἀσχημονεῖ, *it behaveth not it self unseemly* towards any, in words or gestures; it refuseth not to do the meanest Offices of Kindness to them, as if it were unseemly, or below us to be employed in them, *v.* 5. So *Chrysostom, Theodoret, Oecumen. Theoph.*

7. Οὐ φυσιοῦται, *it vaunteth not it self*, v. 4. It is not puffed up against our Brethren; it roots out of us all Elation of Mind, Ambition, Ostentation, Pride in over-valuing our selves, and despising others, *Eph.* 4. 2. ἢ περπερεύεται, 'tis *not rash, heady*, or *precipitate* in speaking of, or acting towards others. So *Chrysostom* and *Oecumenius.* It doth not curiously search into other Men's matters which belong not to us. So *Theodoret.*

8. It *seeketh not her own* Praise, Profit, or Pleasure to the hurt of others; but inclines Men to seek the good of others, 1 *Cor.* 10. 24.

9. Οὐ δάκνει, *it bites* not with the Tongue, *Gal.* 5. 14, 15. but cuts off all Strife, Contentions, bitter Zeal, Animosities, *v.* 21, 22. all Bitterness, Wrath, Clamor, Evil-speaking, *Eph.* 4. 31, 32.

Thirdly, The Deportment Charity requires to our offending Brother, expressed in these Particulars;

1. Charity *beareth long*, and causeth us to endure Provocations with much Patience, before we do conceive any Displeasure against others.

2. It *endureth all things*, though grievous to be born, without returning Evil for Evil; enabling us to *forbear one another in love*, Eph. 4. 2. Colos. 3. 13. and will not cease from being kind and well affected to our Brother, by reason of any Provocation whatsoever.

3. *It covers all things*, i. e. inclines us to conceal the Evil that we know of others; and thus it *covers a multitude of Sins*, James 5. 20.

4. Οὐ παροξύνεται, v. 5. *It is not highly exasperated*, and breaks not forth into violent ungovernable Passions on any Provocations.

5. 'Tis easie to be intreated, ready to forgive, and full of Mercy, *Colos.* 3. 13. *Eph.* 4. 32. *James* 3. 17.

CHAP. XIV.

Verse 1. FOllow [*therefore*] after Charity [*above all things*], and desire [*also*] Spiritual Gifts, but rather that ye may Prophecy; [i. e. *expound the Scripture, or reveal some Mystery to the Edification of the Church.*]

a 2. a For he that speaketh in an unknown Tongue, [*not understood, nor explained,*] speaketh not to [*the understanding of*] Men, for no man understands him, but to [*the understanding of*] God [*only:*] howbeit, [*or though,*] in the Spirit he speaketh Mysteries, [*the profound things of God.*]

3. But he that propheseth [*in plain intelligible words,*] speaketh to [*the profit of*] men, [*viz.*] to [*their*] edification [*by the Scripture he expounds,*] and [*their*] exhortation [*by what he teacheth,*] and [*to their*] comfort [*by his Revelation.*]

4. He that speaketh in an unknown Tongue b edifieth himself [*only,*] but he that propheseth edifieth the Church. b

5. I would that ye all spake with Tongues, but rather that ye propheseid; for greater, [*because more beneficial,*] is he that propheseis, than he that speaketh with Tongues,

except he interpret [*his Tongue, and the My-*
c *ſtery he utters in it,*] c that the Church may receive edifying [*by it.*]

6. Now [*therefore*] Brethren, if I come unto you ſpeaking with [*ſtrange*] Tongues, what ſhall I profit you, except I ſhall ſpeak to you [*alſo,*] either by Revelation, [*of ſome ſecret,*] or by knowledge [*of ſome Myſtery,*]
d or d by propheſying, [i. e. *foretelling of ſomething to come,*] or by Doctrine, [*inſtructing you what to believe or practiſe.*]

7. And [*thus it is*] even [*in*] things without life, giving ſound, whether [*it be*] pipe, or harp, [*for*] except they give a diſtinction in the ſound [*to render it intelligible,*] how ſhall it be known what is piped or harped?

8. For if the trumpet [*for example,*] give an uncertain ſound, who ſhall prepare himſelf to the battle, [*at the hearing of it?*]

9. So likewiſe you, except you utter by the Tongue words eaſie to be underſtood [*by your Auditors,*] how ſhall it be known what is ſpoken [*by you?*] for [*by ſpeaking what they know not,*] ye ſhall [*be as men who*] ſpeak [*only*] to the air; [*vain and unprofitable words, loſt in the ſpeaking, as the voice is in the air.*]

10. There are, it may be, ſo many kinds of voices, [*Languages and Idioms, as there be Nations, or as the Jews compute to the number of Seventy,*] in the world, and none of them is without ſignification; *but this ſignification they have only to them that underſtand them.*]

11. Therefore, if I know not the meaning of the voice, I ſhall be to him that
e ſpeaketh [*as*] e a Barbarian, [*or one that underſtandeth not what he ſaith,*] and he that ſpeaketh ſhall be [*as*] a Barbarian to me.

12. Even ſo ye, foraſmuch as ye are zealous of ſpiritual Gifts, [Gr. *of Spirits, that you may not be Barbarians, and unprofitable in the uſe of them,*] ſeek that ye may excel [*in them which tend*] to the edifying of the Church.

13. Wherefore let him that ſpeaketh in an unknown Tongue [*in which he cannot edi-*
f *fie,*] pray that he may f interpret; [i. e. *pray ſo, as to interpret what he prays.*]

14. For if I pray in an unknown Tongue
g my ſpirit prayeth, [i. e. *my ſpiritual Gift is exerciſed,*] but my underſtanding is unfruitful [*to others.*]

15. What is it then? [i. e. *what then*
h *is to be done?*] I will pray h with the Spirit, [i. e. *with my ſpiritual Gift,*] and I will pray with the underſtanding alſo; I will ſing with the Spirit, and I will ſing with the underſtanding alſo; [i. e. *ſo uſing my ſpiritual Gift in prayer, and pſalmody in the publick, as that I may be underſtood by others.*]

16. Elſe when thou ſhalt bleſs, [i. e. *give thanks to God,*] with the Spirit [*qual Afflatus not underſtood by others,*] how ſhall he that
i occupieth the room of the unlearned, [i. e. i
the Laick, or the Man who only knows his Mother Tongue,] ſay Amen, [*or give his aſſent,*] at thy giving of Thanks, ſeeing he underſtands not what thou ſayeſt?

17. For thou verily giveſt thanks well [*with thy ſpiritual Gift*, i. e. *piouſly,*] but the other is not edified [*by it.*]

18. I thank my God I ſpeak with Tongues more than you all:

19. Yet in the Church [*of God*] I had rather ſpeak five words with my underſtanding [*ſo imployed*] that by my voice I may teach others alſo, than ten thouſand words in an unknown Tongue.

20. Brethren, be not [*like*] Children in underſtanding, *chooſing what pleaſes you, before what profits others,*] howbeit in [*freedom from*] malice be you [*as*] Children, but in underſtanding be [*and act as*] men; [*as perſons of maturity of judgment to know what is fitting to be ſpoken.*]

21. k In the Law it is written, [*by way* k
of a ſign to a diſobedient and unbelieving People, thus,] with men of other tongues, and other lips will I ſpeak unto this People; and yet for all that will they not hear me, ſaith the Lord.

22. Wherefore Tongues are for a ſign, not to them that believe, [*and ſo not to be uſed in their Aſſemblies,*] but to them that believe not, [*they being deſigned for the more ſpeedy and effectual propagation of the Goſpel by this Gift, among thoſe Nations whoſe Languages they underſtood not;*] but propheſying, [*by teaching the Doctrines of the New, or expounding the Myſteries of the Old Teſtament,*] ſerveth not for them that believe not [*that Faith, or thoſe Scriptures,*] but for them that believe [*them.*]

23. If therefore the whole Church be come together into one place, and all ſpeak with Tongues, and there come in thoſe that are unlearned, or l unbelievers, will they l
not [*be tempted by hearing you thus ſpeaking to one another in unknown Languages, to*] ſay that you are mad?

24. But if all propheſie [*one after another,* v. 31.] and there come in one that believeth not, or one unlearned, he is convinced [*or diſcovered*] of all, he is judged [*or diſcerned*] of all [*that propheſie.*]

25. And thus are m the ſecrets of his m
heart made manifeſt [*by the Prophets Revelation of them,*] and ſo falling down upon his face he will worſhip God, [*the Searcher of the heart,*] and report [*from his own experience*] that God is in [*or among*] you of a truth.

26. How is it then, [*or what is then to be done,*] Brethren? [*ſince*] when you come together,

together every one of you, [*that is a spiritual or a gifted Person,*] hath a Psalm, [*or*] hath a Doctrine, [*or*] hath a Tongue, [*or*] hath a Revelation, [*or*] hath an Interpretation [*of Tongues,*] let all [*these*] things be done to edifying; [*let them be managed so as best conduceth to the end for which they were designed,* Chap. 12. 7.]

27. If any speak in an unknown Tongue. let it be [*used only*] by two, or at the most by three [*at one meeting,*] and that by course, [i. e. *successively,*] and let one [*who hath the Gift,*] interpret [*what is spoken.*]

n 28. n But if there be no Interpreter [*present,*] let him [*that only speaks with Tongues,*] keep silence in the Church, and let him [*only*] speak [*mentally*] to himself, and to God [*in Prayer, and Thanksgiving,* v. 15, 16.]

29. Let the Prophets speak two or three o [*successively,*] o and let the other [*Prophets*] judge or discern.

30. [*And*] if [*whilst one Propheſies,*] any thing be revealed to another that sitteth by, let the first hold his peace, [*or cease, before the other utter his Revelation,*]

31. For [*so*] ye [*that have the Gift*] may all prophesie one by one, that [*by your mutual discourses*] all may learn, and all may be comforted, [*or exhorted to good works.*]

32. And [*this is not difficult for you to* p *do, since*] p the Spirits of the Prophets are subject to, [*and therefore may be restrained by,*] the Prophets.

33. [*And God doubtless in this case would have the first to be silent;*] for God is not q the Author q of confusion, [*which yet would follow upon all the Prophets speaking together, so that one should confound the other,*] but of Peace, as [*may be seen by the regular exercise of these Gifts,*] in all the Churches of the Saints.

34. r Let your women keep silence in the r Churches, for it is not permitted to them to speak [*by way of Teaching or Propheſying, but only by joyning with the Church in Prayer and Psalmody,*] but they are commanded to be under Obedience, as also saith the Law, [*Gen.* 3. 16.]

35. And if they will learn any thing, let them ask their Husbands at home, for it is a shame, [i. e. *a thing indecent,*] for women s to speak in the Church. s

36. [*And whereas in this matter you think fit to practise contrary to all the Churches of the Saints, even those in Judea, I ask*] What? came the Word of God out from you [*to all other Churches?*] or came it to you only, [*and not to other Churches, that you thus differ in your practice from them?*

37. If any man think himself to be a Prophet, or Spiritual, let him acknowledge that the things I [*now*] write unto you, are the Commandments of the Lord. [*See Note on* Chap. 2. 15.]

38. But if any man [*pretends to*] be ignorant [*whether they be so or not,*] let him be ignorant, [*at his peril be it, I shall not contend farther with him, or* ἀγνοείτω *let him not be acknowledged as a true Prophet, or spiritual Person.*]

39. Wherefore, Brethren, covet to propheſie, and forbid not to speak with Tongues, [*provided these directions be observed, but*]

40. Let all [*these*] things be done t decently, and in order. t

Annotations on Chap. XIV.

a Verse 2. ὁ γὰρ λαλῶν γλώσσῃ, *for he that speaketh with an unknown Tongue.*] That what is said in this Verse is spoken only *by way of Concession*, as Mr. *Cl.* imagines, cannot be true, because it is expressly said, that *in the Spirit he speaketh Mysteries*; for *Mysteries*, when the *Apostle* speaketh of Spiritual Gifts, hath still relation to some profound secret things, as 1 *Cor.* 2. 7, & 13. 2. And πνεύματι λαλεῖ cannot here signifie, as Mr. *Cl.* conceives, *he speaketh to his own understanding*; since the *Apostle*, through this whole Chapter, is speaking of Spiritual Gifts, which also he expressly calleth *Spirits*, saying, *seeing you are zealous* πνευμάτων *of Spirits*, i. e. of Spiritual Gifts; and the Afflatus or Inspiration here was to enable the Man to speak the Mystery, and not to use the unknown Tongue. For Explication of this whole matter, let it be noted.

1*st*, That the Gift of Tongues and Prophecy, in their Original Donation, did still go together; and they who spake with Tongues spake τὰ μεγαλεῖα τοῦ Θεοῦ, *the great things of God*, Acts 2. 11. & 10. 46. *they spake with tongues and propheſied*, Acts 19. 6. and the Reason seems plain, *viz.* because the Gift of Tongues was given as an help to Prophecy. Now these two things thus joyned by God, should not have been used separately by these gifted Men; yea, the Gift of Tongues was only to be used, when they were to speak to *Gentiles* in their own Language, which was one great design of the Gift of Tongues, *v.* 22. Nor should they have used the Gift of Tongues when an Afflatus came upon them, and some Mystery was imparted to them by which the Church was to be edified, unless they knew there was one present who had the Gift of

Interpretation of Tongues: This therefore was a great Abuſe of this Gift, that, when they had a Myſtery revealed to them, they did not utter it in a Language underſtood by the Aſſembly, but only by themſelves, and ſo they did not edifie the Church by it, though it was given, as all the other Gifts were, *for Edification*, Chap. 12. 7. *Note*

2*ly*, That the Gift of Tongues being imparted *per modum habitus*, as a permanent Gift, like to a habit; they who had receiv'd this Gift could always uſe it at their Pleaſure, and ſo could alſo uſe it when a *Prophetical Afflatus* came upon them; but the Gift of *Prophecy*, being an Afflatus in manner of a Revelation, could be only uſed when the Afflatus came upon them; ſo that the firſt Gift might at any time be uſed without any freſh Operation of the *Holy Ghoſt*, whereas the ſecond Gift always required that *Afflatus*.

b Ver. 4. Ἑαυτὸν οἰκοδομεῖ, *edifieth himſelf.*] He therefore underſtood himſelf as the Church did him that propheſied. And indeed, by ſpeaking what he himſelf underſtood not, he would have been as much a *Barbarian*, and unprofitable to himſelf, as he was to others. To ſay with *Cajetan*, *The words were pious which he uttered, and he had pious Affections when he uttered them*, is unſatisfactory; for what if the matter of them was ſo, ſince if he underſtood them no more than a Parrot, his Piety in ſpeaking of them could be no more than that of a Parrot; he neither could know they were pious, nor receive any Benefit by them, ſuppoſing they were ſo, whilſt he underſtood nothing of them; nor could any pious Affections be raiſed in him by words not underſtood. To ſay with *Grotius*, *Sentit in ſe vim Chriſti*, he perceives the Gift of Chriſt operating in him, if he perceived not the meaning of his own words, is to talk as untelligibly as he ſpake; for that can only ſignifie, he knew he had the Gift of Tongues, which ſure could not much edifie him who formerly had uſed that Gift, and ſo could not be ignorant he had the Gift. Moreover, doth not the *Apoſtle* bid him, who ſpeaks with Tongues, not interpreted, *ſpeak only to himſelf, and to God*, v. 28. and can he ſpeak to himſelf more than to others, who underſtandeth not himſelf? or is it fit that he ſhould ſpeak to God he knows not what? However, it is certain that the *Apoſtle* not only diſlikes, but plainly forbids this way of ſpeaking in the Church, *v.* 28. and ſo, by parity of Reaſon, forbids the like way of ſpeaking to others in the Church of *Rome*.

c Ver. 5. Ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ, *that the Church may receive Edification.*] Hence I gather, that in this unknown Tongue he uttered ſomething tending to, and by God deſigned for the Edification of the Church, though by uttering his Myſtery, *v.* 2. in an unknown Tongue, he fruſtrated that Deſign.

Ver 6. Ἢ ἐν προφητείᾳ, *or in propheſying.*] d Though Propheſying in this Verſe, being diſtinguiſhed from Revelation, Knowledge, Doctrine, ſeems only to import, the foretelling of ſomething to come, yet doth the *Apoſtle* in this, and the foregoing Chapter, manifeſtly ſpeak of it in the whole Latitude of the word, as comprehending all theſe other things; as *v. g.* Revelation; ſo *v.* 24. *If all propheſie, and there come in an unbeliever, and one unlearned, he is convinced of all, he is judged by all, and ſo the ſecrets of his heart ſhall be made manifeſt:* According to that other ſenſe we have given of this Gift, *Chap.* 12. that it was that which enabled them to manifeſt the ſecret things of Men. Hence to the *Prophet* is aſſigned *his Revelation*, v. 30. 2*ly*, Γνῶσις here rendred *knowledge*, viz. of the Mind and Will of God. So *Chap*, 13. 2. *If I have propheſy, and know all Myſteries,* καὶ πᾶσαν γνῶσιν *and all knowledge.* Whence to the *Prophet* belongs the λόγος γνώσεως *the word of knowledge*, mentioned *Chap.* 12. 8. And this is the ordinary Notion of it, *viz.* that it imports a Gift by which the Mind of God, or his Will, is by the Divine Afflatus diſcovered, for the good of others. And 3*ly*, *Doctrine*; whence the Prophet is ſaid to ſpeak to the Edifying of the Church, *v.* 3. ſo that *all may learn* of him, be *exhorted* and *comforted* by him, *v.* 3. 31. And *Prophecy* in the *Old Teſtament* doth often ſignifie a Divine Afflatus, enabling him who had it to compoſe Hymns or Pſalms of praiſe to God, 1 *Sam.* 10. 5. 1 *Chron.* 25. 1. Accordingly the Pſalm here mentioned, *v.* 26. and the ſinging with the Spirit, *v.* 15, 16. are the Effects of the *Prophetical Afflatus* by which the *Chriſtians* of thoſe times *taught and admoniſhed one another in Pſalms, and Hymns, and Spiritual Songs*, Col. 3. 16. Eph. 5. 20. And the praying in the *Spirit*, v. 15. or in the *Holy Ghoſt*, Jude 20. ſeems to be praying by a like Afflatus of the Holy Ghoſt, helping their Infirmities, and teaching them what was proper to be asked for the good of the Church; See Note on *Rom.* 8. 26, 27. And therefore though when they came together, *every Man had a Pſalm, a Doctrine, a Tongue, a Revelation, and Interpretation* for the Correcting their Miſcarriages in all theſe Things, the *Apoſtle* gives only Rules concerning Tongues and Propheſying.

Ver. 11. Βάρβαρος, *a Barbarian.*] It was e not only the *Greeks* that called all other Nations *Barbarians*, according to that of the *Apoſtle*, *I am a Debtor to the Greek, and the Barbarian:* In which ſenſe

† *Julius*

(a) *Julius Pollux* reckons up γλῶτταν ἑλλαδα, καὶ βάρβαρον, *the Tongue of the Greeks and of the Barbarians*; but almost every other Nation called Strangers, who understood not their Language, by that Name, as the same (b) *Pollux* noteth in these words, τὰς δὲ Βαρβάρους καὶ ξένους ἐκάλουν. So the *Jews* (upon those words, *when Israel came out of Egypt, and the house of Jacob* מעם לעז ἐκ λαοῦ βαρβάρου *from a strange People*) say, *all Language that is not the Holy Language is barbarous.* So the (c) *Chaldeans* stiled those who spake not *Chaldee*, and the *Romans* those who spake not *Latin.* Hence (*d*) *Verres* is in *Cicero*'s stile, *Lingua & Natione barbarus*, by Language and by Nation a Barbarian.

f Ver. 13. Προσδχέσθω ἵνα διερμηνεύῃ, *let him pray that he may interpret.*] Seeing it is evident from the 4th and 28th *verses*, that he who spake with Tongues, understood the meaning of his own Tongue; nor can he be said to have the Gift of Tongues, who only hath the Gift of Talking he knows not what; as the *Phanatici* did among the *Heathens*; nor can it be supposed the Spirit of God should assist Men in that useless manner; these words cannot be here understood as an Exhortation to this Linguist, that he should pray that he might understand, and so be able to interpret his own words, which he already could do, had he been as willing as he was able, and had not more regarded the vain Ostentation of his Gift, than the Edification of the Church. Some therefore give the sense of the words thus: *Let him rather pray that he may have the Gift of Interpretation, than that of Tongues*; for *covet*, saith the *Apostle*, *the best Gifts*, Chap. 12. 31. *Seek to excel* in those which tend *to the Edification of the Church*, v. 12. Now this doth the Gift of Interpretation more than that of Tongues. But I rather chuse to interpret them thus, 'Let him *(so)* pray *(with* 'his Gift, *as)* that he may (*by the words* 'used *in his prayer, or by explaining it in a* 'known *language*) interpret, and impart to 'others, what the Afflatus hath imparted to 'him, and not out of vain Ostentation utter it in a Tongue unknown. To strengthen this sense, let it be observed first, that the *Apostle* here plainly discourseth of speaking with an unknown Tongue in Prayer, and of praying also by the Afflatus of the Spirit, as is apparent from the illative words, *For if I pray in an unknown Tongue, my Spirit prayeth*, &c. (2*ly*,) Observe from *Budæus*, that the Particle ὅτως is sometimes elegantly deficient, of which he gives two Instances from *Aristotle*, to which add these from the *New Testament*, *as in Heaven* καὶ (*pro* ὅτω, καὶ) ἐπὶ τῆς γῆς, *so also upon Earth*, Matth. 6. 10. Luke 11. 2. καὶ εἰ ὁ Σατανᾶς, for καὶ ὅτω εἰ, *and so if Satan*, Mark 3. 26. *As my Father sent me*, κἀγὼ for ὅτω κἀγὼ, *so send I you*; and with this Ellipsis the word runs thus ὅτω προσδχέσθω ἵνα καὶ, *let him so pray, as that he also may interpret.* Or observe from *Noldius* and *Pasor* that ἵνα signifies *adeo ut, so as that*: So the word was hidden from them, ἵνα μὴ αἴσθωνται αὐτὸ, *so as that they perceived it not*, Luke 9. 45. *He will do greater works than these*, ἵνα ὑμεῖς θαυμάζητε, *so that you may marvel* at the greatness of them, *John* 5. 20. *Did I purpose according to the flesh* ἵνα ᾖ παρ' ἐμοὶ *so as that there should be with me yea, yea, nay, nay*, 2 Cor. 1. 17. *I rejoyced that you sorrowed according to God*, ἵνα *so as that you might be damaged by us in nothing*; So *Rev.* 8. 12. & 9. 20. & 13. 13. and then the words may be rendred thus, *Let him pray*, ἵνα διερμηνεύῃ, *so as that he may interpret.*

Ver. 14. Τὸ πνεῦμά μου προσδχεται, *my spirit prayeth.*] Here Mr. *Cl.* asks, *What Mortal would have rendred* τὸ πνεῦμά μου *by my Gift?* I answer, every one who knows the *Apostle* is here speaking of Spiritual Gifts: And (2*ly*,) he not only warrants, but constrains them to do so, by saying, *v.* 12. seeing you are ζηλωταὶ πνευμάτων, *zealous of spiritual Gifts*, and *v.* 32. πνεύματα προφητῶν, *the Spiritual Afflatusses of the Prophets are subject to the Prophets*; and v. 2. πνεύματι, *he by the Spirit speaketh Mysteries.* And (3*ly*,) the word πνεῦμα never signifies the *Mind* in all this Discourse, or the Understanding, that being in the very next Verse νοῦς, the word opposed to πνεῦμα *Spirit*: He adds, *What intolerable language is it to say, my Gift prays?* I answer, Just such intolerable language as the *Spirit intercedeth*, Rom. 8. 26. for that is only *the Gift of the Spirit intercedeth*; and though that may pass for a *Catachresis*, yet to say *my Gift is exercised in Prayer*, or as v. 15. *I pray with my Gift*, is to give the true meaning of St. *Paul*'s words; When he adds, that *nothing is more ordinary than for the Spirit and the Body to be opposed to one another*; This is (1.) impertinent; here being no opposition betwixt the Spirit and the Body, but only betwixt the Spirit and the Mind, *i. e.* according to Mr. *Cl.* betwixt *my mind* and *my mind*, and what Mortal would have so interpreted τὸ πνεῦμά μου? 2*ly*, The thing it self is not proved by him; See, saith he, *Rom.* 8. 23. where yet there is no such opposition at all, but only an assertion, that they who *have the first fruits of the Spirit wait for the Redemption of the Body.* Now what Mortal would have interpreted these words thus, *We that have the first fruits of the Mind groan, waiting for the Body opposed to it?* See, says he, *Gal.* 6. 15. where g

(a) L. 2. c. 4. p. 96. (b) L. 1. c. 10. p. 43. (c) *Buxt. Lex. Talm.* p. 1151. (d) *Orat.* 6. *in Ver.* n. 12.

again

again is no oppoſition betwixt the Spirit and the Body, but only betwixt *the Spirit and the Fleſh*, or rather betwixt *walking in the Spirit*, that is, according to the Conduct of the Holy Spirit and *fulfilling the Luſts of the Fleſh*. See 1 Cor 3. 1, 3. *Rom.* 8. 1, 4, 5, 13, 14, 15. He might more pertinently have cited 1 *Cor.* 7. 34. *James* 2. 26.

h Ver. 15. Τῷ πνεύματι, *with the Spirit.*] I do not think that this Phraſe, *with the Spirit*, relates here to the Gift of Tongues, but to an Afflatus enabling them to pray and ſing by the Impulſe of the Holy Ghoſt; the uttering what this Afflatus ſuggeſted in an unknown Tongue they had before received, was the great fault the *Apoſtle* in this Chapter endeavours to correct, the Perſon ſpeaking with an unknown Tongue, is ὁ λαλῶν γλώσσῃ; the Perſon ſpeaking with an Afflatus, whether Myſteries, *v.* 2. Prayer or Pſalmody, is, ὁ λαλῶν πνεύματι, He that ſpeaketh by the Spirit.

i Ver. 16. Ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, *who fills up the place of the Idiot.*] That is, ὁ λαϊκὸς, *the Laick*, ſay *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact*. (e) *Buxtorf* informs us this is a Phraſe frequent among the *Jews*. And (f) *Maimonides* teacheth, that the word *place* is uſed to denote the dignity or eſtimation of any Man, it being frequent with their *Rabbins* to ſay, *ſuch a one fills up the Place of his Fathers* in ſuch a thing, that is, he reſembles them. So (g) *Epictetus* in his *Enchiridion* ſaith, Ἢ φιλοσόφου τάξιν ἐπέχειν δεῖ, ἢ ἰδιώτου, *Thou muſt either hold the Place of a Philoſopher, or of one Unlearned.* So that to fill up the place of an Idiot or unlearned Perſon, is to be one of them, or to be like them in want of underſtanding of ſtrange Tongues. Ridiculous therefore are thoſe *Popiſh Commentators*, who interpretet this of the *Clerk of the Congregation*, there being no ſuch Office then, either among *Jews* or *Chriſtians:* But when the (h) *Miniſter of the Synagogue ſaid Prayers, all the People of the Synagogue anſwered Amen after him. It was the Cuſtom in the Jewiſh Church*, ſaith (i) *Buxtorf, to ſay Amen to the Bleſſings or Curſings of the Prieſt.* To his Curſes; ſo the Woman ſuſpected of Adultery, was to confirm his Imprecations by ſaying, *Amen, Amen*, Numb. 5. 22. So all the People anſwered *Amen* to the Curſes pronounced from *Mount Ebal*, Deut. 7. 15---26. And to the Oath and Imprecation impoſed upon them by *Nehemiah*, Neh. 5. 12, 13. To his Bleſſings; So when *Ezra* bleſſed the Congregation, *all the People anſwered Amen, Amen*, Neh. 8. 6. And this Practice was from them tranſlated to the *Primitive Church.*

Ver. 21. Ἐν τῷ νόμῳ γέγραπται, *in the Law it is written.*] All *Interpreters* I have met with refer this to the ſaying of the *Prophet Iſaiah*, Chap. 28. 11. telling us, it is there mentioned as a Miracle ſhew'd to the People, that God would ſend Prophets to them *in a language they underſtood not*; but I find no mention of any Miracle there; wherefore it may be noted that in the Law, properly ſo call'd, among the Curſes threatned to them (k) *for a ſign and a wonder*, this is one, *that the Lord ſhall bring againſt them a Nation whoſe Tongue they underſtood not*; and then 'tis intimated that *yet they would not hear*; To both theſe Places the *Apoſtle* may here refer. k

Ver. 23. Ἢ ἄπιστοι.] Here *Grotius* notes that *Heathens* and *Unbelievers* then uſed to come to the Aſſemblies of the *Chriſtians*; and ſo we read they did, *Acts* 13. 44, 48. and whilſt they aſſembled in the *Jewiſh Synagogue* it could not be otherwiſe. l

Ver. 25. Τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, *the ſecrets of his heart are made manifeſt.*] For as *Theophylact* notes, ἡ ἀποκάλυψις ἔστιν ἐν προφητείας, *Revelation is one Species of Prophecy*; and though it is taken in a reſtrained ſenſe, and ſo diſtinguiſh'd from Prophecy, *v.* 6. yet *v.* 30. 'tis ſuppoſed that *Revelation* belongeth to a *Prophet*; and *the Doctrine, the Revelation, the Pſalm*, v. 26. do all ſeem to belong to the *Prophet*; the *Speaker* with Tongues, the *Interpreter* of them, and the *Prophet*, being the only Perſons mentioned in the enſuing words, and in this whole Chapter; ſo that what cannot be aſcribed to the one, muſt belong to the other. See Note on *Chap.* 12. *v.* 10. m

Ver. 28. Ἐὰν δὲ μὴ ᾖ διερμηνευτὴς σιγάτω, *but if there be not an Interpreter, let him be ſilent.*] The *Apoſtle* permits him to uſe his Tongue in the Preſence of one who had the Gift of Interpretation of Tongues, becauſe then the Church was not only edified by the Interpretation, but the Faith of the Hearers was confirmed by the Exerciſe of two Miraculous Gifts; but the *Apoſtle* permits him not to be his own Interpreter, though he could do it; becauſe his ſpeaking that firſt in an unknwon Tongue, which he himſelf muſt afterward interpret in a known Language, ſerved only for Oſtentation, not for Edification; nor could it be known whether his Tongue was *ſupernatural*, or acquired only. n

Ver. 29. Καὶ οἱ ἄλλοι διακρινέτωσαν, *and let the reſt diſcern.*] Since 'tis impoſſible that the Afflatus of the Holy Spirit ſhould ſug- o

(e) *Lex. Talm.* p. 2001. (f) *More Nevoch.* part 1. c. 8. (g) c. 37. (h) *R. Eliez.* c. 44. p. 118.
(i) *Lex. Talm.* p. 114.
(k) Τέρατα καὶ σημεῖα, LXX. Deut. 28. 46, 49, 58.

geſt

gest any falshood to him that had it, there can be no ground to judge him that had it, as (l) *Grotius* hath well observed upon this place. But, saith *Theodoret*, as the Devil raised up false *Apostles* to oppose the true *Apostles*, 1 Tim. 4. 1. so did he also false *Prophets*, 2 Pet. 2. 1. 1 John 4. 1. in opposition to those who truly were inspired, and of these, say the *Greek Interpreters*, the true *Phrophets* were to judge. Or else διακρινέτωσαν, *let them discern* the Agreement of what they utter, with the dictates of the same Spirit in the Old Testament, *comparing spiritual things with spiritual*, 1 Cor. 2. 13. So in the Conference, *Acts* 15. when *Peter* had given his Judgment in that matter, St. *James* adds, *with this agree the words of the Prophets, as it is written*, v. 15.

p Ver. 32. Πνεύματα Προφητῶν, *the Spirits of the Prophets are subject to the Prophets.*] The common interpretation of these words, that the Spirits of the true Prophets are subject to the Judgment, Examination and Regulation of other Prophets, seems not agreeable to the *Apostle*'s Affirmation, that *he that is spiritual is judged of none*, 1 Cor. 2. 13, 15. nor is there any ground for judging his Doctrine, who speaks by the Impulse of the Holy Ghost; nor doth the *Apostle* say, *the Spirits of the Prophets ought to be*, but ὑποτάσσεται it actually *is subject to the Prophets*. I prefer therefore the Interpretation of (m) *Oecumenius* and *Theophylact*, that this is spoken in opposition to the *Heathen Prophets*; for the *Prophets* among the *Greeks* receiving an Afflatus from the Evil Spirit, could not be silent if they would; but it was not so with the Holy Prophets; *they had it in their power to speak, or to be silent; and to this the Apostle refers, by saying the Spirits of the Prophets, that is, their spiritual Gifts are subject to the Prophets*; that is, *'tis in their power to restrain them*, and consequently they may Prophesy the one after the other. And upon this account the Church rejected the *Extatic Prophets* of the *Montanists*, that they had an ungovernable *impetus*; for, say they, (n) *they can shew no truly inspired Prophet in the Old or New Testament who was moved after this manner*. Moreover, it is the opinion of Persons eminently Learned and Judicious, that in *Corinth*, and some other *Churches*, there were then no settled Pastors to perform the publick Offices, but they were all performed by *Prophets*, and by gifted Men, excited to that work in the Assembly, Christ being thus *in the midst of them*, Matth. 18. 20. according to his Promise. And this they judge more probable touching the Church of *Corinth*, because there seems no order to be observed among them, and no Subjection of their *Prophets* to any Ruler of the Church, no direction of the Sentence to them when the incestuous Person was to be *delivered up to Satan*, or when he was to be Absolved; but all seems to be done by the immediate Authority of St. *Paul*. They also from this Chapter do observe, that whereas all the Publick Offices then performed in the Church were Prayer and Psalmody, Expounding or Preaching the Word, and Thanksgiving, all these are here ascribed to Men endowed with these Spiritual Gifts; for that when they came together, some of them *prayed*, others composed *Sacred Hymns* by their *Spiritual Gifts*, we plainly read, *v.* 15. that their *Prophets* did then teach for *Edification*, *Instruction*, and *Comfort*, v. 3, 31. That they did also εὐλογεῖν *bless*, and εὐχαριστεῖν *give thanks*, we learn from *v.* 16, 17. that all, or any of these things, were done by stated *Pastors*, we never read in these Epistles: Now if this were so, the occasional *Prophets* might be subject to the standing *Prophets* mentioned *Chap.* 12. And thus these words may be interpreted by them, who like not the Exposition given in the *Paraphrase*.

Ver. 33. Ἀκαταστασίας, *of Confusion.*] This q also confirms the Interpretation given of the preceding words; for the propheſying of many together would necessarily breed Confusion; whereas the neglect of judging of their *Propheſies*, could only be supposed to breed Error.

Ver. 34. Αἱ γυναῖκες ὑμῶν, *Let your Women* r *be silent in the Church.*] In that of *Corinth* the Women not only propheſied in the Church, but they did it with the Head uncovered, 1 *Cor.* 11. 5. The latter Indecency he corrects there, and the first here; See 1 *Tim.* 2. 12.

Ver. 35. Ἐν ἐκκλησίᾳ λαλεῖν, *to speak in the* s *Church.*] So the (o) *Hebrew Canon* saith, a Woman must not read in the Synagogue for the Honour due to that Assembly. And the *Heathens* declared it indecent for a Woman δημαγορεῖν to speak publickly, *Stob.* Serm. 72. *p.* 443. fff.

(l) *Multum aberrant qui putant dona prophetica aliis prophetis esse subjecta, non pugnant inter se Dei dona, nec sententiæ exquirendæ sunt, ubi Deum loqui constat.*

(m) Οἱ μὲν παρ' ἕλλησι μάντεις ἐπειδὰν ἅπαξ καταληφθῶσιν ὑπὸ τοῦ Δαίμονος, κἂν ἐβούλοντο, οὐκ ἠδύναντο σιγᾶν, οἱ δὲ παρ' ἡμῖν ἅγιοι Προφῆται οὐχ ὕτως, ἀλλὰ παρ' αὐτοῖς φησίν, ὅτι τὸ σιγᾶν ἢ λαλεῖν, ἐν τούτου ἐστὶν ὅπερ φησὶν ὅτι τὰ πνεύματα τῶν Προφητῶν, τουτέστι τὰ χαρίσματα τῶν Προφητῶν, ὑποτάσσεται αὐτοῖς.

(n) Τοῦτον δὲ τὸν τρόπον ἔστε τινὰ τῶν κατὰ τὴν παλαιὰν, ἔστε τῶν κατὰ τὴν καινὴν (διαθήκην,) πνεύματοφορεῖσθαι θεοφόρητα δεῖξαι δυνήσονται. Euseb. Hist. Eccl. l. 5. c. 17.

(o) Dr. *Lightfoot in Locum.*

Ver. 40. Ευχημόνως καὶ κατὰ τάξιν, *decently and in order.*] This order, ſaith *Theodoret*, he had taught in the words foregoing, *Let all things be done decently*; not like Children, *v.* 20. not ſo as to give occaſion to others, to ſay you are mad, *v.* 23. not ſo as to breed Confuſion, *v.* 33. not indecently by Women ſpeaking in the Church, *v.* 34, 35. in order, that is, one after another; or by courſe, *v.* 27, 31. See *Chryſoſtom*, *Oecumenius*, and *Theophylact* deſcanting upon theſe words to this effect.

CHAPTER XV.

Verſe 1. MOreover, Brethren, I declare to you the Goſpel which I preached to you, which alſo ye have received, and wherein ye ſtand, [Gr. *have ſtood.*]

a 2. a By which alſo ye are [*in the way to be*] ſaved, if ye keep in memory what, [i. e. *retain the Goſpel as,*] I preached [*it*] to you; [*which you will do*] unleſs ye have believed in vain.

3. [*I declare, I ſay, the Goſpel which I preached*;] For I delivered to you firſt of all, [*or among the principal Doctrines of Faith.*] that which I alſo received, how that Chriſt died for our Sins according to the Scripture.

4. And that he was buried, and that he roſe again the third day according to the Scriptures.

b 5. And that he was ſeen [*after his Reſurrection*] of Cephas, [*Luke* 24. 34.] then b of the twelve, [*v.* 36. *John* 20. 19, 26.]

c 6. [*And that you may not depend upon their Teſtimony only*;] After that he was ſeen of above c five hundred Brethren at once, of whom the greater part remain unto this preſent [*day to teſtify it,*] but ſome are fallen aſleep.

d 7. After that he was ſeen d of *James*, then of all the Apoſtles [*at his Aſcenſion.*]

e 8. And laſt of all he was ſeen of me alſo [*Acts* 9. 17.] e as of one born out of due time [*or ſhape.*]

9. For I am the leaſt of the Apoſtles, [*and one*] that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God.

10. But by the grace [*and favour*] of God [*notwithſtanding*] I am what [*now*] I am, and his grace which was beſtowed upon me was not in vain; but I laboured more abundantly than they all; yet [*is it*] not I, but the grace of God that was with me, [*to which the fruit of all my labour is to be aſcribed.*]

11. Therefore whether it were I, or they [*who preach the Goſpel,*] ſo we preach, and ſo ye [*alſo*] believed.

f 12. Now if Chriſt be [*ſo*] preached, that [*all, who do ſo, unanimouſly affirm*] he roſe from the dead, f how ſay ſome among you, that there is no Reſurrection of the dead?

13. But [or *for*] if [*it be ſo that*] there be no Reſurrection of the Dead, then is Chriſt not riſen.

14. And if Chriſt be not riſen, then is our preaching [*in*] vain, and your faith is alſo vain.

g 15. Yea, and we are [*then*] found falſe witneſſes of God, becauſe g we have teſtified of, [*or by,*] God, that he raiſed up Chriſt, whom he raiſed not up, if ſo be that the dead riſe not [*at all.*]

16. For if the dead riſe not, then is not Chriſt raiſed.

17. And if Chriſt be not raiſed, your faith is vain, you are yet in your ſins, [*not juſtified, not abſolved from them, ſeeing he died for our ſins, and roſe again for our juſtification,* Rom. 4. 21.]

18. Then they alſo who have fallen aſleep in Chriſt, [*and ſuffered for his Name,*] are periſhed, [*ſo as never to riſe up out of that ſleep, and ſo were truly miſerable.*]

h 19. [*For*] h if in this life only we have hope in Chriſt, we [*Chriſtian Sufferers*] are of all Men moſt miſerable.

20. But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept, [*who therefore ſhall follow after him thus riſen, as the whole Harveſt follows the firſt fruits,* v. 23.]

Ver. 21. For ſince by man came death, by man came alſo the Reſurrection of the dead, [*the wiſdom of God ſo ordering it, that the ſame Nature which had loſt life and immortality, ſhould regain it.*]

i 22. For as in [*the Man*] Adam, [*and for his ſin in eating the forbidden fruit,*] all [*men proceeding naturally from him*] die, even ſo i in, [*and by, the Man*] Chriſt, ſhall all [*partakers of his Nature and Spirit*] be made alive.

k 23. But every man in his own order, Chriſt the firſt fruits, afterwards they that are Chriſt's k at his coming [*to judgment.*]

24. Then cometh the end, when he ſhall have delivered up, [Gr. *deliver up,*] the [*Mediatory*] Kingdom to God, even the Father, when he ſhall have put down all [*other*] Rule, and all Authority and Power, [*both of Men and Devils which oppoſed his Church.*]

25. [*Which Kingdom till then he cannot deliver up,*] For he muſt reign [*according to the*

the Promise, Psal. 110. 1.] till he [*who made this Promise*] hath put all Enemies under his feet.

26. The last Enemy which shall be destroyed [*by him*] is Death.

27. For he [*namely the Father*] hath, [*saith the Psalmist*,] put all things under his feet: but when he saith all things are put under him, it is manifest that he is excepted [*from this subjection*] who did put all things under him. [*See Note on* Heb. 2. 8.]

28. And when all things shall be subdued unto him, then shall the Son also himself [*lay down his Kingly Office in governing his Church, and as Man*] be subject to him that
l put all things under him, l that God, [*the Father, Son, and Holy Ghost*,] may be [*immediately*] all in all, [*by a full Communication of himself to, and an intimate Union with all his Saints.*]

29. [*I say, in opposition to them among you who say, there is no Resurrection from the Dead, that Christ is risen, and become the first fruits of them that slept*;] Else what shall [*will*]
m they do m who are baptized for the dead, [*as they must be, if he in whose name they are baptized be still dead*,] if the dead rise not at all? [*and so Christ himself is not risen*,] why are they then [*who hold this Doctrine*] baptized for the dead?

30. And why stand we in jeopardy every hour [*for a dead Jesus?*]

31. I protest by your rejoycing, [i. e. *by that rejoycing*,] which I have [*common with you under all our Sufferings*, Rom. 5. 3.] in Christ Jesus our Lord, I [*run the hazard to*] dye daily; [*or by that rejoycing I have in you, as my Children, and the fruits of my labours in Christ*, 1 Cor. 9. 16. 2 Cor. 1. 14. & 7. 4. & 9. 2. Phil. 2. 16. 1 Thess. 2. 19.]

n 32. If n after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? [*it will be then more reasonable to say*, [Let us eat and drink, for to morrow we die, [*Isa.* 22. 13.]

33. [*But*] be not deceived [*with such Discourses, rather avoid them, for*] evil Communications corrupt good Manners.

34. Awake to righteousness, and sin not, [*which Advertisement is very needful*,] for some [*among you*] have not the knowledge of [*that Righteousness of*] God, [*which doth oblige him to render to men according to their works*; 2 Thess. 1. 6, 7. Heb. 6. 10.] I speak this to your shame.

35. But some men will [*yet*] say, How
o are the dead raised up [*again?*] o and with what [*kind of*] Body do they come?

36. Thou fool, [*who makest an enquiry about a matter of which thou hast an instance in the very seed thou sowest, for*] that which thou sowest is not quickned except [*first*] it dye, [*and lie buried in the Earth.*]

37. And [*again*,] that which thou sowest, [*when*,] thou sowest [*it, is*] not that Body which shall be [*again produced*,] but p bare, p
[*or naked*,] grain, it may chance of wheat, or of some other grain.

38. But God giveth it a body [*cloathed*] as it hath pleased him, and [*yet*] to every seed [*he giveth with the cloathing*,] his own [*kind of*] body.

39. [*And as*] all flesh is not the same [*kind of*] flesh, but there is one kind of flesh of men, another [*kind of*] flesh of beasts, another of fishes, and another of birds;

40. [*And as there is like difference in the qualities of Bodies; for*] there are also Celestial Bodies, and Bodies Terrestrial; but the glory of the Celestial is one, and the glory of the Terrestrial is another;

41. [*And as in the Celestial Bodies*] there is one glory of the Sun, and another glory of the Moon, and another glory of the Stars; for one Star differeth from another Star in glory;

42. So also is [*it as to*] the Resurrection of the dead, [*the Body raised being in quality much different from the earthly Body, we at present have, for*] it is sown in corruption, [*frail, mortal, subject to death and putrefaction*,] it is raised in incorruption, [*not subject any more to death or dissolution.*]

43. It is sown in dishonour, [*with some dishonourable parts*, 1 Cor. 12. 23. *a vile Body*, Philip. 3. 21. *subject to filth and deformity*,] it is raised in glory, [*in clarity and splendor, shining like the Sun*, Mat. 13. 43. *and like Christ's glorious Body*, Philip. 3. 21. *free from all defect, or deformity of its Members, or from any dishonourable parts*; 1 Cor. 6. 13.] It is sown in weakness, [*subject to weakness by labour, to decays by age, to impotency and wasting by diseases*,] it is raised in power, [*nimble, strong, active, and that without renitency, or molestation, grief, pain, or lassitude.*]

44. It is sown a q natural, [Gr. *an Animal*,] body, [*having multiplicity of Organs, Muscles, Tendons, Arteries, Veins, Nerves, by which, by the Assistance of the Animal and Vital Spirits, it perceives, moves, and conveys nourishment to all its parts, and so wanting continual Recruits of Meat and Drink*;] it is raised a spiritual Body, [*possessed and acted by the Holy Spirit, and advanced so far to the perfection of Spirits, as to be free from grosness, ponderosity, from needing rest, sleep, or sustenance*;] there is a natural [Gr. *animal*] body, and there is a spiritual body.

45. And so it is written, The first Man Adam, [*from whom we all derive our Bodies, and our Animal Life*,] was made a living Soul; [*Gen.* 2. 7. *whereas*] the last Adam, [i. e. *Christ*,] was made r a quickning spirit; r
[*as having power to quicken, and confer eter-*

nal life on all his Members; or, as being the Giver of that quickning Spirit, by which we ſhall be raiſed from the dead, and made ſpiritual as his Body is.]

46. [*I ſay there is an Animal Body, and there is a ſpiritual Body,*] Howbeit that [*Body*] was not firſt which is ſpiritual, but that which is natural, [Gr. *animal,*] and afterwards that which is ſpiritual.

47. [*For*] the firſt man [*Adam*] is, [*was,*] of the Earth, earthy, [*having a Body formed of it; and ſo the Animal Body derived from him muſt be eartly;*] the ſecond Man is the
s Lord [*deſcending*] s from Heaven [*to raiſe our Bodies, and advance them to that place.*]

48. As is [*was*] the earthy, ſuch are they alſo that are earthy, [*and live in the Animal Body as he did,*] and as is the heavenly, ſuch are they [*to be*] alſo that are [*to have* heavenly, [*immortal and ſhining Bodies.*]

49. And as we have born the image of the earthy [*Adam, being begotten, after his fall, in his own likeneſs, with earthy mortal Bodies,*
t Gen. 5. 3.] ſo we ſhall alſo t bear the image of the heavenly, [*partaking in our Bodies of his heavenly glory, he changing our vile Bodies into the likeneſs of his glorious Body,* Philip. 3. 21.]

u 50. Now this I ſay, Brethren, that u fleſh and blood, [*ſuch as ours is,*] cannot inherit the Kingdom of God, neither doth, [*or can,*] corruption inherit incorruption.

51. Behold, I ſhew you a myſtery, [i. e.
x *a thing not known to you before,*] x we ſhall not all ſleep, but we ſhall all be changed, [*in our Bodies before they enter into this Kingdom.*]

y 52. y In a moment, in the twinkling of an eye, at the laſt trump; for the Trumpet ſhall ſound, and the dead [*in Chriſt*] ſhall be raiſed incorruptible, and we [*Chriſtians that are then alive*] ſhall be changed, [*as to this mortal Body.*]

53. For this corruptible [*Body*] muſt put on incorruption, and this mortal [*Body*] muſt put on immortality.

54. So when this corruptible ſhall have
z put on incorruption, and this mortal ſhall z have put on immortality, then ſhall be brought to paſs the ſaying that is written,
aa Death is ſwallowed up in Victory; [i. e. aa *is overcome for ever, ſo as never to have any ſtrength or power over our Bodies any more.*]

55. [*So that Chriſtians may ſing triumphantly in the words of the Prophet* Hoſea, *Chap.* 13. 14.] O Death, bb where is thy bb ſting? O Grave, where is [*now*] thy victory? [*it is for ever ſwallowed up of Life,* 2 Cor 5. 4.]

56. The ſting of death, [*or that which cauſed death,*] is, [*was,*] ſin, and the ſtrength of ſin [*to ſubject us to it*] is, [*was*] the Law [*threatning death for it.*]

57. But thanks be to God, who giveth us the victory [*over it*] through [*the death, and reſurrection of*] our Lord Jeſus Chriſt.

58. Wherefore, my beloved Brethren, be ye ſtedfaſt [*and*] unmoveable, [*by any temptations from this Faith, and be ye*] always abounding in the work of the Lord, foraſmuch as ye know, that your labour is not in vain in the Lord, [*but ſhall be plentifully recompenced by him at the Reſurrection of the Juſt.*

Annotations on Chap. XV.

a Verſe 2. Δι' ἧς καὶ σώζεσθε, *by which alſo ye are ſaved.*] They who by imbracing the Chriſtian Faith were brought into that way, which leadeth to Salvation, and in which, if they perſevered, they would aſſuredly be ſaved, are ſtiled in Scripture, οἱ σωζόμενοι, *the ſaved,* Acts 2. 47. 1 Cor. 1. 28. and are ſaid σώζεσθαι, *to be ſaved,* Rom. 8. 24. 2 Tim. 1. 9. 1 Pet. 3. 21. See Note on *Eph.* 2. 5, 8. and on *Tit.* 3. 5. So here it ſignifies, you are at preſent in a ſtate of Salvation, and will aſſuredly enjoy it, if you retain, and live ſuitably to the Faith delivered to you.

b Ver. 5. Τοῖς δώδεκα, *of the twelve,*] i. e. Of the Society of the *Apoſtles,* conſiſting formerly of twelve Perſons, and therefore ſo called ſtill, *John* 20. 24. though in ſtrictneſs of ſpeech they were but eleven when *Thomas* was with them, and ten in his abſence, *Matth* 28. 16. *Luke* 24. 33.

c Ver. 6. Πεντακοσίοις ἀδελφοῖς, *to five hundred Brethren.*] Of whom he was ſeen in *Galilee,* where he had many *Diſciples*; for before his Reſurrection he told his *Diſciples,* that being riſen, *he would go before them into Galilee,* Matth. 26. 32. After his Reſurrection the *Angel* ſent this Meſſage to them, *Behold, he goes before you into Galilee, there you ſhall ſee him, as he ſaid unto you,* Mark 16. 7. Now it may reaſonably be thought that the eleven, who went themſelves into *Galilee,* to the Mountain which *Jeſus* had appointed, even after they had ſeen him at *Jeruſalem,* Luke 24. 33, 36. would acquaint the *Seventy,* and others who believed in *Jeſus,* where it was he appointed to be ſeen of them; and then, no doubt, their Curioſity, as well as their Affection to him, would induce them to repair to the place. Now that they who had believed in *Jeſus* were very many, will be evident, if we conſider how often it is ſaid in the Goſpels, that *many believed on his Name,* John 2. 23. & 7. 31. & 8. 30.

8. 30. & 10. 42. and that *great multitudes believed on him*, John 12. 42. & 4. 1. That *many of the Rulers believed on him*, that *he baptized more Disciples than John*, and that the *Pharisees* complained that *the World was gone after him*. If you say we only read of the eleven going to *Galilee*, Matth. 28. 16. I answer, that others might go with them, though no mention be made of them; or that the rest might be Inhabitants of *Galilee*, where most of Christ's *Disciples* dwelt. If you still object, that *the number of the Names* of *Christ's* Disciples after his Ascension, are reckon'd only *one hundred and twenty*, Acts 1. 15. it is answered by Doctor *Lightfoot*, that the number of one hundred and twenty are not to be accounted the whole number of Believers at that time, but only the number of those who had followed *Christ* continually, *v.* 21. to be sure they were not all the Disciples in *Judea*, but only in *Jerusalem*.

That this Appearance of *Christ* to them was before his Ascension, is evident, because this was in *Galilee*, Luke 24. 50. and saith Tradition, on Mount *Tabor*; his Ascension was nigh to *Jerusalem* from the Mount of *Olives*, Acts 1. 12. And *Christ* and his *Angel* giving them such timely notice of his going before them to the place, it is probable it was some considerable time before his Ascension.

As for the Note of some, That Christ was seen of these *five hundred Brethren* in the Air, because the Greek word is ἐπάνω, *upwards*, it seems very light; for that word joined with Numbers still signifies *plusquam*, or *more than*, as doth our *English* word *upwards*, and the Hebrew מעלה so *Mark* 14. 5. ἐπάνω τριακοσίων δηναείων, is *more than three hundred pieces of silver*; ἀπὸ πέντε καὶ εἰκοσαετοῦς καὶ ἐπάνω, *from five and twenty years and upwards*, Numb. 4. 3, 23, 30, 35, 39, 43, 47. Chap. 8. 25. ἀπο Εἰκοσαετοῦς καὶ ἐπάνω, *from twenty years and upwards*, Numb. 1. 3, 20, 22, 24, 26, 28. Chap. 14. 29. 1 Chron. 23. 24. 2 Chron. 31. 17. Ezra. 3. 8. ἀπὸ μηνιαίου καὶ ἐπάνω, *from* a *month and upwards*, Numb. 3. 15, 22, 28, 34, 39, 43. Chap. 26. 62.

d Ver. 7. Ἰακώβῳ, *of James*] the Just, the Brother of the *Lord*, saith the Tradition of the Church, and the Gospel of the *Nazarens*. See Dr. *Hammond*, and *Jerom in Catal. Script. Eccles.*

e Ver. 8. Ὡσπερεὶ τῷ ἐκτρώματι, *as of one born out of due time.*] Ἔκτρωμα, say *Hesychius*, *Phrynicus* and *Phavorinus*, is παιδίον νεκρὸν ἄωρον, *a dead Child born out of due time*, ἐκβολὴ γυναικὸς, *one whom the Woman casts forth.* St. *Paul* therefore having not seen Christ, of whom he was to testifie, till after his Conversion, and our *Lord*'s Ascension, as the rest of the *Apostles* had, *John* 15. 27. *Acts* 1. 21, 22. speaks of himself as a Witness *born out of due time.*

f Ver. 12. Πῶς λέγουσί τινες ἐν ὑμῖν, *how say some among you?*] That there were some in the *Apostles* time, who taught that the Resurrection was past already, we learn from 2 *Tim.* 2. 18. but that they were *Jews*, who of *Sadducees* had embraced the Christian Religion, as (a) Mr. *le Clerc* asserts, I find no reason to believe. The (b) *Gnosticks* taught not that the Resurrection was past already, but only that the *Flesh was not fit to rise, and that it was incapable of Salvation, and Incorruption*, and therefore they are generally said by the *Ancients* to deny the Resurrection, but none of them insinuate that it was past already. The (c) *Marcionites* are by *Clemens Alexandr.* said to have held this Doctrine, and to have renounced Matrimony, because *in the Resurrection*, saith *Christ*, *they do not marry.* But *Marcion* began his *Heresy* in the second *Century*, and therefore could not infect the Church of *Corinth* with it in St. *Paul*'s time. *Menander* indeed taught that they *who received his Baptism were made partakers of the Resurrection by it, and that they should not die*; And he, according to many of the *Ancients*, was contemporary with St. *Paul*; See Note on 2 *Tim.* 2. 18. But haply St. *Paul* refers here to none of these, but only to the *Philosophers* among them, as St. *Chrysostom* thinks: For *Corinth* being an eminent City of *Achaia*, where the *Philosophers* and wise Men of the World abounded, who look'd upon the Resurrection of the Flesh as a thing both impossible and absurd, (See here Note on *v.* 35.) and placed their future Happiness in their Exemption from the Clog, and Prison of the Body, they might put a new Construction on the Doctrine of the Resurrection, saying, it only did import a Renovation of our Manners, or a Resurrection from the death of Sin unto a life of Righteousness, and so it was perform'd already in that Baptism in which we are raised with Christ from the dead, *Colos.* 2. 12.

g Ver. 15. Ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, *we have testified of God.*] It being very rare that κατὰ with a Genitive Case signifies *de*, i. e. *of*, these words may be rendred *per Deum*, by God; as, *because he could swear* καθ' ἑαυτοῦ *by himself*, Heb. 6. 13. & *v.* 16. *Men swear* κατὰ τοῦ μείζονος, *by a greater.* So *Matth.* 26. 63. *I adjure thee* κατὰ Θεοῦ, *by God.* So in the *Old Testament*, *the Lord hath sworn*

(a) *Suppl.* to Dr. *Hammond*, p. 363. (b) See Note on 2 *Tim.* 2. 18.
(c) Τὴν ἀνάστασιν ἀπειλήφασιν, ὡς αὐτοὶ λέγουσι, καὶ διὰ τοῦτο ἀθετοῦσι τὸν γάμον. Strom. 3. p. 446. B.

καθ'

καθ' ἑαυτὸν *by himſelf*, or, *I have ſworn* καθ' ἐμαυτὸν *by my ſelf*, Iſa. 45. 23. Jer. 49. 13. Amos 6. 6. So 1 *Kings* 2. 23. *Solomon* ſwears κατὰ τοῦ Κυρίου *by the Lord*. And Chap. 3. 43. *the Oath of the Lord* κατὰ σοῦ *made by the Sept. them that ſwore* κατὰ τοῦ Κυρίου *by the Lord*, κατὰ *by Malcon*. See *Iſa.* 62. 8. *Amos* 4. 2. & 8, 7. 14. And then the ſenſe runs thus; We have pretended to be μάρτυρες αὐτοῦ, *God's Witneſſes* in this matter, *Acts* 5. 32. and by the power of Miracles, and of the Holy Ghoſt, derived from him, to bear witneſs to the Reſurrection of Chriſt, and ſo muſt be falſe Witneſſes of God, if he hath not raiſed him from the dead.

h Ver. 19. Εἰ ἐν τῇ ζωῇ ταύτῃ, *if in this life only we have hope.*] The *Apoſtle* ſeems not here to ſay, That if there ſhould be no Reſurrection of the Body, the Chriſtian could have only hope in this Life; for if the Soul be immortal, and may be happy after its ſeparation from the Body, this ſeems not to follow: But he argues thus, If Chriſt is not riſen for our Juſtification, we are yet under the guilt of Sin, *v.* 17. and if ſo, both Soul and Body muſt periſh after death, *v.* 18. and then the hope of *Chriſtians* muſt terminate with this life, which being more eſpecially to them a life of Miſery, by reaſon of the Sufferings to which their Faith doth here expoſe them, they would of all Men be moſt miſerable.

i Ver. 22. Ἐν τῷ Χριστῷ, *in Chriſt.*] The Opinion of the *Jews* was this, That the *Meſſias* was *the ſecond* Adam *who ſhould raiſe the dead:* (d) His name, ſay they, is called *Jinnon*, Pſal. 72. 17. for *he ſhall raiſe them that ſleep in the duſt.* And the laſt Man, or *Adam*, is the (e) *Meſſiah*, who *ſhall be above* Moſes, *and above the miniſtring Angels: He ſhall take away the old Sin from whence Death came, and in his days ſhall be the Reſurrection of the dead; and this God intended in the Creation of* Adam, *that he ſhould be immortal, but Sin brought Death upon him, therefore the Divine Intention, which was not fulfilled in the firſt* Adam, *was fulfilled in the King Meſſiah.* Thus is the Doctrine of the Church delivered by (f) *Irenæus*, That Chriſt took our Nature upon him, and ſuffered Death in it; That *as by Man vanquiſhed, Death fell upon all Mankind, ſo by Man conquering, we may aſcend to Life: That whereas we were all dead in the Animal* Adam, *we may be quickned in the Spiritual.*

k Ver. 23. Ἐν τῇ παρουσίᾳ αὐτοῦ, *at his coming.*] This Chapter contains many Arguments againſt the Doctrine of the Reſurrection of ſome Saints before the reſt, to reign with Chriſt on Earth a thouſand Years: For, (1.) from theſe words, *Every man in his own order*, it might have reaſonably been expected that ſome mention ſhould have been made, as of *Chriſt the firſt-fruits*, ſo of the firſt, and ſecond Reſurrection; but yet we ſee, that when the *Apoſtle* is profeſſedly ſpeaking of the Order in which we ſhall ariſe, he hath nothing to ſay of this firſt Reſurrection, which it ſeems is to happen *a thouſand years* before the General Reſurrection; and nothing of a firſt or ſecond Advent of our Lord; one to reign on Earth a thouſand years, a ſecond to judge all the World; and yet this double Advent is as neceſſary, as is Chriſt's reign on Earth.

Moreover the end, and the delivery up of his Kingdom, are here made contemporary with his Advent; and the Reſurrection of all that are *Chriſt*'s, is to be at this very Advent: But how can he deliver up his Kingdom, and yet reign on Earth a thouſand years? In a word, if all that are his muſt be raiſed at *his coming* to the final Judgment, then none before that coming, and then they muſt be all raiſed together, not ſome a thouſand years before the reſt.

l Ver. 28. Ἵνα ᾖ ὁ Θεὸς πάντα ἐν πᾶσι, *that God may be all in all.*] He ſaith not that the *Father*, mentioned *v.* 24. but that *God may be all in all*, and ſo he ſeems to lead us to that Interpretation of the Godhead, which comprehends *Father, Son, and Holy Ghoſt*; and then the import of the Phraſe, *That God may be all in all*, will be this; That the *Godhead* may govern all things immediately by himſelf, without the Intervention of a *Mediator* between him and us, to exact our Obedience in his Name, and convey to us his Favours and Rewards, we being then to tender all our Duty immediately to him, and derive all our Happineſs immediately from him. So that as now Chriſt, *Theanthropos*, God-Man is *all in all*, Coloſſ. 3. 11. becauſe the *Father* hath put all things into his hands, does all things, and governs all things by him, when this *Oeconomy* ceaſes, the *Godhead* alone will be all in all, as governing, and influencing all things by himſelf immediately.

Moreover, the *Jews* ſay that (g) *the Kingdom of the Meſſiah ſhall return to its firſt Author*, and ſo ſaith the *Apoſtle* here; for, though it ſhall have no ſuch end as the preceeding *Monarchies* had, *Luke* 1. 32, 33. by giving place to a ſucceeding Kingdom; for till the World laſts, ἡ παρελεύσεται, *it ſhall not paſs away, or be diſſolved by any other Kingdom*, Dan. 7. 14. but ſhall be an eternal Kingdom in the ſenſe in which he is *a Prieſt for ever*, and hath † Ἱερωσύνην ἀπαράβατον, *a*

(d) *Buxt. Lex. Talm.* p. 961. (e) *Neve Shallom* l. 9. c. 5, 8.

(f) *Ut quemadmodum in animali omnes mortui ſumus, ſic in ſpirituali omnes vivificemur*, L. 5. c. 1. *Ut quemadmodum per hominem victum deſcendit in mortem genus humanum, ſic etiam per hominem victorem aſcendamus in vitam.* Cap. 11.

(g) *Pirk. Eliezer* c. 12. p. 26.

† *Prieſt-*

Priesthood that doth not pass away, Heb. 7. 17, 24, 25. and so he is able to intercede *for ever* for us; Yet as that *Priesthood* must needs cease, when the subject of it ceaseth, and he hath none to intercede for, so must his *Kingly* Office cease, when all his Friends have that Eternal Life conferr'd upon them, for which this Power was committed to him, *John* 17. 2. and all his Enemies are *become his footstool*, Psal. 110. 1. when there is no more *an House of Jacob to reign over*, or *a Throne of David to sit on*, Luke 1. 32, 33. Rev. 11. 15. And the whole Office of a *Mediator* must then cease, when God and Man are made completely and indissolubly one.

For farther Explication of this matter, let it be observed,

1*st*, That this *Mediatory* Kingdom was given to our Lord by the *Father*; for *he hath put all things in subjection to him*, v. 27. and that after his Resurrection; for it was given as the Reward of his Sufferings, and so could not be given till they were accomplished; *He humbled himself, and became obedient to the death, even the death of the Cross*; *Wherefore God hath highly exalted him, and given him a Name, which is above every Name, that at the Name of Jesus every knee should bow of things in Heaven, and on Earth, and under the Earth*; *And that every Tongue should confess that Jesus Christ is Lord, to the glory of God the Father*, Philip. 2. 8, 10, 11. Accordingly after his Resurrection, he speaks to his Disciples thus, *All power is given me in Heaven and in Earth*, Matth. 28. 18. But why this Reward should not cease when the work is done; Why, *v.g.* his Dominion over Death should not cease, when Death is destroyed; his power of giving Eternal Life, or Judging, when all are judged, and none are left to be crown'd, I confess I do not understand.

2. Seeing the Human Nature only suffered, and seeing the Divine Nature is capable of no such Exaltation, or new Dominion, 'tis certain that this Kingdom could be given to Christ only according to his Humane Nature; for though the Godhead could alone enable him to execute his Kingly Office, yet was he thus exalted, this Power and Judgment was conferred upon him, *because he was the Son of Man*, John 5. 27. He interceedeth still in Heaven by virtue of his Blood, all Favours are granted to the Church through him, *and God will judge the World by the Man Christ Jesus*.

3. During this Reign of Christ, God the *Father* immediately *judgeth no Man, but hath committed all judgment to the Son, that all men might honour the Son*, (by owning his Authority,) *even as they honoured the Father*, John 5. 22, 23. (by owning his Authority over them.) He made him Lord of all things, to Punish and Reward according to his Wisdom, Will, and Pleasure; And so his Human Nature, or *Christ* as Man, though subject to the *Father*, as his Vice-Roy, acting by the Authority of him who *put all things into his hands*, and set him *over the works of his hands*, Heb. 2. 7, 8. and doing all *to the glory of God the Father*, yet seems not now to be in the same order of Subjection to the *Father*, as are other Creatures; *i. e.* so as to act by his immediate Command in all particular Transactions, as the holy *Angels* do, *obeying his Commands, and hearkning to the voice of his Word*, Psal. 103. 20. They are all *ministring Spirits*, Heb. 1. 13, 14. but he is *set down at the right hand of God* in full possession of his *mediatory* Kingdom. Whilst he continued on Earth, and acted only as a *Prophet sent from God*, he always owned, that he could *do nothing of himself, but as the Father gave him commandment, so he did, and so he spake*, John 5. 30. & 8. 38. & 12. 49. But being once exalted to be *Lord of all things*, he acteth as a Lord in all things, which relate to his Kingly Office, over his Church, giving Laws to all, as being Lord of all, and rewarding and punishing according to his Will.

4. The Exercise of this Authority he shall then lay down *when all things are subdued to him*, no other Kingdom or Dominion being to be exercised in the Celestial state, but what is essential to the whole *Godhead*. And though he shall ever so far reign, as to be still *at the right hand of God*, highly exalted in Honour, Dignity, and Beatitude, and to have still religious Respect, and Veneration from all Saints, who then are to reign with him, 2 *Tim.* 2. 12. and be owned by them as their *King*; and though the effects of this Kingly Power shall continue for ever, his Enemies being destroyed, and his Saints reigning in bliss for ever, yet the Exercise of that Kingly Power shall then cease, and he as Man shall be then subject to the *Father*, as other Saints and Angels will be, that so as *Christ* before was *all in all*, Col. 3. 13. with reference to his Church, and from *his fulness did they all receive*, so now the *Godhead* may be all in all, and fill all things immediately by himself. This is only my Conjecture of the Sense of this obscure place, from which, upon better Information, I shall willingly recede.

Ver. 29. Οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, *who are baptized for the dead.*] i.e. For that Jesus, who, according to their Doctrine, must be still dead. To strengthen this Exposition, let it be noted, m

1*st*, That it is absolutely certain, that all who received *Christian Baptism* were baptized in the Name of *Jesus*; but it is very uncertain whether any in the *Apostle*'s time were

were baptized for them who died without Baptiſm, or to fill up the place of thoſe *Chriſtians* who died after Baptiſm? There is no intimation of any ſuch thing in Scripture, or in *Primitive Antiquity*.

2*ly*, That the *Apoſtle* doth not ſay, *What do they that baptize for the dead?* but τί ποιήσουσιν οἱ βαπτιζόμενοι, *what will they do who are baptized already*, if the dead riſe not again? τί καὶ βαπτίζονται, *why are they alſo baptized for the dead?* we who believe otherwiſe of him, and preach ἐν τῷ Ἰησοῦ by this raiſed Jeſus the Reſurrection from the dead, *Acts* 4. 2. may well be baptized in the Name of *Chriſt*; but why are they ſo, who believe him dead? what will they do? what motive can they have to ſtand to their Baptiſmal Covenant, and own a dead Man as their Lord and Saviour? what inducement can they have to continue faithful to him to the end, but this, That *if they ſuffer, they ſhall alſo reign together with him?* What will they do for comfort againſt the fear of death, if when they fall aſleep they periſh, and ſhall not riſe again? Muſt they not be as well the worſt of Fools, as the moſt miſerable of Men, to ſuffer thus for a dead Man, who could not help himſelf, and therefore is not likely to give them any help in Life, or hope in Death. *Note*

3*ly*, That ὑπὲρ often ſignifies *in gratiam, on the account*, or *for the ſake*: So *Rom.* 1. 5. *We have received Grace and Apoſtleſhip*, &c. ὑπὲρ τοῦ ὀνόματος αὐτοῦ, *for his Name's ſake*, Eph. 3. 13. *I deſire that you faint not at my Tribulations*, ὑπὲρ ὑμῶν, *which I ſuffer for your ſake*, Col. 3. 24. ὑπὲρ τοῦ σώματος αὐτοῦ, *for the ſake of his Body*, 2 Theſſ. 1. 5. *That you may be accounted worthy of the Kingdom of God*, ὑπὲρ ἧς καὶ πάσχετε, *for the ſake of which ye alſo ſuffer*. See more Examples, both Sacred and Prophane, in *Scmidius* on the place, and Dr. *Edwards* in his Preface to the *Authority*, &c. *of the Holy Scripture*.

4*ly*, Obſerve that οἱ νεκροὶ is uſed in Scripture, when ſpeaking of one ſingle Perſon. Thus when *Chriſt* had raiſed the Widow's Son, he bids *John*'s *Diſciples* tell him, that νεκροὶ *the dead are raiſed*, Luke 7. 15, 22. And ſo here *v.* 12. 13. *If there be no* ἀνάστασις νεκρῶν *reſurrection of* one ſingle Perſon from *the dead*, then is not Chriſt riſen; yea, the Reſurrection νεκρῶν of the *dead* in general, is thrice mentioned by this *Apoſtle*, when ſpeaking of the Reſurrection of Chriſt alone; thus, when he ſaith, *God will judge the world by Chriſt, of which he hath given us a demonſtration, having raiſed him* ἐκ νεκρῶν *from the dead*, Acts 17. 30, 31. It follows, *that when they heard him aſſerting the Reſurrection of the dead* ἀνάστασιν νεκρῶν, *they mocked*; whereas he only had aſſerted the Reſurrection of *Chriſt* from the dead. Thus St. *Paul* ſaith twice, περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν, *for the hope and reſurrection of the dead, I am called in queſtion* Acts 23. 7. & 24. 21. and yet he was not called in queſtion about the Reſurrection of the Dead in general, for that the *Phariſees* believed as well as he, but only *concerning one Jeſus who was dead, whom Paul affirmed to be alive*, Acts 25. 19. or riſen from the dead. And ſo the *Apoſtle* ſaith *Chriſt* was declared to be the Son of God with power, ἐξ ἀναστάσεως νεκρῶν, *by his riſing from the dead*, Rom. 1. 4. And here if Chriſt be riſen, how ſay ſome among you, that ἀνάστασις νεκρῶν οὐκ ἔστιν, *there is no Reſurrection of the dead?* And this import of the Phraſe ſeems to be confirmed by the word ὅλως, *viz.* if it be wholly, and entirely true of all that are dead, that they riſe not, and ſo Chriſt is not riſen, what avails it any, that they are baptized for the dead?

Ver. 32. Κατ' ἄνθρωπον, *after the manner of men.*] i. e. After the uſual manner of *Heathens*; that St. *Paul* thus fought with Beaſts indeed, and they would not touch him; they, ſaith (h) *Nicephorus*, who writ the Life of this *Apoſtle*, do affirm. *Theodoret* ſeems plainly to hint the ſame thing in theſe words, (i) *In human opinion I was made the food of Beaſts, but I was wonderfully preſerved from them:* And this ſenſe will appear the more probable,

1. From the Phraſe κατ' ἄνθρωπον, which ſignifies, *as Men uſe to do*, but never, *according to Men's purpoſes*; or, to *ſpeak after the manner of Men*. See the Note on 1 *Cor.* 9. 8.

2. From the place here particularly mentioned, *Epheſus*, which cannot refer to the Tumult there cauſed by *Demetrius*, for the *Apoſtle* ſuffered nothing in it: Had he intended a Combat with Metaphorical Beaſts, or *Savage* Men, that at *Lyſtra*, where he was ſtoned, and left for dead, *Acts* 14. 19. had been more properly mentioned; See the Note on 2 *Cor.* 1. 8, 9, 10. where he ſpeaks of ſuch Troubles that befel him in *Aſia*, as made him *to deſpair even of Life*; though as we read nothing in the *Acts* of this fight with Beaſts, ſo we read nothing of that trouble. 'Tis therefore no Objection againſt this Interpretation, that this fight with Beaſts is not recorded by St. *Luke*, or that St. *Paul* ſpeaks not expreſly of it in the Catalogue of his Afflictions, 2 *Cor.* 11. it is ſufficient that there he tells us, he was in *Deaths often*, v. 23.

n

(h) *Hiſt. Eccleſ.* l. 2. c. 25.

(i) Κατὰ ἀνθρώπινον λογισμὸν θηρίων ἐγενόμην βορά, ἀλλὰ θεοδόξως ἐσώθην. In locum.

Ver.

o Ver. 35. Ποίῳ σώματι, *with what kind of Body?*] This was the Question of the (k) *Philosophers*, whose chief Objection against the Resurrection of the Flesh, and of the Body, was this; That the Body was (l) *the Prison and Sepulcher of the Soul*; and that it was *her Punishment* to be tyed to it; that the Body was *the great hindrance to the knowledge of the Truth*, and that *we could not be truly happy, till by death we were delivered from it*: It was therefore judged by them not only an impossible thing, but even an unjust, unworthy thing, for God to raise these Bodies, to be united to those Souls, whose happiness consisted in being delivered from the Body, and whose punishment it was to be confined to it; that being according to their (m) *Philosophy*, not to make them live, but *dye again*. And therefore *Celsus* saith, *The Hope of the Resurrection of the Flesh, is the Hope of Worms, a filthy, an abominable and impossible thing, which God neither will, nor can do*. Hence probably it was that the *Valentinians*, *Marcionites*, *Basilidians*, the Followers of *Saturninus*, and other *Primitive Hereticks*, denied so stifly τὴν σαρκὸς ἀνάστασιν, *the Resurrection of the Flesh*, Just. Mart. Dial. p. 307=253. and said, *non esse capacem carnem vitæ*, that the Flesh was not capable of Life, *l.* 1. *c.* 29. and *Iren. l.* 5. *c.* 41. because they held with the *Philosophers*, Corpus esse carcerem, *the Body was the Prison of the Soul*; Idem l. 1. c. 24. Now to this Objection the *Apostle* here returns a full and satisfactory Answer, by shewing the happy Change which shall then pass upon the raised Body; and this he seems to do with some resemblance to the *Ancient Philosophy* of the *Pythagorians* and *Platonists*, and to the Sentiments of the *Jews*.

p Ver. 37. Γυμνὸν κόκκον, *naked grain.*] Note here, that the (n) *Jewish Rabbins* use the same similitude of Grain in the Affair of the Resurrection, and speak also of *a Cloathing of the Body raised*, from the Example of Grain raised with a *Covering*. See the Note on 2 *Cor.* 5. 2, 3, 4. Note also that St. *Paul* is not discoursing of the Identity of the raised Body, but only of the Qualities with which it is raised.

Ver. 44. Σῶμα ψυχικὸν, *an animal Body.*] q It seems hence probable that the word *sown* doth not relate to the Bodies being laid in the Earth, but rather to its Production into the World; for when it is interred, it is no more an *animal* Body, but a Body void of life; it is not only weak, but wholly destitute of power: And this appears yet further, from the following proof of these words, *It is sown an animal body*, for so it is written, *The first man Adam was made a living Soul*. The *Apostle* doth indeed, *v.* 36, 37. speak of Seed sown in the Earth, but then he speaks of it as still alive, and having its Seminal virtue, or animal Spirit in it, and after dying there; whereas our Bodies first dye, and then are cast into the Earth.

2*ly*, Hence it is also probable, that the *Apostle* discourseth not here of the different degrees of Glory which the Saints hereafter shall enjoy; for he speaks only of what is raised, that is, the Body, and of the Qualities belonging to all Bodies that are raised.

3*ly*, Certain it is that the *Apostle* in this Chapter discourseth only of the Resurrection of the Just, since 'tis alone their Bodies that shall undergo this happy Change.

4*ly*, Observe that there is another Sense of the 44th Verse, as good as that which I have given in the Paraphrase, *viz. There is an Animal Body*, i. e. *a Body fitted for this lower sensible state in which we live at present; and there is a spiritual Body, that is, a Body fitted for our Spiritual and Celestial State; in this state we are forced to serve our Bodies, and to attend their leisure, and mightily depend upon them in the Operations of the Mind; in the other, our Bodies shall wholly serve our Spirits, and minister to them, and depend upon them, and therefore may be stiled spiritual.* But

5*ly*, That our Bodies shall be then *spiritual*, *thin* and *aerial*, is neither a new Doctrine, nor proper to the followers of *Origen*, for so both St. *Chrysostom* and *Theophy-*

(k) *Utrum sine corpore, an cum corporibus, & corporibus quibus, ipsisne, an innovatis resurgatur?* Cecil. apud Minut. p. 11.

(l) Καὶ ἡμεῖς τῷ ὄντι τεθνᾶμεν, καὶ τὸ μὲν σῶμα ὅδιν ἡμῶν σῆμα. Jambl. Protrept. adh. c. 17.
Καὶ γὰρ σῆμα τινὲς φάσιν αὐτὸ εἶναι τῆς ψυχῆς ὡς τεθαμμένης ἐν τῷ νῦν παρόντι. Plato in Cratylo, p. 275. E.
Corpus hoc animi pondus & pœna est, permanente illo urgetur, in vinculis est. Sen. Ep. 65.
Ἄλλοις ἔθος ——ὥσπερ ἐκ δεσμῶν τοῦ σώματος ἀπαλλάττεσθαι. Jambl. de vita Pythag. p. 220.
Ἕως ἂν τὸ σῶμα ἔχωμεν, καὶ ξυμπεφυρμένη ᾖ ἡμῶν ἡ ψυχὴ μετὰ τοῦ τοιούτου κακοῦ, οὐ μήποτε κτησώμεθα ἱκανῶς οὗ ἐπιθυμοῦμεν. Jambl. Protrept. c. 13. p. 73. Plat. Phæd. p. 49, 50.

(m) *Ut semel defuncti denuo existerent* εἰ δίκαιον ὦν, ὧν ἂν καὶ δυνατόν. M. Anton. l. 12. § 5.
Τὸς πάλαι ποτὲ ἀποθανόντας αὐτοῖς σαρξὶν ἐκείναις ἀπὸ τῆς γῆς ἀποδύναι—σκωλήκων ἡ ἐλπὶς, καὶ σφόδρα μιαρὸν, καὶ ἀπόπνευσον ἅμα, καὶ ἀδυώδαλον—ἔτι γὲ αἰσχρὸν ὁ Θεὸς δυώδαι, οὐδὲ τὰ κατὰ φύσιν ἐθέλειν—σάρκα ἢ μεθ' ὧν ἐστὶ εἰπεῖν κακῶν, αἰῶνιον ἀποφῆναι βλασφημίαν ἔτι βεβλῆσθαι ὁ Θεὸς, ἔτι δυνήσθαι. Apud. Origen. l. 5. p. 240.

(n) *Pirk, Eliezer.* c. 33. p. 80.

lact upon the place allow it to be. *What incredible thing aſſert we*, ſaith *Iſidore* (o) *Peleuſiot*, *if we ſay the Body is ſmall and aerial? for by this we do not deny it to be the ſame body.* And again, the *Apoſtle calls our Bodies ſpiritual*, διὰ τὸ κοῦφα καὶ αἰθέρια μέλλειν ἔσεσθαι, (p) *becauſe they ſhall hereafter be light and etherial.* And this which the *Apoſtle* here ſays, is ſuitable to the *Philoſophy* of the *Pythagoreans* and *Platoniſts*, who taught that good and pure Souls were by death delivered from thoſe groſs and earthy Bodies which preſs down the Soul, *Wiſd.* 9. 15. and were *after the diſſolution of the Body*, ſaid they, will be *at the Reſurrection of the Body*, ſaith he (q) *inveſted with thin and aerial, with active and ſpiritual, with bright and ſhining*, and laſtly, *with celeſtial and eternal Bodies.* Now to this plainly anſwers the Deſcription of our raiſed Bodies here given by St. *Paul*, in anſwer to the ſecond Queſtion of the *Philoſophers* at *Corinth*, *With what Bodies do they come forth out of the Grave?* declaring in their very terms, that this Body will be σῶμα πνευματικὸν καὶ ἐπουράνιον, *a ſpiritual and celeſtial Body*, v. 44, 46, 48, 49. 2 *Cor.* 5. 1. that it will be οἰκία ἀϊδιος, *an eternal Houſe*, σῶμα ἄφθαρτον καὶ ἀθάνατον, *an incorruptible and immortal Body*, v. 53, 54. that it will be raiſed ἐν δόξῃ *in glory*, and ſo be αὐγοειδὲς, *a ſhining Body. The juſt*, ſaith *Chriſt*, *ſhall then ſhine as the Sun, and as the brightneſs of the Firmament*, Matth. 13. 43. and *as the Stars*, ſaith *Daniel*, Dan. 12. 3. And this anſwers to the σῶμα ἀεροειδὲς, which theſe *Philoſophers* mention as the ſame with their αὐγοειδὲς, *ſhining Body.* Laſtly, it is raiſed in power, and this is in ſenſe the ſame with their σῶμα ἐυκίνητον, *agile Body*, and of quick motion. Indeed the parallel is ſo exact, that ſeeing I find nothing of this Nature in the Life of *Pythagoras*, writ by *Diogenes Laertius*, or in *Plato*, but only in thoſe Writers who lived ſince *Chriſt*'s time, and were profeſſed Enemies of *Chriſtianity*, *Hierocles*, *Porphyry*, *Proclus* and *Jamblicus*, I am apt to ſuſpect, that as in other things they apparently dreſſed up their *Philoſophy* and *Morality* anew, to accommodate it the better to the *Chriſtian Philoſophy*, that ſo there might ſeem leſs need of *Chriſtianity*; and particularly made the Felicity of Souls hereafter much like the *Chriſtian Doctrine*, that ſo they might deſtroy, or render needleſs the Doctrine of the *Reſurrection*; ſo they gave to the dying Souls of good Men this ὄχημα ψυχῆς, or *vehicle of a ſpiritual, immortal, ſhining, heavenly Body alſo*, from the *Chriſtian* Notion of the Change our raiſed Bodies ſhould then undergo.

Ver. 45. Πνεῦμα ζωοποιοῦν, *a quickning Spirit.*] All the *Ancients*, till St. *Auſtin*, by a *Spiritual Body*, ſeem to underſtand a Body poſſeſſed and acted by the Holy Spirit, as the Natural Body is by the Animal and Vital Spirits, and ſay that *Chriſt* was made a quickning Spirit, *by the Seed of the Holy Spirit, which unites him to all his Members*, and confers on them a new Life and Immortality. (r) *Irenæus* is very expreſs and copious in this matter, ſaying, That, *as from the beginning of our frame in* Adam, *that inſpiration of Life, which proceeded from God, united to the Body, animated Man, and made him a reaſonable Creature; ſo in the end, the Word of the Father, and the Spirit of God united to the old ſubſtance of the frame of* Adam, *made a living and a perfect Man, receiving the perfect Father; that as we all died in the Animal, we may be all quickned in the Spiritual* Adam; *and that by the Spirit the Bodies riſing are made ſpiritual, as by the Spirit they have life eternal: It is called Spiritual, as putting on the Spirit*, ſaith (s) *Tertullian. As receiving the whole Energy and Communion of the Spirit*, ſaith (t) *Methodius.* And that the Reſurrection of the Juſt ſhall be effected by the Spirit of God, ſeems to be plainly taught by the *Apoſtle* in theſe words, *If the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you*, Rom. 8. 10. And this agrees with the Opinion of the *Jews*, who aſcribe the Reſurrection to the Spirit, from *Ezek.* 37. 10. and in particular to the Spirit of the *Meſſiah.* And from this differs not much the Opinion of *Theodoret*, and others, That Chriſt is made a *quickning Spirit*, becauſe he himſelf being quickned by the Spirit,

(o) L. 2. Ep. 42. (p) L. 3. Ep. 77.

(q) Καὶ γὰρ πᾶσαν ψυχὴν ἀνάγκη πρὸ τῶν θνητῶν σωμάτων ἀϊδίοις καὶ ἐυκινήτοις τισὶ χρῆσθαι σώμασιν, ὡς καὶ οὐσίαν ἔχουσαν τὸ λεπτόν. Procl. in Tim. l. 5. p. 250. Σῶμα αὐγοειδὲς καὶ ἀΐδιον. Hier. in Carm. Pyth. p. 306, 313. Σῶμα ἀερῶδες ἀΐδιον αὐγοειδές. Philoponus. Τὸ πνευματικὸν σῶμα. Idem. vide Teſtimonia Galeni. Plelli, Suidæ, &c. apud D. Cudw. Syſt. Intellect. l. 1. c. 5. p. 783.——806.

(r) *Sic in fine verbum Patris & Spiritus Dei adunitus antiquæ ſubſtantiæ pſalmationis Adæ, viventem & perfectum efficit hominem capientem perfectum Patrem, ut quemadmodum in animali omnes mortui ſumus, ſic in ſpirituali omnes viviſcemur.* Lib. 5. cap. 1. *Per Spiritum fiunt corpora Spiritualia, uti per Spiritum ſemper manentem habent vitam.* Ibid. cap. 7. & cap. 12.

(s) *Sicut ergo ante animale corpus caro recipens animam, ita & poſtea ſpirituale induens Spiritum.*

(t) Πνευματικὸν λέγεσθαι τὸ χωρῆσαν πᾶσαν τὴν ἁγίου πνεύματος ἐνέργειαν καὶ κοινωνίαν. Methodius apud Oecum. vid. Chryſoſt. Hilarium Diacon. Oecumenium & Theophyl. in locum.

1 *Pet.*

1 *Pet.* 3. 18. hath in himself the Power to quicken, and raise the Bodies of his Servants to eternal Life; For *as the Father raiseth up the dead, and quickneth them, so the Son quickneth whom he will*, John 5. 21. and *as the Father hath life in himself, so hath he given to the Son to have life in himself*, v. 26.

s 47. Ἐξ οὐρανοῦ, *from Heaven.*] Not as some phancy; because *Christ*'s Body was from Heaven, and not from the Virgin *Mary*; for the Scripture expresly teacheth, that he was begotten ἐκ αὐτῆς from her Body, *Matth.* 1. 16. *Luke* 1. 35. and was the *fruit of her Womb*, Luke 1. 42. that he was made ἐκ γυναικὸς, *out of a Woman*, and came from the Fathers τὸ κατὰ σάρκα, *according to the flesh*, Rom. 9. 5. And had his Body been derived from Heaven, it must have been immortal, as our Bodies will be when we bear the Image of the *Heavenly Adam*; both which things make it necessary to interpret *the Lord from Heaven*, as I have done in the *Paraphrase*.

Verse 49. Φορέσομεν, *we shall bear.*] *Irenæus* t *l.* 5. *c.* 9. *Tertullian de Resur. carnis cap.* 49. *& adversus Marcion l.* 5. *c.* 10. *Cyprian adv. Jud. l.* 2. § 10. *& l.* 3. § 11. *De Habitu Virg. Ed. Ox. p.* 103. *de Zelo & Livore, p.* 226. *Hilar. Dial. in locum. Hieron. in Isa.* 52. F. 84. 1. read *Portemus*, which answers to the *Greek* φορέσωμεν, as reads St. *Chrysostom*, and as the *Alexandrian* and other Copies read. The other reading is owned by *Origen* against *Celsus* twice, *l.* 5. *p.* 243. and also by *Methodius*; and *Theodoret* and *Theophylact* well note that the words are not to be read by way of *Exhortation*, φορέσωμεν, *let us bear*, but φορέσομεν, as a Prediction of what we shall be; for the *Apostle*, from *v.* 42. to this *verse*, still passeth on from what we were, to what we shall be; and having said, *as is the heavenly, such are* (i. e. shall be) *they that are heavenly*; he proves this, because *as we have born the image of the earthly* Adam, *so shall we bear the image of the heavenly.*

Note also that *Philo* speaks much like the *Apostle*; for he saith (u) *there are two kinds of Men, one made after the Image of God, and another made out of the Earth.* The last he proves from the very words the *Apostle* useth to prove there is a Natural or Animal Body; the first from this, That *God made Man after his own Image, which Image he stiles the Divine Word*; and says he is the ἐπουράνιος ἀστὴρ, *the Heavenly Star, the Fountain of all sensible Stars.* The last he calls *the earthy and corruptible* Adam; *the first, the* Adam *made after the Image which is not*, saith he, (x) *earthy, but heavenly. The one is heavenly, as being made after the Image of God; and so uncapable of any corruptible, or earthy substance; the other out of Seminal Matter, which the Scripture calleth Earth.* But then he saith, That *the heavenly Man was formed first, and after him the earthy*; and perhaps for the Correction of that Error, the *Apostle* might here say, *That was not first which is spiritual, but that which was natural.*

Ver. 50. Σὰρξ καὶ αἷμα, *flesh and blood*, &c.] u Most of the *Fathers* interpret these words of Flesh and Blood, not naturally, but morally taken for the corrupt Affections of the Flesh. But,

1. Though Flesh it self in Scripture sometimes bears this sense, yet Flesh and Blood joyntly, never seems to have this import in the Scripture.

2. It is plain, and confessed by (y) St. *Austin*, that the *Apostle* is not here speaking of the Requisites to make our Souls meet to inherit this Kingdom, but of the manner of the Resurrection of the Body.

3. The *Apostle* speaks of Flesh and Blood as subject to Corruption here, *v.* 52. or of such Flesh and Blood, as must be changed, and put on Incorruption, and so of Flesh and Blood naturally taken.

4. 'Tis evident to Sense, that Flesh may be cut, and divided, and Blood let out, and so must, whilst they continue such, be subject to Corruption; and also that an *heavenly* and a *spiritual* Body, *an House from Heaven*, cannot consist of such Flesh and Blood as we have at present.

It therefore must be said, that though the same Flesh and Blood may rise from the Grave, it will then, or afterwards, receive such a Change as will render it *spiritual* or *incorruptible*, and so perhaps, when it comes to Heaven, will not be Flesh and Blood; or that it will be cloathed with such an heavenly Body, as will keep it from a possibility of Corruption; and so the import of these words may be this; *That Flesh and Blood unchanged, and uncloathed with its heavenly Body, cannot inherit the Kingdom of God.*

(u) Δύο γὰρ ἀνθρώπων γένη, τὸν μὲν κατ' εἰκόνα γεγονὸς, καὶ τὸν πεπλασμένον ἐκ γῆς. Lib. 3. Alleg. ab initio. Θεῖον λόγον καὶ Θεοῦ, λόγον εἰκόνα λέγει Θεοῦ. De Mundi Opif. p. 5.

(x) Ὥσε εἰ ἀκούσεις Ἀδάμ τι γήϊνον, καὶ φθαρτὸν εἶ νόμιζε· ὁ μὲν καθ' εἰκόνα, ἐ γήϊνος, ἀλλ' ἐπουράνιος. Leg. Alleg. l. 1. p. 43. Δίττα ἀνθρώπων γένη. ὁ μὲν γὰρ ὅστις ἐπουράνιος ἄνθρωπος, ὁ δὲ γήϊνος· ὁ μὲν ἓν ἐπουράνιος, ὃς κατ' εἰκόνα Θεοῦ γεγονὼς φθαρτῆς, καὶ σωμάτων γενέσεως ἀσίας ἀμέτοχος· ὁ δὲ γήϊνος ἐκ προϋπαρχούσης ὕλης διὰ χεῖρος πεπλασται ἐπάγη. Ibid. p. 35 Διαφορὰ παμμεγέθης ὅτι τὸ τὲ νῦν πλαττόμενος ἄνθρωπος, καὶ τὸ κατ' εἰκόνα Θεοῦ γενόμενος πρότερον. De Opif. Mundi, p. 23.

(y) *Non de Operibus, sed de modo resurrectionis.* Ep. 146. ad Consent.

x Ver. 51. Πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, *we ſhall not all ſleep*, &c.] This reading is much to be preferred before either of the other two, *viz. we ſhall all riſe*, or, *we ſhall all ſleep, but ſhall not all be changed.* As being

1. Not only the reading of *Chryſoſtom*, *Theodoret*, and *Theophylact* on the place, but alſo of (z) *Origen*, *Theodotus*, *Apollinarius*, St. *Jerom*, and of *Pſeudo Juſtin*, qu. 61. and 109.

2. As being inforced from the next words repeated thus, *and we ſhall be changed*, from the like words, 1 *Theſſ.* 4. 17. and from the obſervation of almoſt all the *Commentators* on the place, that the *Apoſtle* in this Chapter ſpeaks only of the Reſurrection of the Juſt; and from the Falſhood of the other words, *we ſhall not all be changed*, ſeeing the Bodies of the Wicked will certainly be changed by the Fire they go into; and laſtly from the Senſe; for what Senſe is it to ſay, *we ſhall not be changed in a moment*, and to add this reaſon of that ſaying, *viz. for the dead ſhall be raiſed incorruptible, and we ſhall be changed?*

Note alſo that it cannot be hence concluded, that he, and the reſt of the *Apoſtles* ſhould live to the General Reſurrection; No, he elſewhere diſcovers his Expectation, That the ſame God who raiſed up Jeſus, *ſhould raiſe them alſo from the dead*, 2 Cor. 4. 14. He ſpeaks this therefore, not in his own, but in the Perſon of all pious *Chriſtians* that ſhould then live; See the Note on 1 *Theſſ.* 4. 15, 17.

y Ver. 52. Ἐν ἀτόμῳ, *in a moment.*] It is the Obſervation of (a) St. *Jerom*, that by theſe words the *Apoſtle*, *Cunctam primæ, & ſecundæ reſurrectionis, excludit fabulam*, deſtroys the Fable of the firſt and ſecond Reſurrection. He doth it ſufficiently in the deſcription of the State of all the raiſed Bodies of the Juſt. For though the Patrons of this Opinion would avoid it, 'tis certain that the old Aſſertors of it held, that they ſhould be raiſed to enjoy the Pleaſures of Meat and Drink, as (b) *Irenæus* ſpeaks. Now can thin, ſpiritual, glorious, heavenly Bodies, and ſuch as are made like to *Chriſt's glorious Body*, eat and drink, and enjoy theſe ſenſual Pleaſures? Moreover, who ſhall be changed? thoſe that already have been raiſed a thouſand years? If not, they muſt not be alive, for *Chriſtians* then alive ſhall be changed; but if they muſt be changed, then muſt their Bodies be raiſed corruptible, and they muſt twice *bear the image of the earthy*, or the animal *Adam*.

z Ver. 54. Ἐνδύσῃ ἀφθαρσίαν, *ſhall put on incorruption.*] The Scripture, and all the *Ancients*, ſpeak of a cloathing which our raiſed Bodies ſhall put on. Thus (c) *Pſellus* in his Commentary on the *Chaldaick Oracles*, ſaith, the *Chaldees give the Soul two Cloathings; one of the ſpiritual Body, weaved out of that which is ſubject to ſenſe; the other a ſhining, thin body, not ſubject to the Touch, which they call the Superficies*; and the Conjecture of the *Jews* is this, that it ſhall be a *Cloathing of Light*, or of *a pure flame*. So the ancient Book (d) *Zoar* ſaith, that *the Bodies of the juſt ſhall be cloathed with the light of glory*. *R. Phineas* ſaith, the bleſſed God will give to the Bodies of the Juſt יפיורת *an Ornament*, according to that of *Iſaiah*, ch. 58. 11. he ſhall ſatisfie the Soul בצחצחות *with white or ſplendid things*; and *R. Levi*, that *the Soul, in the ſtate of its glory, ſuſtains it ſelf by the ſuperiour light*, and when it returns to the Body, *it ſhall come with this light, and then the Body ſhall ſhine as with the brightneſs of the Heavens.* And this agrees with the Transfiguration of our Lord's Body, *Matt.* 17. 2. and with his appearance to St. *Paul*, Acts 9. 3. and to St. *John*, Rev. 1. 14, 15. and to the Deſcriptions made in the *Old Teſtament*, of the Juſt riſing from their Graves, that *they ſhall ſhine as the brightneſs of the Firmament, and as the Stars for ever*, Dan. 12. 3. Wiſd. 3. 7. And in the New, that *they ſhall ſhine as the Sun in the Kingdom of the Father*; Matt. 13. 43. and thus may they be *ſalted*, and preſerved from Corruption by Fire, Matt. 9. 49.

aa Ibid. Κατεπόθη ὁ θάνατος εἰς νῖκος, *Death is ſwallowed up in victory.*] Or, *for ever*, as εἰς νῖκος often ſignifies; So, *ſhall the Sword devour εἰς νῖκος for ever?* 2 Sam. 2. 26. Job 36. 7. *He will ſet them upon the Throne εἰς νῖκος for ever*, Jer. 3. 5. *Will he keep his anger εἰς νῖκος for ever?* Lam. 3. 20. *Why doſt thou forget us εἰς νῖκος for ever?* Amos 1. 11. *His anger did tear for ever, εἰς νῖκος.* And Chap. 8. 7. *He will not forget their works εἰς νῖκος for ever:* Nor is the Phraſe εἰς νῖκος uſed in any other ſenſe in the *Septuagint*. Though therefore Death is repreſented as the laſt Enemy to be vanquiſhed, *v.* 26. and the *Apoſtle* asks, *O Grave where is thy Victory!* and gives Thanks to God, *who giveth us the victory*, v. 55, 57. yet ſeeing he hath given us this Victory by *ſwallowing Death up for ever, by ſwallowing up Death of Life Eternal*, 2 Cor. 5. 4. I ſee no reaſon why we ſhould think the *Apoſtle* had not here reſpect to the conſtant uſe of this

(z) *Contra Marcion.* §. 5. p. 143. (a) Ep. 20. To. 3. F. 66. A.
(b) *Et adjacentem habebunt paratam menſam a Deo paſcentem eos Epulis.* L. 5. c. 33.
(c) Δύο χιτῶνας ἐπένδυσι ἡ ψυχῇ οἱ χαλδαῖοι, καὶ τὸ μὲν πνευματικὸν ὠνόμασαν, ἀπὸ τῆς αἰσθητῆς ἐξυφαιθέντα αὐτῇ, τὸ δὲ αἰγοειδῆ, λεπτὸν, καὶ ἀναφῆ, ὅνπερ ἐπίπεδον.
(d) *Voiſin in pug. fid. part.* 3. *c.* 8. *p.* 491.

Phraſe

Phrase in the Septuagint; it being taken from *Isa.* 25. 8.

bb Ver. 55. *Where is thy sting?*] What is by the *Apostle* rendred ποῦ, *where*, is in the Hebrew אֶהְיֶה *I will be*; but that word is thought by a Metathesis to signify the same as אַיֵּה *where*; accordingly it is so rendred *Hosea* 13. 10. by the *Septuagint*, the *Chaldee*, the *Syriack*, the *Arabick*, and in this 14th Verse by the *Seventy*, the *Syriack*, *Arabick*, and by many *Jews*, which is sufficient to justify the *Apostle* here. See Dr. *Pocock* on *Hos.* 13. 10, 14.

CHAP. XVI.

Verse 1. NOW concerning the Collection for the Saints; [i. e. *the suffering Christians in Judea,*] as I have given order to the Churches of Galatia, even so do ye.

a 2. a Upon the first day of the week, [*the day of your Christian Assemblies,*] let every one of you lay by him in store [*on this account, according*] as God hath prospered him, that there be no [*farther need of*] gatherings when I come.

3. And when I come, whosoever you shall approve by Letters, them will I send, [*or them will I with my Letters send,*] to bring your liberality to Jerusalem.

4. And if it be [*thought*] meet that I go also, they shall go with me, [*to be witnesses of the distribution of your Charity.*]

b 5. Now I will come unto you when b I shall pass, [*or, shall have passed,*] through Macedonia; for I do [*intend shortly to remove hence, and to*] pass through Macedonia.

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7. For I will not see you now by the way, but I trust [*hereafter*] to tarry a while with you, if the Lord permit.

c 8. But I will tarry [*still*] at Ephesus c till Pentecost.

9. For a great door, and effectual, is opened to me, [*for propagation of the Gospel there,*] and there are many Adversaries [*of the Truth, especially those of the Circumcision, which makes my stay there necessary.*]

d 10. Now d if Timotheus come [*to you,*] see that he may be with you without fear [*of disturbance from the Factious;*] for he worketh the work of the Lord, as I also do.

11. Let no man therefore despise him

e [*because of his youth,* 1 Tim. 4. 12.] but e conduct [*ye*] him forth in peace, that he may come to me, for I look for him with the Brethren, [*or, I, and the Brethren, look for him.*]

12. As touching our brother Apollos, I greatly desired him to come to you with the Brethren, but f his will was not at all to come at this time: but he will come when he shall have a convenient time. f

13. Watch ye, stand fast in the Faith, quit ye [*your selves*] like men, be strong.

14. Let all your things be done with Charity, [*or a sincere desire of your Brother's weal.*]

15. I beseech you Brethren, [*seeing*] ye know the house of Stephanas, that it is the first-fruits of [*the Gospel in*] Achaia, and that they have [*ever since*] addicted themselves to the ministry of the Saints;

16. That you submit your selves to such, [*giving reverence and honour to them,*] and to every one that helpeth with us, and laboureth.

17. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, [*whom you sent with your Letters of Enquiry to me,*] for that [*account of your Affairs,*] which was lacking on your part [*in your Letter,*] they have supplied.

18. [*I am glad, I say,*] For they have refreshed my spirit [*with their presence and discourse,*] and [*will, at their return, refresh*] yours; therefore acknowledge ye them that are such.

19. The Churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, g with the Church that is in their house, [i. e. *their Christian Family.*] g

20. All the Brethren greet you; greet ye one another with an holy kiss. [*See Note on Rom.* 16. 16.]

21. The Salutation of me h Paul with my own hand. h

22. If any man love not the Lord Jesus Christ, let him be i Anathema Maranatha; [i. e. *accursed when the Lord comes to judgment.*] i

23. The Grace of our Lord Jesus Christ be with you.

24. My love be with you all in Christ Jesus. Amen.

Anno-

Annotations on Chap. XVI.

a Verſe 2. Κ]ὰ μίαν Σαββάτων, *upon the firſt day of the week.*] So we read in St. *Matthew*, that our Lord roſe from the dead τῇ μιᾷ τῶν Σαββάτων *upon the firſt day of the week*, Matth. 28. 1. in St. *Mark*, that *the Sabbath being over, Mary Magdalen and others came early* τ μιᾶς τῶν Σαββάτων, *the firſt day of the week*, Mark 16. 9. and found *Chriſt* riſen from the dead; and in St. *Luke*, that *they reſted on the Sabbath day, according to the Commandment*, and that they came to the Sepulchre τῇ μιᾷ τῶν Σαββάτων, *on the firſt day of the week*, Luke 23. 56. & 24. 1. and ſo accordingly ſaith St. *John*, John 20. 1. So that this Phraſe doth certainly import *the firſt day of the week*, the day of our Lord's Reſurrection from the dead; and this the word μία uſually ſignifies in the *Septuagint*, when it is joined with days, weeks, and months; as *the evening and the morning* were ἡμέρα μία *the firſt day*; So ἡμέρα μία τ μηνὸς, *is the firſt day of the month*, Exod. 40. 2. Ezra. 3. 6. & 10. 17. and μία τ μηνὸς is *the firſt day of the month*, Lev. 23. 24. Numb. 1. 1, 18. & 19. 1. & 33. 38. Deut. 1. 3. Ezek. 26. 1. & 32. 1. & 45. 18. Hag. 1. 1. & 2. 2.

Moreover κ]ὰ μίαν may be rendred, *every firſt day*, as (a) κ]ὰ πόλιν, *in every City*; κ]ὰ οἶκον *in every Family*; κ]ὰ ἄνδρα viritim, *man by man*; κ]ὰ μῆνα *every month*; and κ]ὰ μίαν ſigillatim.

2*ly*, Obſerve that the *Jews* in every City where they dwelt had their (b) Collectors of *Alms*, who in the week days went about the City collecting Alms, according to the quality and wealth of every *Jew*; and *in the evening of the Sabbath* diſtributed to the Poor among the *Jews*, as much as was needful for the following week: And after this Example the *Apoſtle* ſeems to have ordained, that the *Chriſtians* ſhould lay up for the Poor, or make Proviſions for them on the Lord's day.

3*ly*, Obſerve, That from the beginning the *Chriſtians* did aſſemble on the firſt day of the week, called by them the *Lord's day*, to perform their Religious Worſhip, (c) *to read the Scriptures, to preach and celebrate the Lord's Supper. This day being the Lord's day, we keep it holy, ſaith* (d) *Dionyſius* Biſhop of *Corinth. On Sunday*, ſaith (e) *Juſtin, all Chriſtians in the City or Country meet together, becauſe that is the day of our Lord's Reſurrection, and then we read the Writings of the Prophets and Apoſtles; this being done, the Preſident makes an Oration to the Aſſembly, to exhort them to imitate; and do the things they heard; then we all join in prayer, and after that we celebrate the Sacrament.*

4*ly*, Obſerve, That the Apoſtle gave order that here, and in the Churches of *Galatia*, Collections ſhould be made for the Poor on that day; and that all *Chriſtians*, in compliance with that Precept, ſtill offered their Alms upon that day. So (f) *Juſtin Martyr*; *Then they that are able and willing give what they think fit, and what is thus collected is laid up in the Hands of the Preſident, who diſtributes it to Orphans and Widows, and other Chriſtians, as their wants require.*

5*ly*, Obſerve, That no good reaſon can be given why the *Apoſtle* ſhould limit the Collections of the Churches of *Corinth* and *Galatia* to the *firſt day of the week*, but this, that this day was appointed for the worſhip of our Lord, and ſo more fit for the Performance of thoſe Duties which concerned his diſtreſſed Members in thoſe times; for as the Works of Charity and Mercy are proper Duties of this day, ſo doth the day contain a ſpecial Motive in it to enlarge their Charity, as being the day in which they were *begotten to a lively hope, through the Reſurrection of Chriſt Jeſus from the dead, of an Inheritance incorruptible*, 1 Pet. 1. 3. and in which they conſtantly participated of his precious Body and Blood, and therefore having received ſpiritual Things ſo plentifully from Chriſt, muſt be more ready to impart ſomewhat of their Temporals to his needy Servants.

b Ver. 5. Μακεδονίαν διέρχομαι, *I do paſs through Macedonia.*] Not preſently, but after I have finiſhed my ſtay at *Epheſus*, v. 8. For that St. *Paul* writ this *Epiſtle* from *Epheſus*, and not from *Philippi*, may be gathered from the Salutation in the cloſe of it, not from the Churches of *Macedonia*, but of *Epheſus*. And

(a) *Lex. Conſtant.* (b) *Buxt. Lex. Talmud. voce* גבאי p. 375. *voce* קופרא p. 2096.
(c) Τῇ σήμερον ἁγιάσαντες κυριακῇ ἁγίαν ἡμέραν διηγάγομεν. Apud Euſeb. Hiſt. Eccleſ. l. 4. c. 23.
(d) Τὴν ἁγίαν τοῦ ἡλίου ἡμέραν κοινῇ πάντες ἐπιτελοῦμεν ποιούμενοι· ἐπειδὴ ὁ Ἰησοῦς Χριστὸς, ὁ ἡμέτερος Σωτὴρ τῇ αὐτῇ τῇ ἡμέρᾳ, ἐκ νεκρῶν ἀνέστη.
(e) *Juſt. Mart. Apol.* 2. p. 96, 99. *Vide Ignat. Epiſt. ad Magneſ.* § 9. *Clem. Alex. Strom.* 7. p. 744. *Orig. cont. Celſum* l. 8. p. 392. *Melito Sard. apud Euſeb.* l. 4. c. 26. *Iren. apud. Author. qu.* & *Reſp. qu.* 115.
(f) Οἱ εὐποροῦντες, καὶ οἱ βουλόμενοι, κατὰ προαίρεσιν ἕκαστος τ ἑαυτοῦ, ὁ βούλεται δίδωσι. Ibid.

in

in this second *Epistle* he saith, *He passed from Troas to Macedonia, and that there Titus came to him*, 2 Cor. 2. 13. & 7. 5, 6. who was not come to him when he writ his first Epistle.

c Ver. 8. Ἕως τῆς Πεντηκοστῆς, *till Pentecost.*] It therefore was the following *Pentecost* that he hastned to be at *Jerusalem*, Acts 20. 16.

d Ver. 10. Ἐὰν ἔλθῃ Τιμόθεος, *if Timothy come to you.*] Hence it appears that this Epistle was not sent by *Timothy*, for then he must have come to them.

e Ver. 11. Προπέμψατε αὐτὸν, *conduct him forth.*] It is the observation of the *Reverend* and *Learned* Dr. *Hammond*, that the word προπέμπειν, signifies not only to accompany one, and bring him on his way, as *v.* 6. but also to provide for the Necessaries of his Journey. But this seems not suitable to the Enquiry of the *Apostle*, *Did I make a gain of you by any of them whom I sent to you? Did Titus make a gain of you?* 2 Cor. 12. 17.

f Ver. 12. Οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, *he was not willing to come now.*] Perhaps because he would not countenance a Faction that was begun under his name, by his presence with them; which, saith *Aquinas*, shews he was not their *Bishop*, as some of the *Ancients* have represented him; for then he ought not to have left his Flock under so great disorders.

g Ver. 19. Σὺν τῇ κατ' οἶκον αὐτῶν Ἐκκλησίᾳ, *with the Church in their House.*] This Phrase doth not import that the whole Church of *Corinth*, &c. met in such a Family; for then this Salutation would be the Salutation of all the Christians in that place; but that this is not so, is evident from so many Salutations directed to other Persons and Families in the same place. So *Rom.* 16. 5. *Salute Aquila and Priscilla, and the Church in their House.* See the Note there. And then follow *Salutations* to many other Persons, and Brethren of the Church. So *Coloss.* 4. 15. *Salute the Brethren in Laodicea, and Nymphas, with the Church in his house.* See the Note there. So *Philemon* 2. we read thus, *Paul a prisoner to Philemon—to Apphia, to Archippus our fellow Souldier, and to the Church in thy house.* And here, after this Salutation, follow the words, *All the Brethren greet you.*

It rather seems to signifie, as all the *Greek Scholiasts*, and *Grotius* say, *a Family consisting wholly of Christian Converts*, as was the *Jaylor*'s house, *Acts* 16. 31, 32. and that of *Crispus* the *chief Ruler* of the *Synagogue* at *Corinth*, Acts 18. 8. For when it was otherwise, and the Family was not entirely converted, the *Apostle* alters his stile, and saith only, *Salute them which are of Aristobulus's houshold, and of the houshold of Narcissus in the Lord*, Rom. 16. 10, 11. *Salute Asyncritus, Phlegon*, &c. *and the Brethren that are with them*, v. 14, 15. *The Saints that are with them; They of the house of Cæsar salute you*, Coloss. 4. 22.

Ver. 21. Τῇ ἐμῇ χειρὶ, *with my own hand.*] h He writing by an *Amanuensis*, Rom. 16. 22. still closed his Epistle with his own hand, as a Token that it came from him, 2 *Thess.* 3. 17.

Ver. 22. Ἀνάθεμα Μαράν ἀθά.] That *Maranatha* is a *Syriack* word, and signifies (g) *the Lord comes*, most of the *Ancient Interpreters* inform us. *Buxtorf* gives us the full sense of it, saying, *It is a Syrian word, by which they signified the utmost Anathema, by which a Man, being excluded from all Human Society, and obnoxious to greater Punishments than Man could inflict, was committed to the severest Judgment of the Divine Anathema, and to Eternal Destruction. As if those pious Men of old would have said, Let the Lord come, and smite him with Eternal Perdition, Let him be Reserved to the Coming of the Judge of the whole World, that he may perish by his Everlasting Curse.* i

(g) *Maran Atha magis Syrum est quam Hebræum, & interpretatur, Dominus venit.* Hieron. Epist. 137. ad Marcel. Pseud. Amb. in loc. Μαρανα θὰ τοῦτο ἐκ τῆς Ἑβραΐδος, ὥς τινες ὑπέλαβον, ἀλλὰ τῆς Σύρων διαλέκτου, ἑρμηνεύεται δὲ, ὁ Κύριος ἦλθε. Theod in locum. *Ita Philo, Carabas quidam insanus ab Alexandrinis in ludibrium Agrippæ* Μάειν *vocabatur, ἵνα τὸν φάσιν τὸν Κύριον ὀνομάζεσθαι παρὰ Σύροις.* Contra Flaccum. p. 751. F. *Vox ista Syra in Novo Testamento* מרן אתא *Dominus venit, occurrit* 1 Cor. 16. 22. *qua extremum Anathema indicabant, quo ex omni societate homo excluſus, & omnibus pœnis humanis major, committebatur judicio severissimo Anathematis Divini, & exitio æterno, quasi dicere voluissent prisci illi pii, veniat Dominus, & eum exitio æterno feriat; commissus sit Christi totius mundi Judicis adventui, & æterna ipsius maledictione pereat.* In voce Maran p. 1248.

THE

THE PREFACE TO THE Second Epiſtle to the *Corinthians.*

THAT this Epiſtle *was writ a year after the firſt, is probably collected from theſe words,* Chap. 9. 2. Achaia was ready a year ago; *for he having given Inſtructions for that Collection, he in theſe words refers to, only at the Cloſe of his firſt Epiſtle, they could not have the forwardneſs there mentioned before that time. Now that the firſt Epiſtle was written early in the Year* 55, *or* 57. *appears from theſe words in it,* I will ſtay at Epheſus till Pentecoſt, *Chap.* 16. 8. *For he ſtaid ſome conſiderable time in* Aſia, *after his purpoſe to leave* Epheſus, *and go to* Macedonia, Acts 19. 21, 22. *and yet making here his Apology for not wintring at* Corinth, *as he thought to do,* 1 Cor. 16. 6. *this* Epiſtle *muſt be writ after Winter, and ſo when a new Year was begun. It therefore ſeems to be written after his ſecond coming to* Macedonia, *mentioned* Acts 20. 3. *For* (1.) *it was written after he had been at* Troas, *and had left that place to return to* Macedonia; *now that was at his ſecond going thither; See Note on* Chap. 2. 12. (2.) *'Twas written when* Timothy *was with him; now when he left* Epheſus *to go into* Macedonia, Timothy *went not with him, but was ſent before him,* Acts 19. 22. *but at his ſecond going through* Macedonia, Timothy *was with him,* Acts 20. 4. (3.) *He ſpeaks of ſome* Macedonians *that were like to come with him,* Chap. 9. 4. *Now at his ſecond going from* Macedonia, *there accompanied him* Ariſtarchus, Secundus, *and* Gaius *of* Theſſalonica, *the* Metropolis *of* Macedonia, *Acts* 20. 4. *And* (4.) *the Poſtſcript ſaith this Epiſtle was written from* Philippi, *as we find it in* Theodoret *and* Oecumenius, *where St.* Paul *was till the days of Unleavened Bread,* Acts 20. 6. *It therefore ſeems to be ſent from thence to them by* Titus, *and ſome other Perſon, not long before* Paul's *coming to them, which he ſpeaks of as inſtant,* Chap. 13. 1. *and that which he was now ready to do,* Chap. 12. 14. *and did, ſaith Dr.* Lightfoot, *in his Journey from* Philippi *to* Troas; *he ſailing about from* Philippi *to* Corinth, *to make good his promiſe; whilſt the reſt that were with him,* Acts 20. 4. *went directly the next Cut to* Troas, *and there waited for him.*

A PARAPHRASE WITH ANNOTATIONS ON THE SECOND EPISTLE TO THE CORINTHIANS.

CHAP. I.

Verſe 1. PAUL an Apoſtle of Jeſus Chriſt, by the will of God, and Timothy our Brother, to the Church of God which is at Corinth, with all the Saints which are in all Achaia. [*See Note on* 1 Cor. 1. 1.]

a 2. a Grace be [*given*] to you, and peace from God our Father, and from our Lord Jeſus Chriſt.

3. Bleſſed be God, even [*our God, and*] b b the Father of our Lord Jeſus Chriſt, the Father of Mercies, and the God of all Comfort;

4. Who comforteth us in all our Tribulations, [*by that inward peace, and earneſt of the Spirit, he gives under them*;] that we may be able to comfort them which are in any trouble, by the comfort wherewith we our ſelves are comforted of God; [*God's Servants never wanting his Comforts under all their Sufferings.*]

c 5. For as c the Sufferings of Chriſt a- d bound in us, ſo d our Conſolation alſo aboundeth by Chriſt.

6. And whether we be afflicted, it is for your conſolation and ſalvation, which is effectual, [Gr. *wrought*,] in, [*or by*,] the enduring the ſame Sufferings which we alſo ſuffer, [*and which by our Example you are encouraged to endure*;] or whether we be comforted, it is for your conſolation and ſalvation, [*which is accompliſhed by your patient perſeverance under all your Sufferings, to which patience you are animated by the experience of that Conſolation God affords his Servants under all their Sufferings*, Matth. 5. 12. & 24. 13. 2 Cor. 4. 17. 2 Tim. 2. 11, 12. James 1. 12.]

7. And our hope of you is ſtedfaſt, knowing, that as you are partakers of the Sufferings [*we endure*, 1 Cor. 10. 13.] ſo ſhall ye be alſo of the Conſolation [*we enjoy, in all our Sufferings.*]

8. [*Our Sufferings, I ſay,*] For we would not, Brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life.

9. But we [*therefore*] had the Sentence of Death in our ſelves, that we ſhould not truſt in our ſelves, but in God that raiſeth the dead.

10. Who [*then*] delivered us e from ſo great a death, and [*daily*] doth deliver [*us,*] in whom we truſt that he will yet deliver us. e

11. f You alſo helping together by Prayer for us; that for g the gift beſtowed upon us, [*or the favour conferr'd on us,*] by the means of many perſons, thanks may be given by many on our behalf. f g

12. For [*in all our afflictions*] our rejoycing is this, the teſtimony of our Conſcience, that in ſimplicity and godly ſincerity,

h not with fleſhly wiſdom, but [h] by the grace of God, we have had our converſation in the world, and more abundantly to you wards.

13. [*And of the truth of this you may reſt aſſured*;] For we write no other things unto you [*of it*] than what you read, [Gr. *know, remember*,] or [i] acknowledge; and I truſt you ſhall acknowledge, even to the end.

14. As alſo you have acknowledged us in part; [i. e. *as to the ſounder part of the Church*; *See Note on* Chap. 2. 5. *Though ſome have repreſented us as walking according to the Fleſh*, Chap. 10. 2.] that we are [*juſt matter of*] your rejoycing, even as ye alſo are [*at preſent, and much more will be*] ours, in the day of the Lord Jeſus.

15. And in this confidence [*of you*] I was minded to come to you before [*this time*,] k that you might have [k] a ſecond benefit, [*or grace.*]

l 16. [l] And to paſs by you, [*though not ſo as to ſee you in that paſſage*, 1 Cor. 16. 7.] into Macedonia, and to come again, [Gr. *and again to come*,] out of Macedonia to you, and of you to be brought on my way toward Judea.

17. When I therefore was thus minded, [*or reſolved thus*,] did I [*afterwards*] uſe lightneſs [*in changing this Reſolution?*] or things that I purpoſe, do I purpoſe [*them*] m [m] according to the Fleſh, [*or carnal Intereſts*,] that with me there ſhould be yea, yea, and [*again*] nay, nay? [i. e. *inconſtancy and mutability to ſerve my Carnal Intereſts, ſo that you ſhould hence gather, that in preaching the Goſpel of Chriſt, I walk according to the Fleſh*, Chap. 10. 2.]

18. [*No ſurely*,] But [n] as [*ſure as*] God n is true, our word towards you [o] was not o yea, and nay, [i. e. *our preaching was not variable, we now ſaying one thing, anon another.*]

19. For the Son of God, Jeſus Chriſt, who was preached among you by us, [*even*] by me, and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20. [p] For all the promiſes of God in him p are yea, and in him amen, [i. e. *are true and certain through him*,] to the glory of God [*demonſtrated in the confirmation of them*] by us.

21. Now he that ſtabliſheth us with you in [*the Doctrine of*] Chriſt, and [*who*] hath anointed us [*with the Holy Ghoſt*] is God.

22. [q] Who hath alſo [*thus*] ſealed us [*up q to the day of Redemption*, Eph. 4. 30.] and given the earneſt of the Spirit [*to be the pledge and aſſurance of it*, 2 Cor. 5. 5. Eph. 1. 13, 14.] in our hearts. [*See Note on* 1 Cor. 1. 5, 6, 7, 8.

13. Moreover [*it was not therefore out of lightneſs, but*] [r] I call God for a record upon r my ſoul, that [*it was merely*] to ſpare you, [*that*] I came not as yet unto Corinth.

24. [*Yet this I ſay*,] not for that we have dominion over your faith, but are helpers of your Joy, [s] for by Faith you ſtand, [τῇ πίστει ἑστήκατε, *for ye have ſtood in the faith.*] s

Annotations on Chap. I.

a Verſe 2. Χάρις καὶ εἰρήνη, *Grace and Peace.*] May that Grace and Favour of God, on which your Salvation and Happineſs depends, *Tit.* 2. 11. and that Peace which paſſeth underſtanding, *Philip.* 4. 7. and is the Effect of the Divine Favour, be continually with you, and derived from God the Father the Fountain of all Bleſſings, and from Jeſus Chriſt the Procurer, and Diſpenſer of them, 1 Cor. 1. 4. Eph. 1. 3. on you.

And from our Lord Jeſus Chriſt.] See Note on 1 *Cor.* 1. 3.

b Ver. 3. Καὶ Πατὴρ, *the Father of our Lord Jeſus Chriſt.*] Why, ſaith *Schlictingius*, ſhould God be ſtiled thus, the Father of our *Lord Jeſus Chriſt*, if Chriſt be God equally with the *Father*, ſeeing by being thus diſtinguiſhed from, he ſeems to be denied to be God?

I anſwer, He is by theſe words denied to be *God the Father*, ſince that would render him *Father* to himſelf; but this being thus diſtinguiſhed from *God the Father*, hinders not his being *God of God* the Father, who by way of Eminency is ſometimes abſolutely ſtiled God, becauſe he is the Fountain of the Deity. For as the words, *our Lord*, aſcribed here to Chriſt, do not exclude the *Father* from being *our Lord*, ſo the word *God* aſcribed to *God* the *Father*, excludes not *Chriſt* from being what St. *Thomas* ſtiles him *our Lord, and our God*, John 20. 28. And, as God was under the *Old Teſtament* ſtiled *the God of Abraham, Iſaac, and Jacob*, to confirm the Faith of the *Jews* in the Promiſes made to them, and their Seed; ſo is he uſually in the *New Teſtament* ſtiled *the Father of our Lord Jeſus Chriſt*, to confirm to us his love in *Chriſt Jeſus, his beloved Son, in whom he is well pleaſed*; and to aſſure us that he is, as here it follows, *the Father of Mercies* in the Plural, to ſignifie according to the *Hebrew* way of ſpeaking, the greatneſs, and multitude of his Mercies; and *the God of all Conſolation*, as being the giver of that *Paraclete*, or Holy Spirit, whence all our Comforts are derived.

Ver. 5. Τὰ παθήματα τοῦ Χριστοῦ, *the Sufferings of Chriſt.*] The Sufferings of Chriſt's Members for his ſake are ſtiled *his Sufferings*, becauſe they are Evils inflicted on his Members out of Enmity to him, and by reaſon of c their

their Myſtical Union to him, and the Sympathy he has with them in their Sufferings, *Luke* 10. 16. *Acts* 9. 4. *Iſa.* 63. 9. Hence is he ſaid συμπαθήσαι *to ſuffer with us* in our Infirmities, *Heb.* 4. 15. But when the *Greek Fathers* add here, that (a) *Chriſt ſuffered more in his Members than he did in his own Perſon*; this ſounds harſh in the Ears of moſt *Divines*, and ſhews they had not thoſe thoughts of our Lord's Sufferings and Satisfaction which we have.

d Ibid. Ἡ παράκλησις ἡμῶν, *our Conſolation*] Abounds by *Chriſt*, becauſe as he promiſed, ſo he conferred the Spirit of Conſolation on thoſe who ſuffered for his ſake; ſo that though they received the Word with much Affliction, they did it alſo with *joy in the Holy Ghoſt*, 1 Theſſ. 1. 6. having *the Spirit of Faith*, 2 Cor. 4. 13. *of Glory, and of God, reſting on them*, 2 Tim. 1. 7. 1 Pet. 4. 14. See here *v.* 21, 22.

e Ver. 10. Ἐκ τηλικούτου θανάτου, *from ſo great a death.*] Moſt *Interpreters* refer what is ſaid in theſe three laſt Verſes to the Commotion raiſed againſt *Paul* by *Demetrius* at *Epheſus*, Acts 19. from *v.* 26 to the end of that Chapter. But we read not that in that Commotion any Hands were laid upon St. *Paul*, or that he ſuffered any thing. He therefore had no occaſion from it to ſay, that he was *preſſed above meaſure, and above ſtrength, ſo as to deſpair of life*; that he had *the Sentence of Death within him*; and that he was *delivered from ſo great a Death*, and as it were raiſed from the Dead: Theſe high Expreſſions rather ſeem to ſignifie that he indeed was put to fight with Beaſts at *Epheſus*, (as he ſpeaks 1 *Cor.* 15. 32. See the Note there,) and was by God delivered from them.

f Ver. 11. Συνυπεργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, *you alſo helping together by prayer for us.*] Hence note, that the more publick Prayers are, the more prevailing they will be; and alſo that God will be more glorified by the Thankſgivings rendred for the Succeſs of them. But whereas *Eſthius* hence pleads for Prayers to the Souls of Saints departed, the Practice of the *Apoſtle* here, and elſewhere, is a ſtrong Argument againſt them: For he paſſionately intreats the *Chriſtians* living at *Rome*, to *ſtrive together with him in their Prayers to God*, Rom. 15. 30. the *Corinthians to help together with him in Prayer*, 2 Cor. 1. 11. the *Epheſians* to *pray for him with all perſeverance*, Eph. 6. 18, 19. the *Coloſſians* to *continue in prayer for him*, Coloſſ. 4. 1, 2, 3. the *Theſſalonians* to *pray for him that the Word of the Lord might have free courſe, and be glorified*, 1 Theſſ. 5. 25. and that he may be *delivered from unreaſonable and wicked men*, 2 Theſſ. 3. 1, 2. and the believing *Jews* to *pray for him that he might ſooner be reſtored to them*, Heb. 13. 18, 19. But in all his *Epiſtles*, we have not one Petition of like nature directed to any *Saint* departed; whereas had he thought them capable of hearing him, and their Addreſſes more effectual for the ſame ends, we may reaſonably think his Zeal would have prompted him to put up his Requeſts to them, and leave us ſome Examples of this Nature.

Ibid. Τὸ εἰς ἡμᾶς χάρισμα, *the gift beſtowed upon us.*] The word χάρισμα in the *New Teſtament* always importing a Spiritual Gift, muſt be interpreted here of the Gifts beſtowed on St. *Paul* for the diſcharge of his *Apoſtolical* Function; and if the right reading here be ὑπὲρ ἡμῶν *on our behalf*, the ſenſe of this Verſe may run thus, *We truſt that he will ſtill deliver us for the furtherance of the Goſpel, through the Aſſiſtance of your Prayers, that ſo the Gift being exerciſed by us through the joynt ſuffrage of many Perſons for the benefit of many, thanks may be returned by many for us.* If ὑπὲρ ὑμῶν, *on your behalf*, as other Copies have it, be the right reading, the ſenſe runs thus; *I hope to be ſtill preſerved by your Prayers for the benefit of the Church, that ſo the Gift beſtowed upon us, being made uſeful to the Benefit of others by the Prayers of ſo many, thanks may be given to God by many on your behalf.* Which ſoever be the true reading, that he ſpeaks of the Spiritual Gift conferred upon him, will be evident from the following words, *v.* 12. g

Ver. 12. Ἐν χάριτι Θεοῦ, *in the grace of God.*] Τουτέστι σημείοις καὶ τέρασιν, ἅτινα χαρίσματα τοῦ Θεοῦ, i. e. (*b*) by *Signs and Miracles*; that is, according to the Wiſdom of the Spirit, and the Miraculous Power given us by the Grace of God for the Propagation of the Goſpel; So St. *Chryſoſtom.* Which Expoſition, ſaith he, is confirmed from theſe words, *and more abundantly to you ward*; for the *Apoſtle*'s ſincerity and care to walk according to the Rules of the *Goſpel*, was every where the ſame, but the powerful Operations and Gifts of the *Holy Ghoſt* ſeem to have been more abundantly exerciſed by him in, and vouchſafed by him to that *Church* in which he ſtaid ſo long, and of which he had ſo particular a Promiſe, that Chriſt would be with him in his preaching to them, *Acts* 18. 10, 11. h

Ver. 13. Ἀναγινώσκετε.] Ἃ αὐτοὶ ὑμεῖς ἴστε,

(a) Ὅτι οὐ μόνον τὰ ἐκείνου, ἀλλὰ καὶ πλείονα ὑπομένουσι πάθη. Chryſoſt. Πλείονα, ὧν ἔπαθεν ὁ Χριστὸς, τάχομαι. Oecumen. Theoph.

(b) *Cum multis donis ſpiritualibus.* Grot.

which you your ſelves know, Chryſ. Τυτέστιν, ὑπομιμνήσκεσθε, *which you remember*, Oecum. Theophylact.

k Ver. 15. Δευτέραν χάριν, *a ſecond benefit or grace.*] I coming to *eſtabliſh you*, Rom. 1. 11. and to *promote your joy*, v. 24. Hence it appears that the *Apoſtle* had been only once with them when he writ this.

l Ver. 16. Καὶ δι ὑμῶν διελθεῖν εἰς Μακεδονίαν, *and to paſs by you into Macedonia.*] *Interpreters* Ancient and Modern, are much troubled how to reconcile theſe words with what the *Apoſtle* had ſaid in his former Epiſtle, *I will come unto you when I have paſſed through Macedonia*, 1 Cor. 16. 5. For there he expreſly declares, his purpoſe was to go firſt into *Macedonia*, and then to come to *Corinth* from thence. Here, ſay they, he declares he purpoſed firſt to come to *Corinth*, and then to *Macedonia*, and return again from *Macedonia* to *Corinth*; but the *Apoſtle* ſeems to ſay no more here, than he did there. There he declares that he would firſt go to *Macedonia*; but he adds alſo, that he would go from *Epheſus*, paſſing by them into *Macedonia*; ſaying alſo, that he would not then ſee them ἐν παρόδῳ, *in his paſſage by them*, v. 7. and here he only ſaith, he purpoſed διελθεῖν *to paſs by them into Macedonia*; but ſaith not, that he would call upon them in that Paſſage, but only when he came again from *Macedonia*, and intended to go to *Syria*; which he did not, partly by reaſon of *Titus* his abſence, who was not yet returned to him to give an account of their Affairs, but went again from *Troas* to *Macedonia*, 2 *Cor.* 2. 12. where he met *Titus*, Chap. 7. 5, 6. and partly by reaſon of the *Jews*, who waylaid him in his Paſſage to *Syria*, Acts 20. 3. And for this delay and non-performance of his purpoſe, that he came not from *Macedonia* the firſt time he went thither, to winter with them, he makes this Apology. See the *Preface* to this *Epiſtle*.

m Ver. 17. Κατὰ σάρκα, *according to the fleſh.*] Perhaps the *Judaizers* might object this, becauſe being in *Greece*, Acts 20. 2. and ſo near to *Corinth*, and having paſſed through *Macedonia*, he came not to go by them into *Syria*, becauſe the *Jews* laid wait for him by the way, but returned back to *Macedonia* without ſeeing them, *v.* 3. This, I ſay, they might interpret a Conſulting of his Carnal Intereſts.

Ver. 18. Πιστὸς ὁ Θεὸς, *but as God is true.*] The Phraſe πιστὸς ὁ Θεὸς, *God is faithful*, is uſed where there is no Oath intended; as 1 Cor. 1. 9. *God is faithful by whom we are called*; and Chap. 10. 13. πιστὸς ὁ Θεὸς, *but God is faithful, who will not ſuffer you to be tempted above what you are able.* But here the Phraſe being uſed abſolutely, ſeems rather to be a form of Swearing.

Ibid. Οὐκ ἐγένετο ναὶ καὶ οὔ, *was not yea, and* n *nay.*] i. e. It was not with any variance, but by his aſſiſtance we all ſaid ſtill the ſame thing, and promiſed the ſame Advantages to thoſe that ſhould believe in Chriſt; or it was not the preaching of what was uncertain, but fully confirmed to you by the power received from him. That this is the true import of this Phraſe, *yea, yea, nay, nay*, we learn from the *Jews* from whom it is taken; for they ſay (c), *There is a yea which is as nay, and a nay which is as yea*; viz. when a Man aſſerts or denies a thing *ironically*; but (d) *the juſt man's yea is yea, and his nay is nay*; that is, whatever he affirms or denies is true and certain: When a Man gives a Bill of Divorce to his Wife, we try him, ſay they, three times (e) *whether his nay be nay, and his yea, yea*; that is, whether he continue firm in his Reſolution to divorce her. And whereas the *Hebrew* ſaith, when *Elijah* ſaid to the *Jews*, *How long will you halt betwixt two Opinions? If God be God, follow him; if Baal, follow him; the People anſwered him not a word*, 1 Kings 18. 21. the *Jewiſh Gloſs* runs thus, *They would not ſay unto him, yea or nay, becauſe they were doubtful.* And whereas *Exod.* 20. 1. we read thus, *And God ſpake all the words ſaying*, *R. Solomon* notes that the word לאמר teacheth that *they anſwer to every yea, yea, and to every no, no*; i. e. they engaged to do the Affirmative, and not to do the Negative Precepts.

Ver. 20. Or, all the Promiſes of God made o to you are true and certain, through Chriſt the Author of the New Covenant, eſtabliſhed upon better Promiſes, to the Glory of that God who made them by us.

Ver. 22. Ὁ καὶ σφραγισάμενος ἡμᾶς, *who hath* p *ſealed us.*] Sealing was uſed not only as a Mark of Diſtinction of what belongs to us, from what is others, but alſo for Confirmation; as when we ſet our Seal to a Bond, Indenture, Will, Covenant, or Ordinance, to a *Covenant*, *Neh.* 9. 38. to an *Evidence*, Jer. 32. 10. to an *Ordinance*, that it may not be reverſed, 1 *Kings* 21. 8. *Eſth.* 8. 8. *Iſa.* 8. 16. In which ſenſe the Circumciſion of *Abraham* is ſtiled, *a Seal of the Righteouſneſs of Faith*, Rom. 4. 11. and the *Corinthians*, *the Seal of St. Paul's Apoſtleſhip.* For Preſervation and Security, as when we Seal up our Treaſures, *Deut.* 32. 34. So the Servants of God were *ſealed in their Foreheads*, Rev. 7. 3. & 9. 4. ſo *the Foundation of God ſtandeth ſure, having*

(c) *Buxt. Lex. Talm. in voce* הן p. 642. & *hunc locum.* (d) *Flerileg.* p. 329. (e) *Cartwright Meliſ. Heb. in hunc locum.*

this

this Seal; *the Lord knoweth who are his*, 2 Tim. 2. 19. and ſo the *Jews* made the Sepulchre ſecure, *ſealing the Stone*, Mat. 27. 66. In all which Senſes was the Holy Spirit given to Believers, as a Mark that they belonged to Chriſt, *Rom.* 8. 9. and were the Sons of God, *Gal.* 4. 6. as a Confirmation of the Covenant God had made with them, and of the Bleſſings promiſed, he being the Earneſt and Pledge of them, and ſo a Security to them againſt doubting of them; and alſo a Preſerver of them in the Faith againſt all Temptations, 2 *Tim.* 1. 7. 1 *Pet.* 4: 14.

r Ver. 23. Μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, *I call God to record upon my Soul.*] The *Apoſtle* uſeth this form of Speech ſo oft in this *Epiſtle*, that I think it not amiſs to give an account of the reaſon of his doing ſo; which may be beſt done from the Conſideration of the Occaſion, the Reaſon, and the End of Aſſertory Oaths, which are the only Oaths he uſeth.

1*ſt*, Then, there muſt be ſome ἀντιλογία, *i.e.* ſome doubting of, or contradiction to the thing aſſerted, which muſt give an occaſion to an Aſſertory Oath, *Heb.* 6. 16. there being no need to confirm, in this ſolemn manner, what no body doubts of. Now in the Church of *Corinth*, the Authority and the Sincerity of the *Apoſtle* was much doubted of, he being acknowledged of them *but in part*, v. 14. ſome ſeeking ſtill *a proof of Chriſt ſpeaking by him*, Chap. 13. 3. and others looking on him, as one that *walked after the fleſh*, Chap. 10. 2. this therefore gave Occaſion to the Aſſertory Oaths ſo frequent in this Epiſtle.

2*ly*, The end of an Oath is εἰς βεβαίωσιν *for confirmation* of the thing aſſerted, *Heb.* 6. 16. and if Oaths were allowed, and thought neceſſary in Civil Matters for this End, they muſt be more allowable in Sacred and Spiritual Matters, which concerned the Truth of the Goſpel, and the Salvation of Souls for the ſame end, which manifeſtly was here the Caſe.

3*ly*, The Matter thus confirmed by an Oath muſt be ſuch, as could not be ſufficiently confirmed by other Witneſſes of the Fact, he being only privy to them who doth thus confirm them; for where ſufficient Teſtimonies of the Matter of Fact can be produced, an Oath ſeems the leſs needful in the Caſe. And that this was ſo, in all the Inſtances in which the *Apoſtle* thus confirms his ſayings, will be eaſily diſcerned from the peruſal of the places in which the Apoſtle thus aſſerts the Truth of what he had affirmed, *viz.* Chap. 1. 18, 23. & 11. 10, 11, 31. & 12. 19.

Ver. 24. Τῇ γὰρ πίστει ἑστήκατε, *for you have ſtood in the Faith.*] Τῆς μὲν πίστεως ἕνεκεν οὐδαμῶς ὑμῖν ἐπιτέμφομαι, τὴν γὰρ ταύτης ὑγίειαν ὠφέλειν δε, *Theodoret*; that is, *I do not by this Threat challenge to my ſelf a power to exerciſe any Dominion over you on the account of your Faith*, as I did upon *Hymeneus* and *Alexander*, 1 Tim. 1. 10. and intend to do upon ſome of your falſe *Teachers*, when your *Obedience is fulfilled*, Chap. 10. 6. for I acknowledge you have generally ſtood firm in the Profeſſion of the *Chriſtian* Faith, (though ſome among you once queſtioned the Great Article of the Reſurrection of the Body, 1 *Cor.* 15. 12.) but I deſire by it to excite you to Cure your Diviſions and Contentions, and reform your groſs Miſcarriages, *Chap.* 12, 20, 21. that ſo I might not be found towards you *ſuch as you would not*, nor create to you any further trouble, but may be a promoter of that Joy, which you will find in ſuch a Reformation of your ſelves.

CHAPTER II.

Verſe 1. [*AND indeed a helper of your joy I would gladly be,*] but I determined this with my ſelf, that I would not come again to you in heavineſs; [i. e. *ſo as to make you ſad, if poſſible I could avoid it.*]

a 2. For if I [*be conſtrained by your Diſorders to*] make you ſorry, [a] who is he then that maketh me glad, but the ſame that is made ſorry by me? [i. e. *what can make me glad but the Reformation, and ſo the Joy of the ſame Perſons, the Apoſtle's chiefeſt joy being in the welfare of his Converts?* Chap. 1. 14. Phil. 2. 2, 16. & 4. 1. 1 *Theſſ.* 2. 19, 20.]

3. And I wrote the ſame to you, [*or this very thing have I written to you before my coming, to excite you to this Reformation,*] leſt when I came I ſhould have Sorrow from them, of whom I ought to rejoyce, having confidence in you all, that [*you ſtand ſo affected to me, that*] my joy is the joy of you all.

4. [*I ſay, leſt I ſhould have ſorrow;*] For out [b] of much affliction and anguiſh of heart, b I wrote unto you [*my former Epiſtle*] with many tears, [*which yet I ſay,*] not that you ſhould be grieved, [*or made ſorry*] but that you might know the love which I have more abundantly to you.

5. But if any hath cauſed grief, [*as the inceſtuous Perſon hath already done,*] he hath not

c not grieved me (*only*) e but in part, that I may not over-charge, [*or be too heavy upon him,*] you all.

d 6. Sufficient to ſuch a man is d this puniſhment which was inflicted by many.

e 7. e So that conrariwiſe, you ought rather [*now*] to forgive him, and comfort him, [*by receiving him again into the Church, which is the proper Conſolation of one caſt out, than continue your Averſation to him,*] leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow, [*and ſo fall into deſpair.*]

8. Wherefore I [*who commanded the inflicting this cenſure on him, do now*] beſeech you that you would confirm your love towards him, [*by re-admitting him thus penitent, to your Society, for the Church ought, after the Example of God, to do ſo.*]

9. For to this end alſo did I write, [*ἔγραψα, have I written this,*] that I might know the proof of you, whether ye be obedient [*to me*] in all things.

10. [*And be aſſured of this, that*] To whom you forgive any thing, I forgive alſo [*it,*] for if I forgive any thing [Gr. *have forgiven heretofore,*] to whom I forgive it, for your ſakes I forgave it, [*though I did it*]

f f in the Perſon [i. e. *by the Authority*] of Chriſt.

g 11. g [*And this forgiveneſs of the inceſtuous perſon I therefore preſs*] leſt Satan ſhould get an advantage of us, [*by hurrying him into deſpair, or repreſenting the Church Diſcipline as that which tendeth to mens ruine, and ſo tempting him to Apoſtacy,*] for we are not ignorant of his Devices.

12. Furthermore, [*that ye may know my great concernment for you*] h when I came h to Troas to preach Chriſt's Goſpel, and a door was opened to me of the Lord [*for the propagation of it there.*]

13. I had [*notwithſtanding*] no reſt in my Spirit, becauſe I found not Titus my brother, [*whom I had ſent to know the ſtate of your Affairs, returned*] but taking my leave of them, I went from thence into Macedonia [*hoping to find him there, where he arrived, and gave me a very comfortable account of you.*]

14. Now thanks [*therefore*] be to God who always cauſeth us to triumph in, [*and through,*] Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place [*where we come,*]

15. For we are unto God a ſweet ſavour [*in our preaching*] of Chriſt, [*both*] in them that are ſaved, and in them that periſh.

16. To the one [viz. *to them that periſh for rejecting Chriſt preached to them*] we are i the ſavour of death unto death, and to the i other [*who believe in him*] the ſavour of life unto life; and who is ſufficient for theſe [*great and weighty*] things?

17. *We are, I ſay, very acceptable to God in this work;*] For we are not as many, k who corrupt the Word of God, but [*act*] k as [*men*] of ſincerity, but, as [*commiſſionated*] of God [*and as*] in the ſight of God ſpeak we [*in preaching*] Chriſt [*unto you.*]

Annotations on Chap. II.

a Verſe 2. Καὶ τίς ὅστιν, *who is it then.*] The Hebrew *Vau*, rendred by καὶ, is very often in our Tranſlation *then*. See *Gen.*13.16. & 24.41. & 28.21. & 31.8. & 42. 34,38. *Exod.*6.1. & 7.9, 11. *Lev.*4.3,14,23, 28. & 5.5. & 6.4. *Numb.*5.15,21. *Deut.*6. 21. & 8.10. *Joſh.*1.15. & 24.12. 1 *Sam.*1.11. & 6.9. And thus alſo is καὶ tranſlated by us in the *New Teſtament*, Matth.23.32. Mark 7.1. Matth.25.27. John 4.35. & 7.33. & 14. 9. *Acts* 26.20. Rom.8.17. & 11.5. 1 Cor. 15. 29. James 2.4. Rev. 22.9.

b Ver. 4. Ἐκ πολλῆς θλίψεως, *with much affliction*, &c.] As the *Apoſtle*'s Zeal for the Good of Souls made him rejoyce at their welfare, *v.* 2. ſo alſo did it cauſe him to weep for their Miſcarriages, *Acts* 20.19,31. 2 *Cor.* 12.21. *Philip.* 3.18.

c Ver. 5. Ἀπὸ μέρους, *in part.*] This Phraſe is commonly uſed by St. *Paul* for the diſtinction of one ſort of Perſons from another. So *Rom.* 11.25. *Blindneſs hath hapned to Iſrael* ἀπὸ μέρους *in part*, as to the unbelieving *part* of them, *Rom.* 15.15. *I have written the more boldly to you in part* ἀπὸ μέρους, i. e. as to that part of you who are *Gentiles*, declaring that I was called by *Jeſus Chriſt to be the Apoſtle of the Gentiles*, 2 Cor. 1.14. *You have acknowledged me* ἀπὸ μέρους *in part*, i. e. as to the ſound part of you, and according to this uſe of the Phraſe, the words may be paraphraſed thus, *He hath not only grieved me, but as to the ſound part, you all*; for there were ſome among them who grieved not for this Crime, but were *puffed up*, 1 Cor. 5.2. *I therefore ſay in part, that I may not too much load that miſerable Perſon.*

d Ver. 6. Ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, *this puniſhment*, &c.] Some learned Perſons, who exclude the Laity from having any ſhare in the Excommunication, or Abſolution of Publick Offenders, tell us this Puniſhment was inflicted only by the *Clergy*, or the *Presbytery* of *Corinth* in the Preſence of the Laity. But it ſeems clear in both theſe Epiſtles that the *Apoſtle* writes to the Church of *Corinth* in the general; For when he commands

mands that the Inceſtuous Perſon ſhould be excluded from their Society, and be *delivered up to Satan*, he ſpeaks to all that were to aſſemble together, 1 *Cor.* 5. 4. to all that ought to have *mourned* for that fact, *v.* 2. to all that were obliged to abſtain from eating with him, *v.* 11. and aſſerts the Power they had of judging thoſe that were within the Church, *v.* 12. And here, ſpeaking of the Execution of that Sentence, he ſaith *it was* ἐπιτιμία *a puniſhment inflicted*, not πρὸ *before*, only, but ὑπὸ τῶν πλειόνων *by the Community*: Hence he exhorts them all to forgive and comfort him, *v.* 8. adding *v.* 10. *to whomſoever you forgive any thing, I forgive alſo*, but there is not in this whole affair the leaſt mention of any of the *Clergy* ſeparately from the Church either executing, or relaxing this Cenſure. Indeed St. *Paul* here carries the matter ſo high, that he alone, by his *Apoſtolical Authority*, paſſeth the Sentence, ſaying ἤδη κέκρικα *I have already judged him*, 1 Cor. 5. 3. and alſo that of Abſolution, ſaying here, *v.* 10. ἐγὼ κεχάρισμαι, *I have forgiven him*, committing only the Execution of each Sentence to them; So that this Inſtance gives no colour to the Pretences of the *Independants* and other *Sectaries*, eſpecially if we add, what is highly probable, that the *Corinthian Church* had then no ordinary or ſettled Governours or *Paſtors*, but all their Offices were performed by *Prophets*, or Men enabled to perform them by the Gift of Propheſie; See Note on 1 *Cor.* 14. 29. And if ſo, it cannot be expected that the ſame practice ſhould continue when theſe extraordinary *Prophets* ceaſed, and Biſhops and *Paſtors* were every where appointed to Rule over their reſpective Flocks. In the *Primitive Church*, when any Perſon was to be Excommunicated, the Laity were firſt conſulted about the Fact, the guilty Perſon pleaded in their Preſence; they judged of the Matter of Fact, as do our Juries in Criminal Cauſes, and by their Suffrage they conſented to his Condemnation, as (*a*) St. *Cyprian* doth often inform us; but then he ſtill aſſerts, that neither they, nor the inferiour Clergy, could paſs the Sentence of Excommunication without the (b) *Biſhop*, who as the Preſident of the Aſſembly, ſtill pronounced the Sentence. They alſo conſented to the Re-admiſſion of them into Favour, and to the Communion of the Church, but then their actual admiſſion was performed by the (c) Impoſition of the Hands of the *Biſhop* and *Clergy*, the Power of the Keys, ſaith he, being given to them by Chriſt, ſaying, *Thou art Peter*, &c.

Ver. 7. *Note.* Hence it appears that in notorious Crimes, which give great cauſe of Scandal to the Church, and to Chriſtianity, the Conſolation of the Offender depends not only on his inward Grief, and Repentance towards God, but alſo on the Relaxation of his Cenſures by the Church; for it is certain that the *Apoſtle* is here ſpeaking, not as *Grotius* thinks, of the taking off the Diſeaſe which Satan had inflicted on the inceſtuous Perſon, but of reſtoring him to Communion by Relaxation of the Churches Cenſures: For (1.) the word ἐπιτιμία *puniſhment*, v.6. refers to the Canonical Cenſures of the Church. (2.) He commands them not only χαρίζεσθαι *to forgive*, v. 7, 10. but alſo *to confirm their love to him*; both which Expreſſions plainly ſeem to intimate that he would have him reſtored to Communion, and this he would have performed according to the Diſcipline, now mentioned from St. *Cyprian*, with the conſent of the Pious Laity. e

Ver. 10. Ἐν προσώπῳ Χριστοῦ, *in the Perſon of Chriſt.*] That is, ſaith *Theodoret*, Chriſt beholding, and approving what was done, for as he delivered the inceſtuous Perſon to Satan *in the Name of the Lord Chriſt*, 1 Cor. 5. 4. ſo in his Perſon and by his Authority he relaxes the Sentence. This place teaches us, ſaith *Schlictingius*, *That the Providence of Chriſt reacheth to, and inſpecteth not only our Actions, but even our Minds and Thoughts.* Hence then I argue for his Godhead, God alone being the Searcher of the Heart, and of the Secrets of it, 1 *Kings* 8. 39. f

Ver. 11. *Note.* Vain here is all the Diſcourſe of *Eſthius* concerning Indulgences, or the Remiſſion of the *Satisfaction* required by the Church; for the *Apoſtle* here ſpeaks only of the Remiſſion of his Excommunication, and hath not one word of any *Satisfaction* the inceſtuous Perſon had voluntarily undertaken on the account of his Offence, or any thing impoſed on him to do on that account, but only of a delivery of him to *Satan*, and an Excluſion of him from the *Church*, in both which he was Paſſive. g

Ver. 12. Ἐλθὼν δὲ εἰς τὴν Τρωάδα, *but coming to Troas.*] That this was not the firſt time of St. *Paul*'s coming to *Troas* is plain, ſeeing we find him there long before, *Acts* 16. 8. h

(a) *Præſentibus & judicantibus Laicis*, Ed. Ox. Ep. 14. p. 33. Ep. 16. p. 34. Ep. 17. p. 39. Ep. 30. p. 59. Ep. 31. p. 63. Ep. 43. p. 82. Ep. 52. p. 97. Ep. 55. p. 102. *Vide Albaſpin. obſerv. l. 2. c. 22. Du Pin. de Antiq. Eccleſ. Diſcipl.* p. 247. *Dodwell de Jure Laicorum Sacerd.* p. 130.

(b) *Inde per temporum, & ſucceſſionum vices Epiſcoporum Ordinatio & Eccleſiæ ratio decurrit, ut Eccleſia per eoſdem præpoſitos gubernetur.* Ep. 33.

(c) *Per manus impoſitionem Epiſcopi & Cleri jus communicationis accipiunt*, Ep. 16. p. 37. *Nec ad communicationem quis venire poſſit niſi prius illi ab Epiſcopo & Clero manus fuerit impoſita.* Ep. 17. p. 39.

though

though then he ſeems to have ſtaid there but a night; it was not the time mentioned *Acts* 20. 6. for then he came from *Macedonia* to *Troas*, here he goes from *Troas* to *Macedonia*. It remains then that it was ſome intermediate time which all *Interpreters* I meet with, think was in his way from *Epheſus* to *Macedonia*, Acts 20. 1. but at his firſt journey from *Epheſus* to *Macedonia* he ſailed not by *Troas*, but by *Corinth*, though not touching there; See Note on *Chap.* 1. 16. It was then after, paſſing through thoſe Parts he came by *Troas* into *Greece*, and if ſo, this Epiſtle could not be written till after St. *Paul's* coming the ſecond time to *Macedonia*; See the *Preface*.

i Ver. 16. Ὀσμὴ ζωῆς, καὶ θανάτου, *a ſavour of life and death.*] Here is a continual Alluſion to the *Phraſeology* of the *Jews*, who ſpeak from the *Prophets* of סם המות (d) *a mortal ſavour*, or as the *Chaldee* ſaith רמתוא סמא Eſth. 1. 21. Jer. 11. 19. and of סם החיים *a ſavour of life*, or a *vital unguent*, and ſaying of the Law, that *it is to Iſrael a ſavour of life, but to the Nations of the World a ſavour of death*, of which the *Apoſtle* ſeemeth here to give the Reverſe, ſaying the *Goſpel* was to them, as being the Rejecters of it, the ſavour of Death, but to the *Gentiles*, who embraced it, the ſavour of Life.

k Ver. 17. Καπηλεύοντες τὸν λόγον, *who corrupt the word.*] Here is an Alluſion to thoſe Huckſters of whom the Prophet *Iſaiah* ſpeaks, ſaying, οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι, *thy Vintners mix wine with water*, Iſa. 1. 22. and ſo the meaning of the words is this, We do not adulterate the ſincerity of the Word as your falſe *Apoſtles* do.

Who theſe Corrupters of the Word of God were, we learn from *Chap.* 11. 22. where it is evident that they were not *Samaritans*, but *Jews*, not pretenders to be the Chriſt, or Miniſters of *Simon Magus*, but *Miniſters of Chriſt*, or ſuch as owned our *Jeſus*, not *Simon Magus* or *Doſitheus*, to be *Chriſt*; notwithſtanding a *Reverend Perſon* aſſerts that they were *Gnoſticks*; and to this Opinion he is inclined by two Paſſages in the Epiſtles of *Ignatius*: The firſt is in the Epiſtle to the *Magneſians*, where, ſaith he, *ſpeaking of the Gnoſtick Judaizers, as Enemies of the Croſs of Chriſt, whoſe God is their Belly, who mind earthly things*, Philip. 3. 18, 19. *who were lovers of pleaſure, and not lovers of God, having a form of Godlineſs, but denying the power of it*, he adds, *that they were* οἱ χριςέμποροι, τὸν λόγον καπηλεύοντες, καὶ τὸν Ἰησοῦν πωλοῦντες, *Merchants of Chriſt, huckſtering the Word, ſelling Jeſus.* But

1. The *Gnoſticks* were ſo far from being *Judaizers*, that they denied the God of the *Jews*, declared that he was not of the Supreme God; and taught Men to deſpiſe the *Law* and the *Prophets*; See Note on *Coloſſ.* 2. 12.

2. All theſe *Epithets* or *Characteriſticks* agree perfectly to the Jewiſh falſe Teachers, they were the Men of whom the *Apoſtle* ſaith, *their God is their belly*, &c. as both (e) St. *Chryſoſtom* and *Theodoret* inform us. They were the Men who were *lovers of Pleaſure, more than lovers of God*, and who had *a form of Godlineſs*, which the impure *Gnoſticks* had not; See Note on 2 *Tim.* 3. 5. The *Jews* alſo were the Perſons who bought Chriſt for thirty pieces of Silver; they corrupted the Word here, by mixing the Law and their Traditions with the Goſpel, and they made a Gain of Chriſt; See Note on 1 *Tim.* 6. 5. So that what is here cited from the Ninth Section of this *Epiſtle*, agrees exactly to them.

3. It chiefly is to be obſerved, That theſe words are not in the true *Ignatius*, but are the Additions of his *Interpolator*. And (2.) there is not a word in this place to ſhew that they belonged to the *Gnoſticks*, or to any other Perſons, who owning the Profeſſion of the *Chriſtian Faith*, corrupted it; but are expreſly ſaid to belong (f) *to ſuch Enemies of Chriſt as denied him.* Whereas the true *Ignatius* is plainly in this place ſpeaking of the (g) *Jews*, of whom we interpret this, and the ſame is alſo evident from the *Interpolator*.

The ſecond Paſſage is cited from the Epiſtle *ad Trallianos*, where he ſaith, *there are ſome vain Speakers and Impoſtors, not Chriſtians, but Merchants of Chriſt,* Ἀπάτῃ φερόμενοι τὸ ὄνομα τοῦ Χριστοῦ, καὶ καπηλεύοντες τὸν λόγον τοῦ εὐαγγελίου, *carrying the Name of Chriſt for deceit, and huckſtering the Word of the Goſpel.* 'And who theſe were, he ſpecifies in the 'Proceſs of the *Epiſtle*, *viz.* *Simon* the firſt-'born of *Satan*, *Menander*, *Baſilides*, the 'unclean *Nicolaitans*, τοὺς ψευδωνύμους, *thoſe 'that are falſly named*, that is, the *Gnoſticks*. But here again

1. We have not the true *Ignatius*, but his *Interpolator* impoſed upon us.

(d) Buxtorf in voce סם p. 1494.

(e) Ἐντεῦθεν δῆλον ὡς περὶ Ἰουδαίων ταῦτα φήσιν, ἀεὶ γὰρ αὐτῶν γαστριμαργίας κατηγορεῖ, καὶ ἀλλαχοῦ φησὶν ὧν Θεὸς ἡ κοιλία. Theod. & Chryſoſt. in Rom. 16. 17. *Ex quibus quidam zelum habentes traditionis Judaicæ, nec de Chriſto bene docebant.* Pſeud. Ambr. hic.

(f) Οὗτοι τὰ τέκνα τῆς ἀπωλείας ἀρνοῦνται—οἱ ἐχθροὶ τοῦ Σωτῆρος. Ibid. § 9.

(g) Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, μηδὲ μυθεύμασι τοῖς παλαιοῖς ἀνωφελέσιν οὖσιν· εἰ γὰρ μέχρι νῦν κατὰ νόμον Ἰουδαϊκὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι. § 8. Ep. ad Magnes. § 8, 9.

2. This

2. This *Interpolator* doth not ſay thoſe Perſons falſly named were the *Gnoſticks*; No, that is the *Doctor's* Interpretation, againſt the true ſenſe of the *Greek*; and the manifeſt words of the old *Interpreter*, who ſays they were the (h) *Nicolaitans*, ſo called becauſe they falſly bore his Name, he being no ſuch Perſon as they repreſented him: And indeed this is the common Epithet of the (i) *Nicolaitans*; he himſelf, by (k) *Clemens Alexandrinus* and others, being declared free from the Doctrines theſe *Hereticks* vented in his Name. And,

3*ly*, This *Interpolator* plainly inſinuates, that in the Section cited by the *Doctor*, he meant the (l) *Judaizers*, as uſing the ſame words which he had uſed in the Epiſtle to the *Magneſians* concerning them.

(h) *Fugit quoque illos immundiſſimos falſi nominis Nicolaitas, amatores libidinis, malos calumniatores, nec enim talis fuit Apoſtolorum miniſter Nicolaus.* § 11.

(i) Οἱ νῦν ψευδώνυμοι Νικολαΐται. Conſt. Apoſt. l. 6 c. 8. Vide Ep. interp. ad Philadelph. § 6. Theodoret. Hær. Fab. l. 3. c. 1. Euſeb. Hiſt. Eccleſ. l. 3. c. 29.

(k) Clem. Strom. 3. p. 436. Steph. Gobar. apud Phot. p. 902, 903.

(l) *Ita & Judaizantes* χειροεμπόρους, *idem Interpolator in Epiſtola ad Magneſianos nominaverat &* τὸν λόγον καπηλεύοντας. Uſher. ib. n. 26.

CHAPTER III.

Verſe 1. DO we [*by ſpeaking thus of our Sincerity*, Chap. 2. 17.] begin
a again to commend our ſelves, or [a] need we,
b as ſome others [*have*,] [b] Epiſtles of Commendation to you, or Letters of Commendation from you [*to others?*]

c 2. Ye are our Epiſtle [c] written in our hearts, [*you being always in our minds, and evidently appearing to us ſo to be, and*] known and read of all men, [*who have heard the fame of your Converſion.*]

3. Foraſmuch as ye are [*by this Converd ſion*] manifeſtly declared to be [d] the Epiſtle of Chriſt, miniſtred, [*or penn'd*] by us, written not with Ink, but with the Spirit of the living God; not in Tables of Stone, [*as were the Ten Commandments,*] but in the fleſhly Tables of the Heart.

4. And ſuch [*confidence, or*] truſt have we through [*the grace and favour of*] Chriſt to God-ward, [viz. *that he will ſtill thus efficaciouſly aſſiſt our Miniſtry.*]

5. Not [*having any confidence in our ſelves*]
e that we are ſufficient of our ſelves [e] to think any thing as of our ſelves, [*to bring men to the faith of Chriſt by our own reaſonings, without the power and aſſiſtance of the Spirit of God,*] but our ſufficiency [*as to this matter*] is of God [*alone.*]

6. Who alſo hath made us able Miniſters of the New Teſtament, [*promiſed in oppoſition to the Old*, Jer. 31. 33. *and ſo*] not of the Letter [*only as was that of Moſes*] but of the Spirit [*promiſed* Ezek. 36. 27.] for
f [f] the Letter [*of the Law condemns the diſobedient, and ſo*] killeth, but the Spirit [*miniſtred by the Goſpel*] giveth Life: [*for if the Spirit of him that raiſed Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you*, Rom. 8. 11.]

g 7. [g] But [*then*] if [*that Law which is*] the miniſtration of death, [*and was*] written, and engraven in ſtones was glorious, [*in the miniſter of it,*] ſo that the Children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his Countenance, which glory [*yet was only ſuch as*] was to be done away, [*or vaniſh, as the Law was to do;*]

8. How ſhall not [*that Goſpel which is*] the miniſtration of the Spirit, be rather glorious [*both in its ſelf, and its Ambaſſadors?*]

9. For if [*that Law which was*] the miniſtration of Condemnation, [*by pronouncing the Sentence of Death upon all that did not perfectly obey it,*] be, [*or was attended with*] glory, much more doth [*the Goſpel, which is*] the miniſtration of Righteouſneſs, [*or of Juſtification to Life*, Rom. 5. 18.] exceed in glory.

10. For even that [*Law*] which was made glorious [*at the firſt adminiſtration of it, may be ſaid to have*] had no glory in this reſpect, by reaſon of the glory [*of the Goſpel*] which excelleth, [*and ſo eclipſeth it.*]

11. For if that which is [*now*] done away, [*and aboliſhed,*] were glorious, much more that which remaineth [*for ever*] is [*to be*] glorious.

12. Seeing then that we have ſuch hope [*of the glorious efficacy of our Miniſtry, and of the power of God ſo illuſtriouſly ſhining forth in it,*] we uſe great [h] plainneſs [*or boldneſs*] h
of ſpeech.

13. And [*act*] not as Moſes [*the Miniſter of the Law,*] who put a vail over his face, [*even that of Types and Shadows, ſo*] that the Children of Iſrael could [i] not ſtedfaſtly look i
to the end, [*or the accompliſhment,*] of that which is [*now*] aboliſhed.

14. But their minds were [*then, and ſtill are*] blinded; for until this day remaineth the ſame Vail untaken away in the reading

of the Old Teſtament, which vail is [*only*] done away [*by faith*] in Chriſt.

Ver. 15. But [*or whereas they not believing in him*] even to this day, when Moſes is read, the vail is [*ſtill*] upon their heart.

16. Nevertheleſs [*as when Moſes turned to the Lord, the vail was taken from his face,* k Exod. 34. 34. *ſo*] when k it, [*the Jewiſh Nation,*] ſhall turn to the Lord [*Jeſus,*] the vail ſhall be taken away [*from them.*]

l 17. l Now the Lord is [*the giver of*] that Spirit, and where the Spirit of the Lord is, there is Liberty, [*and ſo the Law, which is as a yoke of bondage,* Acts 15. 10. Gal. 5. 1. *is taken away, and we obtain our Chriſtian liberty.*]

18. m [*And it is not with us as it was with* m *the Jews, for they only ſaw the face of Moſes ſhining through the vail, but received no impreſſion from, or derivation of his glory upon themſelves;*] But we all [*under the Goſpel*] with open [*and unvailed*] face, beholding as in a Glaſs the glory of the Lord [*Jeſus,*] are changed into the ſame Image [*with him*] from [*his*] glory to glory [*derived on us,*] as by the Spirit of the Lord, [*or, as receiving it from the Lord and giver of the Spirit.*]

Annotations on Chap. III.

a Verſe 1. 'Ει μὴ χρήζομεν, *do we need?*] Theſe Particles εἰ μὴ often ſignify *num* in the *Old Teſtament*; εἰ μὴ ἔφαγες, *haſt thou eaten of the Tree?* Gen. 3. 11. See *Gen.* 4. 9. & 18. 4, 17, 23, 27, 38. & 30. 15. & 31. 14. & 41. 38. & 43. 7. So μὴ alſo ſignifies, 1 *Cor.* 9. 4. μὴ ἐξουσίαν ἔχομεν, *have we no power?* and *v.* 8.

b Ibid. Συσταλικῶν ἐπιστολῶν, *Letters of Commendation.*] That Commendatory Epiſtles were ancient in the Church we learn from (a) *Tertullian*, and (b) St. *Cyprian*. And that they had their riſe from the *Teſſeræ hoſpitalitatis* among the *Heathens*, is the Opinion of the Reverend Dr. *Hammond* on the place.

c Ver. 2. Ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, *written in our hearts.*] This is a frequent Phraſe in the *Old Teſtament*, and among the *Jewiſh Doctors*, importing (1.) the clearneſs and perſpicuity of what is ſaid to be thus in our hearts, *Deut.* 30. 11, 14, 15. *Rom.* 10. 8, 9. And (2.) our care to have it continually in our Minds, and upon our Spirits, *Deut.* 6. 6. *Prov.* 3. 3. & 7. 2. See this proved Note on *Heb.* 8. 10.

And thus the Phraſe is commonly uſed in *Prophane* Authors, both *Greek* and *Latin*. Thus *Antiſthenes* ſaith to one who had loſt his *Regiſter*, or *Note-Book*, Thou ſhouldſt (c) ἐν τῇ ψυχῇ σὸν τὰ μὴ ἐν ταῖς χάρταις γράφειν, *write theſe things in thy Soul, and not in thy Papers.* So (d) *Seneca* ſaith of *Portius Latro*, who made uſe of no Books or Notes, *Aiebat ſe ſcribere animo*, he ſaid he wrote all things in his Mind. So (e) *Terence*, *Scripta illa dicta ſunt in animo Chryſidis*; which in (f) *Pindar* is πόθι φρενὸς ἐμᾶς γέγραπται, *it is written in my Mind.*

So that theſe words may be thus paraphraſed, We need no Letters of Commendation to you, for we well know, and have continually in remembrance, how powerfully God wrought with us for your Converſion, ſo that *the Seal of our Apoſtleſhip are you in the Lord*, 1 Cor. 9. 2. *The Signs of an Apoſtle being wrought among you in all Patience, in Signs, Wonders, and in mighty Deeds*, 2 Cor. 12. 12. So that you are our beſt Letters Commendatory to your ſelves. Nor need we Letters of Commendation from you to others, the Fame of your Converſion by us, and of the Gifts we, with the Goſpel, have imparted to you, being ſpread throughout the World.

Ver. 3. Ἐπιστολὴ Χριστοῦ, *the Epiſtle of Chriſt.*] d His Commendatory Epiſtle declaring and commending his Power in your Converſion by ſuch Signs and Gifts of the *Holy Ghoſt* imparted to you, and exerciſed by us among you, as he enabled us to do. And this Epiſtle is written in the fleſhly Tables of your Hearts, *i. e.* in your Hearts made ſoft, pliable, and ready to obey the Word by the Operation of the *Holy Spirit*, according to the Promiſe, *I will take away the ſtony heart from you, and give you an heart of Fleſh*, Ezek. 11. 19. & 36. 26.

Ver. 5. Λογίζεσθαί τι, *to reaſon any thing as* e *of our ſelves.*] The *Apoſtle* in the ſecond Chapter of his firſt Epiſtle, contends that there was a Neceſſity of a divine Revelation to enable them to make known to us the Truths contained in the Goſpel, becauſe Humane Reaſon without it, was not able to know, or to diſcern them, and therefore here alſo he diſclaims this Sufficiency as of themſelves without Divine Aſſiſtance for this Work; that is, without thoſe Illuminations and powerful Operations of the *Holy Spirit*, which made them *able Miniſters of the*

(a) *Hæretici nullum jus capiunt Chriſtianarum literarum.* Præſcript. c. 37. Vide c. 20.
(b) *Cyprian.* Ep. 4. § 1. Vide *Dodw. Diſſ. Cypr.* 2.
(c) *Apud Laert.* l. 6. p. 139. (d) *Præfat. libri prim. Controverſ.* (e) *Andr. Act.* 1 *Sc.* 5. (f) *10 Olym.* V. 2.

New

New Teſtament. This Text therefore is impertinently cited, to ſhew that no Man is ſufficient of himſelf to think a good thought, and might as well have been produced to prove him not ſufficient of himſelf to think at all.

f Ver. 6. Γράμμα ἀποκτέινει, *the Letter killeth.*] From the Expoſition of theſe words given in the Paraphraſe, it appears how vain are the Imaginations of thoſe Men who by the *killing Letter* underſtand, not the Law condemning to death, but the Literal and Hiſtorical Senſe of the Scriptures in general; and by the Life-giving Spirit, the Myſtical and Spiritual Senſe of them. Vain alſo are they who by the *Letter* underſtand the Law, as it was underſtood by the *Jewiſh Doctors* in a Literal or Grammatical Senſe; by the *Spirit*, the Mind of the Law-giver; it being evident from the whole Chapter, that by the *Letter* the *Apoſtle* underſtands the Law engraved in Stones, *v.* 3, 7. the Law as delivered by *Moſes*, and as at firſt adminiſtred with an appearance of the Glory of the Lord; and by the Spirit, the Spirit of Chriſt, *v.* 17. or the Holy Spirit given to the *Apoſtles* to enable them to preach the Goſpel, and conferr'd on thoſe that believed it.

g Ver. 7=11. That the Alluſion here from *v.* 7. to the 11th, may be the better underſtood, let it be noted,

1*ſt*, That the Glory of God, or of the Lord, in the *Old Teſtament*, imports a bright Light, or Flame included in a Cloud, ſtiled *the Cloud of Glory*; and becauſe this, whenever it appeared, was a Symbol of God's glorious Preſence, it is ſtiled by the *Jews* (g) *Schechinah, the Habitation*; So *Exod.* 16. 7. *In the morning ye ſhall ſee the Glory of God*; and *v.* 10. *The Glory of God abode upon Mount Sinai, and the Cloud covered it ſix days, and the light of the Glory of the Lord was like devouring fire*, Exod. 40. 34. *A Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle,* חמשכנו *the Habitation of God.* This Glory, ſaith the Author of (h) *Coſri, is the Divine Light which God vouchſafeth to his People. By the Schechinah*, ſaith *Elias, we underſtand the Holy Spirit*, as it is evident they do in theſe ſayings, *The Schechinah will not dwell with ſorrowful or melancholy Men. The Schechinah will only dwell with a ſtrong, rich, wiſe, and humble Man. The Schechinah dwells with the meek. When ten, ſit, and ſtudy the Law, the Schechinah dwells among them.* See many other Inſtances in *Buxtorf*'s Lexicon, *p.* 2396, &c.

2*ly*, Obſerve, That after the Covenant made with God at Mount *Sinai*, Exod. 24. 7, 8. was broken, and the Law given from Mount *Sinai* violated by the Idolatry of the *Jews*, in making and worſhipping the *Golden Calf*, Exod. 32. *Moſes* is again called up into Mount *Sinai* to renew it, *Exod.* 34. 27. and God there deſcends to him again in the Cloud of Glory, *v.* 5. and then was it that *the skin of his face ſhone*, to the terror of thoſe that ſaw him, ſo that he was forc'd to *put a vail over his face*, v. 29, 30. And the Alluſion here is chiefly to this Glory, or ſhining Brightneſs of the Face of *Moſes*, when he received the Law the ſecond time, as is evident from *v.* 7. and from the words here uſed by St. *Paul*, οὐδὲ δεδόξασται τὸ δεδοξασμένον, *that which was made glorious was not glorious*; for they are the very words uſed by the *Septuagint*, concerning the ſhining of the face of *Moſes*, Δεδόξασται ἡ ὄψις τῶ χρώματος τοῦ προσώπου αὐτοῦ, Exod. 34. 29. καὶ ἰδοὺ δεδοξασμένη ἦν ὄψις, v. 30.

3*ly*, Obſerve, That as the Glory of the Lord deſcended on the Mount at the delivery of the Law, ſo to enable the *Apoſtles* to be able *Miniſters of the New Teſtament*, the Spirit of God deſcended on the *Apoſtles* at the Day of *Pentecoſt*, in the likeneſs of Cloven Tongues, or Tongues of Fire, ſitting upon them, *Acts* 2. 3. and as the *Tabernacle* and *Temple* were filled with the Glory of God, ſo were they all filled with the *Holy Ghoſt*, v. 4. And as the ſhining of the Face of *Moſes* ſignified the Glory of that Law which he delivered to the *Jews*, ſo the Gifts of the *Holy Ghoſt* ſhining forth in theſe *Ambaſſadors* of Chriſt, ſignified the Glory of the Goſpel. Now, ſaith the *Apoſtle*, this Glory is more excellent than that which attended the Law given by *Moſes*.

1. Becauſe the Glory appearing on Mount *Sinai* made the People afraid of Death, ſaying, *Let not God ſpeak to us any more leſt we die*, Exod. 20. 19. *Neither let us ſee this great fire any more, that we die not*, Deut. 18. 16. And when the face of *Moſes* ſhone, the People were afraid to come nigh him, *Exod.* 34. 30. for the Law being the Miniſtration of Death and Condemnation, even the Glory of it ſtruck a terror into their hearts, and left a fear of Death upon their Spirits, and thus received they *the ſpirit of bondage unto fear*, Rom. 8. 15. whilſt we have given to us *the ſpirit of power and love*, 2 Tim. 1. 7. and the Spirit of Adoption *whereby we cry Abba, Father*; And to this difference the Author to the *Hebrews* alludes, Chap. 12. 18.—24.

2. *Moſes* with all his glory was only the *Miniſter* of the Law, written in Tables of Stone; the *Apoſtles* of the Goſpel, written in the Hearts of *Believers:* He only gave to the *Jews* the killing Letter of the Law,

(g) Vide Buxt. Lex. p. 2398. (h) Part. 2. § 8.

they with the Goſpel gave the quickning the Spirit.

3. The Glory which *Moſes* received at the giving of the Law, did more and more diminiſh, becauſe his Law was to vaniſh away; but the Glory which they received from Chriſt did increaſe *from Glory to Glory*, v. 18. the Doctrine they delivered by it being to remain for ever.

h Ver. 12. Παῤῥησία.] This word ſeems to import openneſs and plainneſs of Speech. So, *he ſpake this ſaying* παῤῥησίᾳ *openly*, Mark 8. 32. *If thou art the Chriſt tell us* παῤῥησίᾳ *plainly*, John 10. 24. *Having ſpoiled principalities and powers, he triumphed over them* ἐν παῤῥησίᾳ *openly*, Coloſſ. 2. 15. See John 7. 4, 13. & 11. 14. & 16. 25, 29. & 18. 20. And to this ſenſe the oppoſition in theſe words, *We uſe great plainneſs of ſpeech, and do not put a vail before our face, as Moſes did*, ſeems to lead.

i Ver. 13. Εἰς τὸ τέλος τοῦ καταργουμένου, *to the end of that which was to be aboliſhed.*] i. e. Either to Chriſt and his Goſpel, as the Body vail'd under theſe Types and Shadows, *Col.* 2. 16, 17. or they could not look unto that Chriſt, who is the end of the Law for Juſtification, *Rom.* 10. 4. that being only *our Schoolmaſter to bring us to Chriſt*, Gal. 3. 24, 25. And here is the

Fourth Excellency of the *Goſpel* above the *Law*, that whereas that was vailed under Types and Shadows, the Goſpel was delivered with great perſpicuity and plainneſs of Speech; which is a great confirmation of the perſpicuity of the *New Teſtament* in all things neceſſary.

k Ver. 16. Ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, *when it ſhall turn to the Lord.*] The *Apoſtle* diſcourſing, *v.* 13. of the Sons of *Iſrael*, of thoſe to whom belonged the *Old Covenant*, and to whom the Law of *Moſes* was read, *v.* 14, 15. muſt be ſuppoſed to ſpeak here of the ſame Perſons; and then the *Apoſtle* here plainly taketh it for granted, that there will come a time when the *Jewiſh Nation* ſhall turn unto the Lord, or be converted to the *Chriſtian Faith*, and ſo looking on *Chriſt* as the End of the Law, and being enlightned by his Spirit, ſhall clearly diſcern the Spiritual Senſe of the Law, and the true meaning of their own *Propheſies* concerning the *Meſſiah*. Nor is it any Objection againſt this Expoſition that the word is ἐπιστρέψῃ in the ſingular, for as that anſwers well to *Iſrael*, or the *Jewiſh Nation*, ſo is it a known (i) Rule, that in the *Hebrew* Tongue a Verb of the ſingular Number is joyned to a Noun or a Participle plural.

l Ver. 17. Ὁ δὲ Κύριος τὸ πνεῦμα ἐστίν, *now the Lord is that Spirit,*] The *Æthiopian Verſion* reads not ὁ ὅ, but ὃ ὅ Κύριος, *where the Lord is, there is the Spirit*, which makes the ſenſe of theſe words clear; but this Reading hath no Authority from any Ancient Copy, or Chriſtian Writer. (k) *Origen* cites the words according to the common Reading, thrice; nor is it ſuitable to the *Greek*, which ſhould have been, according to that Reading, ὃ ὅ Κύριος ἐκεῖ τὸ πνεῦμα. I therefore prefer the other Interpretation, which ſaith, *The Lord is the Spirit*, as he is *the Way*, *the Life*, John 14. 6. *the Reſurrection and the Life*, John 11. 15. as being the Author and the Giver of them. He it is who *baptizeth with the Spirit and Fire*, Matth. 3. 11. who giveth this good Spirit to all Believers, and ſends him to them from the *Father*, John 7. 38, 39. & 15. 26. & 16. 7. He is ὁ Κύριος, the Lord who miniſters to his Church all the Gifts and Operations of the Spirit, 1 *Cor.* 12. 5. *Eph.* 4. 8. And this Interpretation is favoured by the laſt words of the Chapter, ἀπὸ Κυρίου πνεύματος, *from the Lord of the Spirit*, for through the *New Teſtament* wherever the Spirit of the Lord is mentioned, τὸ πνεῦμα is put before, but never follows the word Κύριος, as according to the common Interpretation here it doth.

Ver. 18. Here are two farther Excellencies of the Glory of the Goſpel above that m of the Law, *viz.*

5. That the *Jews* only ſaw the ſhining of the Face of *Moſes* through a vail; but we beheld the Glory of the Goſpel of Chriſt in the Perſon of *Chriſt* our Law-giver with open face.

6. They ſaw it through a Vail, which hindred the reflexion or ſhining of it upon them, and ſo this Glory ſhone only on the Face of *Moſes*, but not at all upon them; whereas the Glory of God, in the Face of *Jeſus Chriſt*, ſhines as in a Glaſs, which reflects the Image upon us *Chriſtians*, ſo that we all are transformed into the ſame Image, deriving the glorious Gifts and Graces of the Spirit, with the Goſpel, from Chriſt the Lord, and great Diſtributer of them, 1 *Cor.* 12. 5. and ſo the Glory which the *Father* gave to him, *he hath given us*, John 17. 22. It is therefore rather with us, as it was with *Moſes* himſelf, concerning whom God ſpeaketh thus; *To whom will I ſpeak mouth to mouth, even apparently, and not in dark Speeches, and the Similitude* τὴν δόξαν Κυρίου *the Glory of the Lord ſhall he behold*, Num. 12. 8. For as he ſaw the Glory of God apparently, ſo *we with open face behold the Glory of the Lord*; as he by ſeeing of this Glory was changed into the likeneſs of it, and his Face ſhone, or was δεδοξασμένη *made glorious*, ſo we *beholding the Glory of God*

(g) *Glaſſius* l. 3. tr. 3 Can. 52. p. 397. (k) *Contr. Celſum* l. 5. p. 271. *in Matth. Ed. Huet.* p. 219. & p. 253. *in*

in the Face of Jeſus Chriſt, Chap. 4. 6. are *changed into the ſame Glory*. But then, tho' this may in ſome meaſure be enlarged to the Church in general, in which theſe Gifts were exerciſed, I think it chiefly, and more eminently refers to the *Apoſtles* mentioned *v.* 12.

CHAPTER IV.

Verſe 1. THerefore ſeeing we have this [*glorious*] Miniſtry, as we have received mercy [*from God in committing it to us*, 1 Tim. 11, 12. *ſo*] we [a] faint not [*under the preſſures to which it doth expoſe us.*]

2. But have renounced [b] the hidden things of diſhoneſty [*or ſhame,*] not walking in craftineſs [*and guile,*] nor handling the Word of God deceitfully, [*as do your falſe Apoſtles and deceitful Workers*, 2 Cor. 11. 13.] but by manifeſtation of the Truth commending our ſelves to every man's Conſcience, [*as perſons acting*] in the ſight of God.

3. [c] But if, [*notwithſtanding this manifeſtation of the Truth,*] our Goſpel be hid *from any to whom it is preached,*] it is hid [*only*] to them that are loſt.

4. In, [*or among*] whom [d] the God of this World hath blinded the minds of them that believe not, leſt the light of the glorious Goſpel of Chriſt, who is the [e] Image of God, ſhould ſhine into them.

5. [*I ſay the Goſpel of Chriſt*;] For we preach not our ſelves, [*as aiming at our own glory, or profit in this work,*] but Chriſt Jeſus the Lord, and our ſelves your ſervants for Jeſus ſake.

6. [*And this Goſpel I ſtile the Goſpel of the Glory of Chriſt*;] For God, who [*by ſaying, Let there be light, and there was light,*] commanded the light to ſhine out of darkneſs, hath [*alſo*] ſhined in our hearts, to [f] give [*us*] the light of the knowledge of the glory of God in the face [*or perſon*] of Jeſus Chriſt; [*or into the hearts of us Apoſtles, to give us, and enable us to give to others, the light of the knowledge of God through Chriſt, whoſe Ambaſſadors we are. See* v. 7.]

7. But we have this [*glorious*] Treaſure in earthen Veſſels, [i. e. *in Bodies ſubject to be broken with continual preſſures,*] that the excellency of the power [*which preſerves ſuch frail Creatures under them, and enables them to do ſuch great things in them,*] may [*appear to*] be of God, and not of us.

8. [*For though*] we are troubled, [*and griped,*] on every ſide, yet [*are we*] not [*ſo*] diſtreſſed [*as to be brought unto Extremities*;] we are perplexed, but not [*brought*] in [*to*] deſpair [*of help from God.*]

9. [*We are*] perſecuted, [*or perſued,*] but not forſaken, [*or caſt behind ſo as to loſe the Crown we run for*;] caſt down, but not deſtroyed [*or killed by the fall. See theſe* Agoniſtical *Terms explained by Dr.* Hammond.]

10. Always bearing about in the Body [*a reſemblance to*] the dying of the Lord Jeſus, that [g] the life alſo of Jeſus might be made manifeſt in our Body.

11. For we who [*yet*] live, are always delivered up to death for Jeſus ſake, [*dying daily, or ſtanding in jeopardy of it every hour, whilſt we are miniſtring the Goſpel to you,* 1 Cor. 15. 30, 31.] That the Life alſo of Jeſus might be made manifeſt in our mortal fleſh, [*ſtill expoſed to death by our Enemies, but ſtill preſerved in life by the power of Chriſt.*]

12. So then [*the*] death [*of Chriſt*] worketh, [Gr. *is wrought,*] in us, [*who fill up that which is behind of the Sufferings of Chriſt in our fleſh,* 1 Coloſſ. 1. 24.] but [*the*] life [*of Chriſt only*] [h] in you.

13. [*Yet*] we having the ſame Spirit of Faith, [i. e. *the ſame Faith wrought by the Spirit,*] according as it is written [*in the Pſalms*, viz.] [i] believed and therefore have I ſpoken; we alſo believe, and therefore [*continue ſtill under all theſe Sufferings, to*] ſpeak [*and preach the Goſpel of Chriſt.*]

14. Knowing that he who [k] raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you, [*to enjoy his heavenly Kingdom together.*]

15. For, [*or, and*] all [*theſe*] things [*we preach, and ſuffer*] are for your ſakes, that the abundant grace [*conferr'd upon you by our Miniſtry,*] might through the thankſgiving of many, redound to the glory of God.

16. For which cauſe we faint not [*under the Tribulations we thus ſuffer,*] but though our outward man periſh, yet the [l] inward man is renewed [*with vigour and alacrity, in the performance of our duty,*] day by day.

17. For [*we know that*] our light affliction which is but for a moment, worketh for us a far more exceeding and eternal [m] weight of glory.

18. [n] [*We faint not, I ſay,*] while we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen are temporal, but the things which are not ſeen are eternal.

Anno-

Annotations on Chap. IV.

a Verſe 1. Μὴ ἐκκακεῖν] Is not to *ſlacken* in, or ceaſe from the performance of an Enterprize, *Luke* 18. 1. *Gal.* 6. 9. 2 *Theſſ.* 3. 13. particularly μὴ ἐκκακεῖν ἐν θλίψεσι, *not to faint under Tribulations*, Eph. 3. 13. and here *v.* 16. And this ſenſe is confirmed by the words following from *v.* 7. to the 16th.

b Ver. 2. Τὰ κρυπτὰ τῆς αἰσχύνης, *the hidden things of ſhame.*] The *Apoſtle* often ſpeaks of ſome Deceivers crept into the Church, *whoſe glory was in their ſhame*, Philip. 3. 19. whoſe *Exhortation was attended with Uncleanneſs, Deceit and Guile*, 1 Theſſ. 2. 3. and here, who did *the hidden things of ſhame.* Now theſe, ſay all the *Greek Scholiaſts*, were the *falſe Apoſtles*, τῇ τῶν νόμων ἐπιμιξίᾳ τὸ θεῖον κήρυγμα διαφθείροντες, *who corrupted the Goſpel, by mixing it with the Law*, as is apparent from the *Apoſtle*'s words; for ſpeaking of theſe *falſe Apoſtles, and deceitful Workers*, Chap. 11. 13. he ſaith *v.* 20. *Are they Hebrews? So am I*; *Are they Iſraelites? So am I*; *Are they the Seed of Abraham? So am I.* And that the *Jewiſh Doctors* were prone to Fornication, Uncleanneſs and Adultery, we learn from the *Apoſtle*'s queſtion, *Thou that ſayeſt a man ſhould not commit Adultery, doſt thou commit Adultery?* Rom. 2. 22. and from the Teſtimony of their *Joſephus* concerning their *Zealots*, who profeſſed great Sanctity, but were indeed guilty (a) of *Theft, Treachery, Adultery, the hidden things of Sin.* From the Exhortation of St. *Paul* to them to look diligently, *leſt there be among them any Fornicator, or Prophane Perſon*, Heb. 12. 16. And again, *Let Marriage be honourable among all, and the Bed undefiled; for Whoremongers and Adulterers God will judge*, Heb. 13. 4. See the Note there. But this is ſtill more evident from theſe *Epiſtles* to the *Corinthians*, among whom theſe Deceivers had taught that Fornication was a thing lawful, 1 *Cor.* 6. 12. and ſo had taught them to *corrupt the Temple of God*, 1 Cor. 3. 16, 17. whence he ſays to them, *Let no man deceive you*, v. 18. and demonſtrates to them by many Arguments, that Fornication was a Sin inconſiſtent with the Profeſſion of *Chriſtianity*, 1 Cor. 6. 13. = 20. that it excluded Perſons *from the Kingdom of God*, v. 9, 10. and ſhould exclude them from the Society of Chriſtians, *Chap.* 5. 11. Upon all which accounts he ſaith, *Neither let us commit Fornication as ſome* of the *Jews* did, 1 *Cor.* 10. 8. And in his ſecond *Epiſtle*, and *twelfth* Chapter, he expreſſes his Fears, leſt when he came among them, *he ſhould find many, who* through the Seduction of thoſe Men, *had ſinned, and had not repented of the Uncleanneſs, Fornication, and Laſciviouſneſs, which they had committed.* That theſe Men might be followers of *Cerinthus*, or of the *Ebionites*; See Note on *Chap.* 11. 22. But theſe things do more plainly agree to the Sect of *Nicholas*, one of the ſeven *Deacons* reſident at *Jeruſalem*, Acts 6. 5. they being, ſaith St. *Peter*, *Men walking after the fleſh, in the luſts of the fleſh*, 2. Pet. 2. 10. and *alluring others through the luſts of the fleſh*, v. 18. and ſaith St. *Jude*, *Men walking after their own luſts, and foaming out their own ſhame*, v. 13. That theſe Men were at *Pergamus*, *teaching men to commit Fornication*, we learn from *Rev.* 2. 14. 15. that they were alſo at *Epheſus*, and ſo near to *Corinth*, from *Rev.* 2. 6. and ſo might probably be the Perſons noted by St. *Paul*, ſaying, *Eph.* 5. 11, 12. *It is a ſhame to ſpeak of* τὰ κρυφῇ γινόμενα ὑπ' αὐτῶν, *the things done by them in ſecret*, and that they were at *Corinth*; See Note on 1 *Cor.* 6. 13, 14, 15.

Ver. 3. Εἰ ὃ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, *if our Goſpel be hid.*] Hence we learn that the *Apoſtles* delivered the *Goſpel*, in all things neceſſary to be believed, or done, with ſufficient plainneſs and perſpicuity, for otherwiſe they could not truly be ſaid to *have manifeſted the truth to every man's Conſcience.* The *Apoſtle* alſo, by declaring that if this Goſpel was hid from any to whom it was preached, it was only hid to them *whoſe minds the God of this World had blinded, leſt the light of the glorious Goſpel ſhould ſhine in upon them*, doth plainly teach that the Goſpel was not hid from them for want of clearneſs on the part of them who preached it, but only by reaſon of that blindneſs which *Satan* had wrought in them that heard it: So that if it were not manifeſt to all, (b) *the fault is not in us, or in the obſcurity of the Goſpel, but in their own blindneſs, for we hide nothing from them:* So the *Fathers.*

But here, ſaith *Eſthius*, the *Apoſtle* ſpeaks not of the Scriptures to be read, or underſtood by us, but of the Goſpel preached by him.

(a) Τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἠδοξήκασι, κλοπὰς λέγω, καὶ ἐνέδρας καὶ μοιχείας. De Bell. Jud. l. 6. c. 26. p. 930. C.

(b) Οὐδὲν κρυπτὸν παρ' ἡμῖν. Oecum. Οὐκ ἡμῶν τὸ ἔγκλημα, ἢ τῆς ἀσαφείας τοῦ εὐαγγελίου, ἀλλὰ τῶν ἐκείνων τυφλώσεως. Theoph. in locum.

Anſw.

Anſw. To this I anſwer, that the *Scriptures* writ and read to them, contain the ſame Goſpel of Chriſt which they preached; and as the reading of the Law of *Moſes*, is ſtiled the *Preaching Moſes every Sabbath-day*, Acts 15. 21. ſo is the publick Reading the *Scriptures* of the *New Teſtament*, the preaching Chriſt, and his Goſpel; what reaſon then can be aſſigned why they, who confeſſedly preached the Goſpel plainly, ſhould write the ſame things to the ſame Perſons obſcurely; eſpecially if we conſider that they did τὰ αὐτὰ γράφειν *write the ſame things to them for their ſafety*, Philip. 3. 1. to *put them in remembrance of thoſe things which they knew, and in which they were eſtabliſhed*, by their preaching, 2 *Pet.* 1. 13, 14. and to *ſtir up their pure minds by way of remembrance, that they might be mindful of the Commandments of the Apoſtles of our Lord*, Chap. 3. 1, 2. that by *reading them they might underſtand their knowledge in the Myſtery of Chriſt*, Eph. 3. 4. And were theſe ends beſt proſecuted, or to be obtained by writing that obſcurely which they had plainly preached to them? Moreover *whatſoever things were written aforetime*, ſaith the *Apoſtle*, *were written for our learning*, Rom. 15. 4. And ſurely they who writ after by the ſame Spirit, writ to the ſame end, that they to whom they wrote might be *wiſe to that which is good*, Rom. 16. 19. that they might *underſtand what the will of the Lord is*, Eph. 5. 17. or might prove *what is the good and acceptable, and perfect will of God*, Rom. 12. 2. And if they writ *for our Learning and Inſtruction* in theſe things, to be ſure they writ plainly and clearly as to them, ſince otherwiſe they writ not ſo as to inſtruct and teach, but to confound the Reader. Seeing therefore the great end of writing the *Scripture* was to inſtruct the World in the Will and Mind of God, and the great things of *Chriſtian* Faith, either we muſt ſay that both the Writers of the *Scripture*, and the *Holy Ghoſt* that inſpired them, were defective in Skill, or in Care, ſo to write as to obtain this End, or that their Writings are an effectual Means to obtain it, which yet they cannot be unleſs they are plain and clear, as to the great things of Religion.

In ſhort, every wiſe Agent purſues his End by the moſt proper and effectual Means: Now ſurely to write plainly and not obſcurely, is the moſt proper means to inſtruct Men by Writing, and ſo the *Apoſtles* muſt have uſed this Means of Inſtructing in their Writings, or elſe they cannot be eſteemed wiſe Agents.

Ver. 4. Ὁ Θεὸς τοῦ αἰῶνος τούτου, *the God of this World*, &c.] Here obſerve, (1.) an *Hyperbaton*, the true ſenſe, and poſition of the words being thus, *Among whom are the Unbelievers, whoſe Eyes the God of this World hath blinded*, &c. Note (2.) that *Satan* here is called by St. *Paul* the God of this World, and *Epheſ.* 6. 12. *The Ruler of the Darkneſs of this World*, agreeably both to the *Jewiſh* and *Chriſtian* Notion; the firſt aſcribing to him the Dominion over all that were not of the Religion of the *Jews*, and introducing God ſpeaking to the Angel of Death or *Satan*, thus, (c) *Though I have made thee* κοσμοκράτορα *a Ruler among the Creatures of the Nations, thou ſhalt have nothing to do with this People, becauſe they are my Sons*; where alſo it preſently follows, *This is the Angel of Death, which is called Darkneſs*. And the *Chriſtians* allowing him to be Ruler over all that were not converted to *Chriſtianity*, and ſpeaking of that, as of the Diſpenſation which *delivered them from the Power of Darkneſs into the Kingdom of Chriſt*, Col. 1. 13. 1 Pet. 2. 9. and *turned them from Satan unto God*, Acts 26. 18. And of the *Gentile* World, as walking before *according to the Prince of the Power of the Air, the Spirit that worketh in the Children of Diſobedience*, Eph. 2. 2. which had the *Fathers* conſidered, they would not have contended ſo ſtifly againſt the *Marcionites* and *Manichees*, that the God of the World here mentioned was the true God, as both (d) *Irenæus*, and (e) *Tertullian*, and as (f) St. *Auſtin* teſtifies, *almoſt all the Ancients did*; whereas indeed the true God is never repreſented in *Scripture* as the God of this World, but as the God of them who are called out of the World; nor is it the deſign of God, but of the Devil, to hide the glorious Light of the Goſpel from the World. d

Ibid. Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, *who is the Image of God.*] Chriſt ſeems here to be ſtiled the Image of God, not in the ſenſe of *Theodoret*, as *being God of God*, but rather, as the Text inſinuates, with relation to the Goſpel, and his Mediatory Office, in which he hath given us many glorious Demonſtrations of the Power, Wiſdom, the Holineſs, Purity and Juſtice, the Mercy, Goodneſs and Philanthropy of God, *Tit.* 3. 4. e

Ver. 6. Πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ, *the light of the knowledge of the glory of God.*] Here ſeems to be an Alluſion to the f

(c) *Buxtorf's Lexicon*, p. 2007.
(d) *Deus excæcavit mentes infidelium hujus ſeculi*, Iren. l. 3. c. 7.
(e) *Tertull. contr. Marcion.* l. 5. c. 11.
(f) *Quam quidem ſententiam plerique noſtrum ita diſtinguunt, ut Deum verum dicant excæcaſſe infidelium mentes.* Contra Fauſt. Manich. l. 21. c. 2.

ſhining

ſhining of the Face of *Moſes* after he had obtained his deſire of ſeeing the Glory of God, *Exod.*33.16,19. upon which δεδόξασται ἡ ὄψις, *his face was made glorious*, Exod. 34. 29, 30. by reaſon of the Glory of God that he had ſeen. This now, ſaith St. *Paul*, belongs to us *Apoſtles*, the Glory of God ſhining more gloriouſly in the Face or Perſon of Jeſus Chriſt, than ever it did in *Moſes*, and we *beholding with open face the glory of the Lord*, Chap. 3. 10. whereas the Children of *Iſrael could not ſtedfaſtly behold the glory of the face of Moſes*. Note alſo, that ἐν προσώπῳ is the conſtant reading of the *Greek Scholiaſts*.

g Ver. 10. Ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ, *that the life of Jeſus might be made manifeſt.*] It being a certain Demonſtration that Chriſt is riſen and ſtill lives, that we, who perſwade others to believe this, are enabled to do ſuch mighty Wonders in his Name, and patiently and conſtantly to ſuffer ſuch fiery Trials by his Grace.

h Ver. 12. Ἐν ὑμῖν, *in you.*] As being made partakers of the vital Efficacy of Chriſt in his Spiritual Gifts, and of an Aſſimulation to his Reſurrection by a Life of Holineſs, but not of the like Sufferings with us, 1 *Cor.* 4. 8, 10.

i Ver. 13. Ἐπίστευσα, διὸ ἐλάλησα, *I believed, therefore have I ſpoken.*] Theſe words of *David* were ſpoken when *the ſorrows of death compaſſed him round about, and the pangs of Sheol caught hold upon him*, and yet he *believed he ſhould walk before God in the land of the Living*, Pſal. 116. 3, 9, 10. and therefore are applied by the *Apoſtle* in the Spiritual ſenſe of them to the Reſurrection, thus, That as *David*, notwithſtanding all the Perſecutions which he ſuffered from the Hands of *Saul*, firmly believed he ſhould be preſerved, and raiſed to a Temporal Kingdom, ſo we *Apoſtles* believe that, after all our Sufferings for the Goſpel, we ſhall be raiſed and advanced to an Heavenly Kingdom.

k Ver. 14. Ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, *he that raiſed up the Lord Jeſus.*] Here *Schlictingius* obſerves two things, (1.) That our Lord *Jeſus* did not raiſe up himſelf, but was raiſed from the Dead by the *Father*. (2.) That though *Chriſt Jeſus* ſhall raiſe us up, yet ſhall he do this not by his own Power, but by the Power received from the *Father*. Now here

1*ſt*, I acknowledge that the Reſurrection of our Lord is frequently aſcribed in Scripture to God the *Father*, Acts 3. 26. & 13. 32. & 17. 31. *Rom.* 4. 24. & 10. 9. 1 *Cor.* 6. 14. & 15. 15. *Gal.* 1. 1. *Eph.* 1. 20. *Col.* 2. 12. 1 *Theſſ.* 1. 9, 10. *Heb.* 13. 20. 1 *Pet.* 1, 3, 21. And the reaſon of the *Chriſtian* Diſpenſation requires it ſhould be ſo, this being a Demonſtration that God the *Father* was ſatisfied with his Performances and Sufferings for us, and that he owned him as a true *Prophet*, and his beloved Son, in that he raiſed him from the Dead; but then this is not ſo to be underſtood, as to exclude *Chriſt* wholly from the ſame Action, for he himſelf promiſed to do this, when he ſaid of the Temple of his Body, *Deſtroy this Temple, and in three days I will raiſe it up*, John 2. 19, 22. And that he did ſo, we learn from this, that after his Reſurrection *the Diſciples believed the word which Jeſus ſpake*, whereas, had he not raiſed up himſelf, they could not have believed his word.

Let it then be noted, That our Lord was *quickned by the Spirit*, 1 Pet. 3. 18. even by the Spirit by which he offered up himſelf, *Heb.* 9. 15. Since then this Spirit of God dwelt in Chriſt, and is by him communicated to all Believers, it is eaſie to be underſtood how Chriſt raiſed up himſelf, and yet was raiſed up *by the power of God*, as the *Holy Ghoſt* is ſtiled, *Luke* 1. 35. Thus alſo the Reſurrection of the Juſt is aſcribed to God the *Father*, Acts 26. 8. 1 *Cor.* 6. 14. *Heb.* 11. 19. 2 *Pet.* 1. 3. and yet the ſame Reſurrection is frequently aſcribed to Chriſt, *John* 5. 28. & 6. 39, 40. & 11. 27. 1 *Cor.* 15. 21, 22, 25, 26. *Rom.* 14. 19. *Rev.* 3. 18. and this he will effect *by the power he hath in himſelf*, John 5. 26. *by himſelf*, John 6. 47, 54. *I will raiſe him up at the laſt day*; by his word, *The dead ſhall hear the voice of the Son of God and live*, John 5. 28. by the *power by which he is able to ſubdue all things to himſelf*, Phil. 3. 21. Now to raiſe the Dead being a thing proper to God himſelf, *Rom.* 4. 7. *Acts* 26. 8. an inſtance of the Power of God, *Matt.* 22. 29. and the belief of it being *faith in God*, Heb. 11. 19. 1 Pet. 1. 3. whoſoever hath the Power of raiſing all Men from the Dead, muſt have the Power of God; The Godhead, *the energy of the power of the might of God*, Eph. 1. 19. and the whole fulneſs of the Godhead dwelling in him; and if Chriſt did receive this Power from the *Father*, he muſt receive it from him by the Communication of the Godhead to him.

Ver. 16. Ὁ ἔσω ἄνθρωπος, *the inward man.*] l Hence we learn, That the diſtinction betwixt the outward and inward Man, is not of the ſame import with that of the Old and the New Man, *Rom.* 6. 6. *which is renewed after the Image of God in Righteouſneſs and Holineſs*, Eph. 4. 22. Col. 3. 9, 10. but the *outward Man that periſheth* ſignifies only the Body, the *inward* is only the Mind or Spirit which is in Man; ſo that when the *Apoſtle* ſaith in the Perſon of a Man under the Law, *I delight in the Law of God after the inward Man*, Rom. 7. 22. he ſaith nothing which intimates that the Perſon ſpeaking was *renewed in the Spirit of his Mind*, but only that his Mind was inclined to obey the

Law

Law of God, though through *the Law in his Members warring againſt it*, he was *led captive to the Law of Sin.*

m Ver. 27. Βάρος δόξης, *weight of glory.*] The Hebrew word כבד which anſwers to βάρος, *weight*, ſignifies not only Multitude, but Greatneſs, and in the *Rabbins*, as well as Scripture, *honourable.* So *Gen.* 18. 20. *Their Sin was* כבדה מאד *very great.* See *Gen.* 50. 11. *Exod.* 9. 3. Honourable, ſo *Exod.* 20. 12. כבד *Honour thy Father and thy Mother.* See *Deut.* 28. 58. So that this word may ſignify the Magnificence, the Abundance, and the Honour of the future Glory which is prepared for the Chriſtian Sufferer.

Ver. 18. Note hence, That it is not only n lawful, but even laudable, after the Example of the *Apoſtles*, in our Actions and Sufferings, to have reſpect to the Recompence of Reward, that being by the Wiſdom of the *Holy Ghoſt* propounded as our Encouragement to do and ſuffer theſe things.

CHAP. V.

Verſe 1. FOR we know, that if our earthly houſe of this Tabernacle were diſſolved, we have [*provided for* a *us, at the reſtoring of it,*] a a building of God, an Houſe not made with hands, eternal in the Heavens.

2. For in this [*Tabernacle*] we groan earb neſtly, deſiring b to be cloathed upon with our houſe, which is from Heaven.

c 3. [*We are, I ſay, deſirous of this,*] c If ſo be that, [*or ſeeing that, at the Reſurrection*] d being cloathed, we ſhould not be found d naked, [*or with a Body uncloathed, as* we *have here.*]

4. For we that are in this Tabernacle do groan, being burthened, not for that [*thro' impatience under our Sufferings*] we would be uncloathed, [*by putting off the Body,*] but [*as deſiring*, v. 2. *to be*] cloathed upon [*with our Celeſtial Body,*] that mortality might be ſwallowed up of life.

e 5. e Now he that hath wrought us for the ſelf ſame thing, [i. e. *hath wrought in us this earneſt deſire,*] is God, who hath alſo given to us the earneſt of the Spirit, [*whereby we are ſealed up to the day of Redemption*, Eph. 4. 30. *and wait for the Redemption of the Body*, Rom. 8. 23.

6. Therefore [*having this earneſt of the Spirit,*] we are always confident, knowing, [Gr. *being therefore always confident and knowing*] that whilſt we are at home in the body, we are abſent from the Lord.

7. [For [*whilſt it is thus with us*] we walk by Faith [*only,*] not by ſight.]

f 8. f We are confident, I ſay, and willing, [*we in this confidence are willing,*] rather to be abſent from, [*or travel out of,*] the Body, and to be preſent with the Lord, [*or at home with him.*]

9. Wherefore we labour that whether [*we be*] preſent [*in,*] or abſent [*from the body,*] we may be accepted of him [*at his Appearance.*]

10. For we muſt all appear before the Judgment Seat of Chriſt, that every one g may [*then*] receive the things done g in his body, [*or by the body,*] according to what he hath done, whether it be good, or bad.

11. Knowing therefore the terror of the Lord, we perſwade men [*to believe we act in all ſincerity and truth, when we propound theſe things to them,*] but [*in this*] we are made manifeſt to God, and I truſt alſo [*we*] are made manifeſt in your Conſciences, [*and have given you good aſſurance that we act ſincerely.*]

12. For we commend not our ſelves again unto you, [*as if we doubted of your good opinion of us,*] but [*we ſay theſe things to*] give you occaſion to glory on our behalf, that you may have ſomewhat to anſwer them which glory in appearance, and not in heart, [*or truth and ſincerity, but either of other men's labours*, 2 Cor. 10. 15. *or of things not really done by them*, 2 Cor. 11. 12——21.]

13. For whether we be beſides our ſelves, [*tranſported in ſpeaking of our Raptures, Extaſies, and Viſions,*] it is to [*do ſervice to*] God; or whether we be ſober [*in our Diſcourſes, not deſiring that others ſhould think of us above what they ſee in us*, 2 Cor. 12. 6.] it is for your ſakes.

14. For the love of Chriſt conſtraineth us, [*thus to promote his glory, and to ſeek your good,*] becauſe we thus judge, that if one died for all, then were all dead; [i. e. *obnoxious to death, and condemned to it for ſin.*]

15. And that h he died for all, that they H who live [*by his death*] ſhould not henceforth live unto themſelves, but unto him that died for them, [i. e. *for their ſins,*] and roſe again [*for their juſtification*, Rom. 4. 24, 25.]

16. Wherefore henceforth know we no man after the fleſh, [i. e. *according to carnal intereſts, the Riches, Honours, Pleaſures, and Advantages of this World*, 2 Cor. 1. 17. & 10. 2.] yea, though we have known Chriſt after the fleſh, [*expecting him as a Temporal King, and hoping for great Advancements in his Kingdom, as being his Diſciples,*] yet now henceforth i know we him [*ſo*] no more. i

17. [*And ſo it is with all his ſincere Votaries*;] Therefore if any Man be in Chriſt, he is [*become*] a new Creature, old things are paſſed away, [*his affection to all temporal and carnal things*;] behold all things are become new [*in him.*]

18. And all [*theſe*] things [*belonging to the new Creation, this change of our Affections, this conſtraining Love,*] are of God who hath reconciled us to himſelf by Jeſus Chriſt, and hath given, [*or committed*] to us the Miniſtry of Reconciliation.

19. To wit, that God was in Chriſt reconciling the World to himſelf, [*and*] not imputing their [*former*] Treſpaſſes unto them, and hath committed to us the Word of Reconciliation.

20. Now then we are Ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye k reconciled to God. k

21. For he hath l made him to be [*a*] ſin [*offering*] for us, who [*himſelf*] knew no ſin, that we might be made [*righteous with*] the Righteouſneſs of God in him. l

Annotations on Chap. V.

a Verſe 1. Οἰκοδομὴν τὸν Θεὸν ἔχομεν, *we have a building of God.*] It was the Doctrine of the (a) *Platoniſts*, That the Soul was a kind of Being which could not well ſubſiſt, or act without a Body, and therefore after her Separation from the Body, wanted ſome *Vehicle* or *Cloathing*, by which ſhe might ſubſiſt, and act; and this *Notion was embraced* by *Origen*, and this Text was accordingly interpreted by him; See the Note on 1 *Cor.* 15. 44, 45. And according to this Notion good *Chriſtians*, as ſoon as they depart this Life, are not found naked, but *cloathed with their houſe from Heaven*, which at the Reſurrection ſhall be the ἐπενδύμα, or *cloathing* of their raiſed Bodies, which renders them immortal. But the *Apoſtle* cannot here be ſuppoſed to mean, that as ſoon as ever good *Chriſtians* die, they ſhall be cloathed upon with this Houſe, which is from Heaven, but only that they ſhall be ſo at the Reſurrection. For (1.) we *Chriſtians*, ſaith he, *groan earneſtly, deſiring to be cloathed upon with this houſe*, v. 2. Now, ſaith the ſame *Apoſtle*, *we our ſelves groan within our ſelves, waiting for the Adoption, that is, the Redemption of the Body*, Rom. 8. 23. (2ly,) They *groaned to be cloathed upon, that mortality might be ſwallowed up of life*, v. 4. Now *when this corruptible ſhall have put on incorruption, and this mortal immortality, then* only *ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up of victory*, 1 Cor. 15. 54.

b Ver. 2. Ἐπενδύσασθαι, *to be cloathed upon.*] By putting over this mortal Body, an incorruptible and eternal Houſe. The *Jews* ſay, that *Adam* in his firſt Creation, being made ἐπ' ἀφθαρσίᾳ *for Incorruption*, Wiſdom 1. 23. his Body was covered from Corruption *Veſte Onychina*, with a cloathing like in colour to the Nail of the Hand. Accordingly the *Apoſtle* repreſents the future Bodies raiſed incorruptible, as cloathed with an immortal Covering, 1 *Cor.* 15. 53, 54.

c Ver. 3. Εἴγε καὶ, *if ſo be.*] That theſe words may be alſo rendred *ſince*, and *ſeeing that*, is evident from Scripture, and good Authors. Thus here *v.* 4. εἰ ſignifies *quandoquidem*, ſo εἴγε ἠκούσατε, *ſeeing ye have heard*, Eph. 3. 2. See the Note there. And again, *Eph.* 4. 1. Or elſe retaining our own Verſion, we may give this ſenſe to the words, *If ſo be that* [then] *we ſhall be found cloathed* [with our Celeſtial Bodies, and ſo fitted for a bleſſed Immortality,] *and not* [as the wicked] *naked*, [and without this heavenly building.]

d Ib. Γυμνοὶ, *naked.*] i. e. not cloathed upon with another Body. So 1 *Cor.* 15. 37. thou ſoweſt γυμνὸν κόκκον *naked grain*, not covered with a Blade, or cover of Chaff, as when it riſeth up out of the Earth it is, or with a Cod, as in Beans, Peaſe, and Lintels. And accordingly the (b) *Rabbins* introduce a *Samaritan* or *Gentile*, enquiring of *R. Meir*, *Whether the Dead riſe naked or cloathed?* And him anſwering thus, That *Peaſe which are ſown naked, ariſe cloathed, or covered with a Cod, and much more the Dead:* But then they ſeem to reſtrain this to the Juſt, ſaying, that *the Juſt ſhall riſe cloathed.*

e Ver. 5. Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο *he that hath wrought us for the ſelf ſame thing.*] Hence it appears there is no ground for that dangerous Opinion, that the *Apoſtle* here ſpeaks as one that believed the General Reſurrection and Advent of our Lord to Judgment would be ſuddenly; for this Perſwaſion being falſe, the *Apoſtle* could not in this ſenſe ſay, *We know that if this earthly Tabernacle were diſſolved, we have* [immediately]

(a) Σχῆμα ἄλλο ὁμοιοδὲς πῶ ἀιθητῶ τέτῳ ᾧ τ' ἀνθρώπου ἐνδημίαν ἔχειν ἐκδημέντος τ' ψυχὴν ἀσώματον ὑπό τι πλατωνικὸς ἀποφαίνε) αὐτῳ. τὸ γὰρ κ) μὴ τ' ἀπὸ τῦ κόσμυ ἀποφοίτησιν χήμαλθ' αὐτῳ δεῖσθ, κ) ἀδιβόλως λέγειν ὡς ὁ δυναμένῳ καλαχεσθῆναι γυμνῶ. Method. ap. Phot. p. 930.

(b) *Pirk. Eliezer.* c. 30. p. 80. *Midraſh Cobeleth.* c. 5, 11.

diately] *a building of God*, i. e. an heavenly Body to put on. God could not *work them up* to this deſire, that they might not be uncloathed, *i. e.* not die, but live to the Reſurrection to be then cloathed upon; nor could the *Apoſtle*, conſiſtently with his Perſwaſion, introduce the ſame Chriſtians willing to be *abſent from the Body, that they might be preſent with the Lord.* Moreover, in the preceding Chapter, *v.* 14. he plainly ſays that they expected *to be raiſed up by Jeſus* from the dead, and therefore muſt expect to die. See the Note on 1 *Theſſ.* 4. 15.

f Ver. 8. Θαῤῥοῦντες δέ, *we are confident.*] i. e. We have not only confidence at his appearance, *John* 2. 28. but always even in death itſelf, that though it renders us abſent from the Body, it will bring us home to *Chriſt*, and to a nearer fruition of him. Only here note, That according to the Doctrine of all the *Ancients*, the Souls of pious Men are not aſſumed into the higheſt Heavens, or the immediate Preſence of God and Chriſt inſtantly upon their departure hence, for thus only we ſhall be *ever preſent with the Lord*, 1 *Theſſ.* 4. 16, 17. when by the power of God, at the laſt Trump, we ſhall be rais'd up *to meet him in the Air*; this Promiſe being made at his ſecond Coming to receive his Diſciples to himſelf, that *where he is, they may be alſo*, John 14. 3. But yet, according to all Antiquity, the Souls of pious Men, in the mean time, are *in the place appointed for them* παρὰ τῷ Κυρίῳ *with the Lord*, that is, with him *in Paradiſe*, where they enjoy the ſight and converſation of their Saviour by way of Viſion: For *Paul, and the reſt of the Apoſtles*, ſaith (c) *Polycarp*, *are in the place appointed for them with the Lord. Not only in Heaven*, ſaith (d) *Irenæus*, *but in Paradiſe alſo our Saviour ſhall be ſeen, as Men are worthy to behold him:* And this doth (e) *Pſeudo-Juſtin* gather from this very place, That *the Souls of the Juſt go to Paradiſe, and converſe there with Chriſt by viſion.*

g Ver. 10. Τὰ διὰ τοῦ σώματος, *the things done by the Body.*] Some Manuſcripts read τὰ ἴδια τοῦ σώματος, propria corporis, *the things proper to the Body*; ſo the Vulgar *Latin*: both readings do ſufficiently confute the Doctrine of the Roman *Purgatory*, and their Prayers for the Dead, as teaching Men ſhall receive hereafter, not according to the Prayers of others for them, when they are out of the Body, but according to what they themſelves have done in the Body. Now it is ſure, that what the Living do of this kind for them after death, they themſelves do not in the Body, and ſo no account will be had of it in the great Day. And why ſhould they ſuffer before ſuch dreadful Pains in Purgatory, who afterwards muſt receive Rewards or Puniſhments, according, not to what they have ſuffered there, but according to what they had done in the Fleſh? The *Fathers* here do farther note,

1*ſt*, That the ſame Body which was diſſolved, ſhall be raiſed again, and not another; it being abſurd to think that one Body ſhould ſin, and yet another ſhould be puniſhed for it; one Body ſuffer, another ſhould be crowned for it: So *Methodius*, *Chryſoſtom*, and *Theophylact*.

2*ly*, That the Soul is to receive its Retributions with the Body, and not without it, according to (f) *Methodius*, (g) *Theodoret*, and (h) *Hilary the Deacon*, who paſſeth under the Name of St. *Ambroſe*.

h Ver. 15. Καὶ ὑπὲρ πάντων ἀπέθανεν, *and he died for all.*] Here obſerve,

1*ſt*, That Chriſt died for all, all that were dead, all who are by his Death engaged to live to him; as all to whom the knowledge of the Goſpel is vouchſafed, are.

2*ly*, That they do certainly miſtake the meaning of theſe words, *then were all dead*, who thus interpret them, (i) *then were all obliged to be dead to ſin:* For (1.) in theſe two Verſes, the word ἀπέθανον, *dead*, is four times uſed, once before, and twice after theſe words, *then were all dead*, and both before, and after, it undeniably ſignifies Death in the proper acceptation of the word: who then can think that the ſecond time in the ſame Sentence, it ſhould import only an obligation to die to ſin, or to our ſelves? Whenſoever in the *Scripture* it bears a *Metaphorical* ſenſe, ſome other word is joyned to it, which doth inforce that ſenſe; as when we are ſaid to *die to ſin*, Rom. 6. 2. *to die with Chriſt*, Rom. 6. 8. Col. 2. 20. *to die to the Law*, Gal. 2. 19. *to die to the World*, Gal. 6. 14. Col. 3. 3. Here therefore nothing being added to it to inforce

(c) Εἰς τὸ ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ Κυρίῳ. Ep. § 9.
(d) Παράδεισον ἠνοιξεν ὁ Σωτὴρ ὁρᾶσθαι δυνατοὺς ἔσεσθαι πάντας τοὺς ὁρῶντας. Iren. l. 5. c. 36.
(e) Ἐνταῦθα σωματικὰ τὰ καὶ θεῖα ἀγγέλων τε καὶ Ἀρχαγγέλων· καὶ ὁπτασίαν ἣν καὶ τοῦ Σωτῆρος χειστὸν κατὰ τὸν ἐπαγγελίαν, ἐνδημοῦντες ἐν τῷ σώματος, καὶ ἐκδημοῦντες παρὰ τὸν Κύριον. Pſeud. Juſtin. Qu. & Reſp. 75.
(f) Οὐδὲ γὰρ γυμνὴ ἡ ψυχὴ, ἀλλὰ διὰ τοῦ σώματος κομίζεται ταῦτα. Method. apud Oecumen. in loc.
(g) Ἔδειξε καὶ τὰς τιμωμένας, καὶ τὰς κολαζομένας ψυχὰς μετὰ τῶν σωμάτων δεχομένας τὰς ἀντιδόσεις. Theodoret.
(h) *Si judicante Chriſto unuſquiſque noſtrum facta corporis recipiet, non utique ſine corpore adjudicabitur bono aut malo.* Hilar.
(i) *Eſtbius, Schlichting.*

that ſenſe, it muſt be deemed alien from the Text.

i Ver. 16. Οὐκ ἔτι γινώσκομεν, *we know him ſo no more.*] It is manifeſt that the *Diſciples*, whilſt *Chriſt* was with them, were much addicted to thoſe Temporal Intereſts, ſtill *ſtriving*, and *contending who among them ſhould be the greateſt in Chriſt's Kingdom*, Luke 9. 46. & 22. 24. asking *to ſit one at his right hand, the other on his left hand in his Kingdom*, Mark 10. 37. and ſaying, *We have left all, and followed thee, what ſhall we have therefore?* Matth. 19. 27. and preſently after his Reſurrection enquiring, *Wilt thou now Lord reſtore the Kingdom to Iſrael*, Acts 1. 6. Theſe Expectations, ſaith the *Apoſtle*, we have now laid aſide, and ſerve Chriſt only for Spiritual and Eternal Advantages. Or we may interpret theſe words thus: We know, (i. e. *reſpect*) no Man according to the Fleſh, (i. e. *according to his Circumciſion, or his Nation,*) as being an *Iſraelite*, or *of the ſtock of Abraham*, as knowing that *in Chriſt Jeſus neither Circumciſion availeth any thing*——*but a new Creature*, Gal. 6. 15. and though we *Jews* at firſt knew Chriſt according to the Fleſh, adhering to Circumciſion and the Law, even after Faith in Chriſt, yet now we do not ſo; but all theſe *old things are now paſſed away*, we being *dead to the Law, that we might live to God*, Gal. 2. 20. and ſerving him now *in newneſs of Spirit, not in the oldneſs of the Letter*, Rom. 7. 5.

k Ver. 20. Δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ, *be ye reconciled to God.*] Here is obſervable againſt the *Socinians*, a double Reconciliation; 1*ſt*, a Reconciliation of God to us; for *God was in Chriſt reconciling the World to himſelf* through him; and that not by renewing our Natures, but by *not imputing our Treſpaſſes to us.* This Reconciliation was effected, ſaith the next Verſe, by making Chriſt a Sin-offering for us, *that we might be made the Righteouſneſs of God in him*, and this Reconciliation is followed with an Exhortation on our parts *to be reconcil'd to God.*

Object. But *Crellius* objects, That the Reconciliation here mentioned is aſcribed to God, and ſo it cannot be the appeaſing of his Anger by making any Satisfaction to him; for can it be ſuppoſed, ſaith he, that God, being angry, ſhould appeaſe himſelf, and that by making Satisfaction by another to himſelf?

Anſw. I anſwer, That the Text doth not barely ſay, *God reconciled us to himſelf*, but that he was reconciling the World to himſelf in Chriſt, that is by Chriſt, as the means of our Reconciliation, or as the Sin-offering by which this Reconciliation was procured. It therefore is not neceſſary that theſe words ſhould import, that God being angry, ſhould appeaſe himſelf, but only that he ſhould declare himſelf ſo far appeaſed by Chriſt's Sufferings for us, and ſo well ſatisfied with his Blood ſhed for the Remiſſion of our Sins, that he would not impute thoſe Sins to any that believed in him. The Blood of Chriſt made a Sin-offering, making Atonement for us, as the Blood of the Sin-offering under the Law made Atonement for the Sinner, and procured the forgiveneſs of his Sins; and if under the Law Satisfaction was made by the Sinner to God, by a Beaſt of his own appointing, why may it not be made under the Goſpel by a *Saviour* of his own ſending?

Ver. 21. Ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, *he made him ſin for us.*] The words here being *ſacrifical*, muſt be explained by their uſe in the old Law, when applied to Legal Sacrifices. Now the word ἁμαρτία, which we render *ſin*, is uſed there cuſtomarily for *a Sin-offering*, and is well expounded by *Oecum.* τὸ περὶ ἁμαρτιῶν θῦμα. So ἄιγες, ἔριφος, μόσχος ὑπὲρ ἁμαρτίας. *Ezek.* 43. 22, 25. 44. 29, 45. 22, 23, 25. So the Law of *the Sin-offering* is ὁ νόμος τῆς ἁμαρτίας, Lev. 6. 25. the Bullock appointed for a Sin-offering is, τὸ μοσχάριον τὸ περὶ ἁμαρτίας, ὁ μόσχος ὁ περὶ ἁμαρτίας, *the Bullock of Sin*, Exod. 29. 36. Lev. 4. 8, 20. The Goat to be ſacrificed for Sin is, ὁ χίμαρος ὁ περὶ ἁμαρτίας, *the Goat of Sin*, Lev. 4. 29. To make ſuch a Beaſt a Sin-offering for the People, is in the Sacrifical Phraſe ποιεῖν ἁμαρτίαν, ποιεῖν τὸ περὶ ἁμαρτίας, *to make it ſin*, Lev. 4. 20. & 9. 7. & 14. 18. & 15. 19. Numb. 6. 11, 16. & 8. 12. It cannot therefore be doubted, but that ποιεῖν ὑπὲρ ἡμῶν ἁμαρτίαν τὸ Χριστὸν, doth ſignifie here *to make Chriſt a Sin-offering, or Sacrifice for ſin for us.* The end for which he was thus made a Sacrifice is this, *that we might be made the Righteouſneſs of God in him*; i. e. that we might be juſtified by God, or might obtain forgiveneſs of ſins, through Faith in the Blood of this Sin-offering. For δικαιοσύνη Θεοῦ, *the Righteouſneſs*, or *the Juſtification of God*, in St. *Paul's* ſtile, ſtill ſignifies the Righteouſneſs of Faith, in Chriſt dying, or ſhedding his Blood for us; as in theſe words, δικαιοσύνη γὰρ Θεοῦ, *for the Righteouſneſs of God, in him is revealed from faith to faith, as it is written, the juſt ſhall live by his faith*, Rom. 1. 17. Again, δικαιοσύνη Θεοῦ, *the Righteouſneſs of God without the Law is manifeſt*——*to wit, the Righteouſneſs of God through faith of Jeſus Chriſt*, Rom. 3. 20, 21. And Chap. 10. 3, 4. *For they not knowing τὴν δικαιοσύνην τοῦ Θεοῦ, the Righteouſneſs of God, and going about to eſtabliſh their own Righteouſneſs, have not ſubmitted τῇ δικαιοσύνῃ τοῦ Θεοῦ, to the Righteouſneſs of God. For Chriſt is the end of the Law for Righteouſneſs*, that is, Juſtification, *to every one that believeth*, Philip. 3. 9. *That I may be found in him, not having my own Righteouſneſs, which is of the Law, but that which is by the Faith of Chriſt, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, the Righteouſ-*

neſs

neſs of God by faith. The Interpretation therefore given in the Paraphraſe is very agreeable to *Scripture*, whereas the Gloſs of the *Socinians* puts a continual force upon the words: for where in *Scripture* doth ποιεῖν ἁμαρτίαν ſignifie *to treat an innocent perſon as a ſinner?* where is it that *to be made the Righteouſneſs of God in Chriſt*, doth ſignifie our being made new Creatures, or our being ſanctified? where doth God's *reconciling us to Jeſus Chriſt*, import his converting the World to himſelf by Chriſt as his *Ambaſſador?* why is God ſaid *not to impute to Men their Treſpaſſes* by the preaching of Chriſt, who preached *only to the loſt Sheep of the Houſe of Iſrael*, rather than by the preaching of the *Apoſtles* to the whole *Gentile* World? How was he *made ſin* more than they, if he were only treated as a Sinner on the account of the ſame Doctrine, which they equally preached, and ſuffered for? And why may not Men be ſaid to be *made the Righteouſneſs of God* in the *Apoſtles*, as well as in *Chriſt*, if this only imports our being converted, and ſo made righteous by the Doctrine they, as well as he, deliver'd?

CHAP. VI.

Verſe 2. WE then, as workers together with him, [1 *Cor.* 3. 9. *and his Ambaſſadors*, 2 Cor. 5. 20.] beſeech
a you alſo that ye receive not the a grace of
b God in b vain.

c 2. For he ſaith, [*Iſa.* 49. 8.] c I have heard thee in a time accepted, [i. e. *of favour and acceptance*,] and in the day of Salvation have I ſuccoured thee: behold, now is the [*well*] accepted time, now is the day of ſalvation, [*when God ſends his Miniſters to preach, and offer it to you*, 2 Cor. 5. 20.]

3. [*Which we are careful ſo to preach as becomes workers with God*, v. 1.] giving no [*juſt*] offence in any thing, that the Miniſtry be not blamed.

4. But in all things approving our ſelves as the Miniſters of God, in much patience,
d d in afflictions, in neceſſities, in diſtreſſes.

5. In ſtripes, in impriſonments, in tumults [*raiſed againſt us for preaching the Goſpel*,] in labours, in watchings, in faſtings, [i. e. *in conſtant enduring all ſorts of Sufferings, and exerciſing all kinds of Self-denial, for the Goſpel's ſake.*]

6. By pureneſs [*of converſation*,] by knowledge [*of the Divine Myſteries*,] by long ſuffering [*under all Provocations*,] by kindneſs [*towards all men*], by the [*various gifts of the*] Holy Ghoſt, by love unfeigned.

7. By the Word of Truth [*preached*,] by the power of God [*confirming it*, Rom. 15. 19.] by the Armour of Righteouſneſs [*which covers and protects us, when aſſaulted*;] on the right hand [*by proſperous*,] and on the left [*by adverſe events.*]

8. By [*going through the various Conditions of*] honour and diſhonour; by [*going through*] evil report, and good report, [*being looked upon by the wiſe men of the world*] as deceivers, and yet [*being*] true [*diſpenſers of the word of life to them.*]

9. As unknown [*and obſcure Perſons*,] and yet well known [*by the powerful works we perform*;] as dying daily [*by our continual Perſecutions*,] and [*yet*] behold we live, as chaſtned, and [*yet*] not killed.

10. As ſorrowful [*in outward appearance*,] yet always [*inwardly*] rejoycing; as poor [*in the concernments of the world*,] yet making many [*truly, and ſpiritually*] rich; as having nothing, and yet poſſeſſing all things [*in contentedneſs of mind*, Philip. 4. 18. *in the favour of that God who giveth all things richly to enjoy*, 1 Tim. 6. 17. *in Chriſt Jeſus who is all in all*, Col. 3. 11. *and in whom we are bleſſed with all ſpiritual bleſſings*, Eph. 1. 3. *and in the promiſe to inherit all things*, Rev. 21. 7.]

11. O ye Corinthians, our mouth is [*freely*] open to you [*in ſpeaking well of you*, Chap. 7. 4.] our heart [*and our affection*] is enlarged [*to you.*]

12. Ye are not ſtraitned in us, [*you have a large room in our hearts*,] but you are ſtraitned [*rather*] in your own bowels [*of affection to us.*]

13. Now for a recompence in the ſame [*kind*,] I ſpeak as to my Children, be ye alſo enlarged [*in your affections to me your ſpiritual Father.*]

14. e Be ye not unequally yoked together with unbelievers, [*do not joyn with them in their Idol Feaſts, and Heatheniſh Rites, or in the Matrimonial yoke:*] for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? e

15. And what concord hath Chriſt with Belial? or what part hath he that believeth with an Infidel?

16. And what Agreement hath the Temple of God with Idols? [*you therefore muſt have none with them*,] for ye are the Temple of the living God, as God hath ſaid, I will dwell in them, and walk in [i. e. *among*] them, and I will be their God, and they ſhall be my People.

17. Where-

17. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive [*and accept*] you.

18. And I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.

Annotations on Chap. VI.

a Verſe 1. Χάριν τοῦ Θεοῦ, *the Grace of God.*] The Grace of God in *the O. Teſtament* imports his Favour and kind Affection to us; and in this ſenſe it is ſaid in general, *a good man obtaineth*, *Ratzon*, χάριν παρὰ Κυρίῳ, *favour of the Lord*, Prov. 3. 34. & 12. 2. or in particular, that ſuch a pious man found חן χάριν *grace in the ſight of God*, 2 Sam. 15. 25. Gen. 6. 8. for as when it is ſaid, that *Joſeph found grace in his Maſter's ſight*, the meaning is, his Maſter ſhew'd favour to him; and when 'tis added, that *the Ægyptians found grace in the ſight of Joſeph*, the meaning is he was inclined to ſhew favour to them, and grant them Corn for their ſubſiſtence; ſo when the Scripture ſaith, that pious Perſons *found grace in the ſight of God*, the Phraſe muſt ſignifie God's inclination to ſhew Mercy, and bear a kind Affection to them. The Grace of God in the *New Teſtament*, when it is not uſed to ſignifie the miraculous Gifts of the *Holy Ghoſt*, bears generally the ſame ſenſe; as when the *Angel* ſaith to *Mary*, *Thou haſt found grace with God*, Luke 1. 30. St. *Stephen* of King *David*, that *he found grace with God*, Acts 7. 46. St. *Luke*, that *Jeſus encreaſed* χάριτι *in grace with God and Man*, Luke 2. 52. when *Paul* and *Silas* are ſaid to be *commended to the grace of God for the work of the Miniſtry*, Acts 13. 3. & 14. 26. & 15. 40. this being done by their Prayers to God for his favour and aſſiſtance in that work. When Men are ſaid to be *juſtified by the grace of God*, Acts 15. 11. Rom. 3. 24. Eph. 1. 7. and ſo have forgiveneſs of their ſins, *according to the riches of his grace*, it muſt import the ſame; for Juſtification and Forgiveneſs of Sin are Acts of God's free Grace and Favour to the Sinner. When it is ſaid that *we are ſaved by the grace of our Lord Jeſus*, Acts 15. 11. *by grace ye are ſaved, not of works, by grace we are ſaved through faith*, Ehp. 2. 8, 9. Seeing this is ſpoken to Men yet alive, and ſo obliged *to work out their ſalvation with fear and trembling*, it cannot mean they were actually ſaved, but only that they were called to a ſtate of Salvation, enjoy'd the means, and were put in the way of Salvation by Grace, according to thoſe words of the ſame *Apoſtle*, *He hath ſaved us, and called us with an holy Calling, not according to our works, but the grace given us in Chriſt Jeſus*, 2 Tim. 1. 9. and to be thus ſav'd by grace, is to be ſaved by the mercy and favour of God to us, according to thoſe words of the *Apoſtle*, *when the kindneſs and love of God our Saviour to man appeared, not by works of righteouſneſs which we have done, but by his mercy he ſaved us*, Tit. 3. 4, 5. it being purely of the mercy, and the grace of God that any *Nation* is called to the Knowledge of Salvation by Chriſt. When the Grace of God is ſaid to have *abounded towards us*, Rom. 5. 15, 20. & 15. 16. that Grace is ſtiled *the free Gift of God*. When St. *Paul* ſaith, *by the grace of God I am what I am*, 1 Cor. 15. 10. that he was *called by his grace*, Gal. 1. 15. and that *the grace of God was abundant to him*, 1 Tim. 1. 13, 14. he himſelf interprets this of God's great Mercy to ſo great a Sinner. When he ſaith, *I do not fruſtrate the grace of God*, Gal. 2. 21. this he interprets to be God's favour to Mankind, in ſending his Son to die for us. *The exceeding riches of his grace*, Eph. 2. 7. is God's great kindneſs to us in Chriſt Jeſus; and *by the Grace of God* it is that *Chriſt taſted death for every man*, 2 Tim. 1. 9. Heb. 2. 9. Hence is this Goſpel ſtiled, *the grace of God which brings ſalvation*, Tit. 2. 11. *the grace of God which is able to build us up*, and procure us *an inheritance among them that are ſanctified*, Acts 20. 32. This alſo muſt be the import of the word, when the *Apoſtles* exhort their Converts to *continue in the grace of God*, Acts 13. 43. and when they inform us, that *God confirmed the word of his grace by doing ſigns and wonders*, Acts 14. 3. and that *the law came by Moſes, but grace by Jeſus Chriſt*, John 1. 17. See the Notes on *Heb.* 12. 28. & 13. 9. *James* 4. 6.

Ibid. Μὴ εἰς κένον τὴν χάριν δέξασθαι, *not to receive this grace in vain.*] This we do, (1.) when we do not obtain the end for which it was deſigned, *viz. to teach us, denying all ungodlineſs and wordly luſts, to live righteouſly, ſoberly, and godly in this preſent world.* Thus thoſe Oblations, which are not acceptable to God, are ſtiled *vain Oblations*, Iſa. 1. 13. and the Worſhip which is not according to his will, *vain Worſhip*, Matth. 15. 9. becauſe this Worſhip, and theſe Oblations, though deſigned to procure God's favour will not do it. (2.) When we receive no benefit by the Grace received, and it conveys no Pardon or Salvation to us; ſo upon ſuppoſition, that there will be no Reſurrection

surrection, *your Faith is in vain*, 1 Cor. 15. 17. and if you retain it not, *ye have believed in vain*, v. 2. So to *labour in vain*, and *run in vain*, Gal. 2. 2. & 4. 11. is to do these things without profit to them, for whose sakes they are done: And those are called *vain questions* and *vain words*, Tit. 3. 9. and Matt. 12. 36. which are unprofitable.

c Ver. 2. Καιρῷ δεκτῷ ἐπήκουσά σε, *I have heard thee in a time acceptable.*] These are the words of God the *Father* to Christ, signifying that he had accepted his Intercession for the Conversion of the *Gentiles*, and declaring that he had given him εἰς διαθήκην ἐθνῶν, *for a Covenant to the Nations, a Light to the Gentiles, and his Salvation to the ends of the Earth*, Isa. 49. 6, 8. And so the (a) *Jews* interpret them. That Salvation either in the *Prophet* speaking of Christ, *as the Salvation of the ends of the Earth*, or in the *Apostle* speaking *of the day of Salvation*, should mean the deliverance of the *Christians* from the persecuting *Jews*, is very improbable in it self, and is confuted by those words, *Now is the day of Salvation*; for *Christians* then groaned under Persecution both from *Jew* and *Gentile*; and the Destruction of *Jerusalem*, which is supposed to have brought this Deliverance to the *Christians* from the persecuting *Jews*, was fourteen Years after the writing this *Epistle*.

d Ver. 4. Θλίψεσι] Say some, imports Afflictions in the general; Ἀνάγκαι more grievous Troubles; Στενοχωρίαι such Pressures as reduce us to the greatest straits. See *Chap.* 4. 8, 9.

e Ver. 14. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, *be not unequally yoked with unbelievers.*] Here note that these words cannot be duly brought to prove that *Christians* must not communicate with vicious Persons at the Table of the Lord, though they be *Christians* in Profession, since the *Apostle* only speaks of *unbelievers*. (2.) The *Apostle* here useth the very words by which the Prophet *Isaiah*, Chap. 52. 11. exhorts the *Jews* to preserve themselves in *Babylon*, from the Contagion of their Idolatry, and by which St. *John* exhorts all *Christians* not to partake of the Sins, or the Spiritual Whoredoms of the *Beast*, Rev. 18. 4. He therefore cannot be supposed to forbid all *Christians*, all converse even with the Unbeliever, for he permits the believing Husband to live with the unbelieving Wife, and will not suffer the believing Wife to depart from her unbelieving Husband, 1 *Cor.* 7. 12, 13. he therefore only doth forbid communion with them in actions proper to them as *Heathens*, and alien from the Profession of *Christianity*, viz. their Feastings and Sacrifices in the *Idol Temples*, 1 Cor. 8. 10. & 10. 21. And by Analogy, he also may be supposed to forbid *Christians* to marry with an Unbeliever, for this was always held unlawful for the *Jews* to marry with an (b) *Heathen*, till they became *Proselytes* to their Religion: For they looking upon themselves as *the pure servants of God*, Neh. 2. 20. See Note on 1 *Cor.* 7. 14. thought it a Corruption of the Holy Seed to marry *with the People of the Earth*; and hence, when this was done, *Ezra* complains παρήχθη σπέρμα ἅγιον ἐν τοῖς λαοῖς τ̃ γ̃ης, *the holy Seed was mixed with the People of the Earth*, Ezra 9. 9. Now the *Christians* being made an *holy Nation, a peculiar People*, the holy Temple in which God by his Spirit dwelt, it seemeth as unfit that they should marry with *Heathenish Idolaters*; and therefore to such of them as were free, the *Apostle* speaks thus, *Let them marry only in the Lord*, 1 Cor. 7. 39. *i. e.* to one of their own Religion: the Marriage with an *Infidel* being the closest Conjunction with them, subjecting them many times to a necessary abstinence from *Christian* Assemblies, and to continual Temptations to *Apostacy*, or compliance with their evil Manners.

Ver. 18. Ἔσομαι ὑμῖν εἰς πατέρα, *I will be to you a Father.*] e These words are not to be found in *Jer.* 31. 1, 9. but they are the words of God to *Solomon* the Ruler of his People, Δικαστὴν ὑῶν σου καὶ θυγατέρων, *a Judge over his Sons and Daughters*, Wisd. 9. 7. and they begin thus, τὸ δὲ λέγει Κύριος παντοκράτωρ, *thus saith the Lord Almighty*, 2 Sam. 7, 8. & v. 14. ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα καὶ αὐτὸς ἔσται μοί εἰς υἱόν, *I will be to him a Father, and he shall be to me a Son*, which words are by the *Apostle* ascribed to Christ, *Heb.* 1. 4, 5. and here to all *Christians*, as being Members of his Body, and Joint Heirs with him. Moreover, the (c) *Jews* boasted that *the Divine Majesty dwelt among them. After the days of Jacob*, saith the Book (d) *Cosri*, *holy Men increased into a great Assembly, and the Schechinah, or Divine Majesty, rested upon them by love to be their God.* This Favour God here promises to pious *Christians*, as being the true *Israelites*. Again, They also thought that Purity from Uncleanness was a necessary Requisite to obtain this Presence of God: (e) *For God*, say they, *doth not appropriate his Name to Israel to be called their God, but when their Camps are holy; but at that very moment, that they are so, he makes his Presence to dwell among them, and becomes their God*; and these things the *Apostle*, according to the Scripture Language, here applies to the Society of *Christians*. And oh! what a power-

(a) *Pug. fid. part* 2. c. 11. § 21. (b) *Buxt. Lex.* p. 403. (c) *Targ. in Cant.* 1. 4, 5. (d) *Part* 3. § 17. p. 179. (e) *Cosri. ibid.* p. 178. *Bamidbar Rab.* § 8. in Deut. 23. 14.

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ful Argument do they miniſter to all *Chriſtians, to cleanſe themſelves from all filthineſs of Fleſh and Spirit, perfecting Holineſs in the fear of God*, as they deſire this Almighty Lord and Protector to be ſtill preſent with them, and would not be obnoxious to the dreadful Woe which will certainly follow upon his departure, *Hoſea* 9. 12. as they would have this God to be *their God*, which is a ſtate of preſent Bliſs; *for bleſſed are the People who have the Lord for their God*, as they would have him related to them as an heavenly Father, which Relation ſecures the enjoyment of all Bleſſings to them, which they daily ask, *Matth.* 7. 12. Laſtly, As they deſire to be *his Sons and Daughters*, and by that glorious Relation to be made *Heirs of God, Joint-heirs with Chriſt*, Rom. 8. 17. and to have *the Spirit of his Son in their Hearts, crying Abba, Father*, Gal. 4. 6.

See the Appendix to this Chapter at the End of this Epiſtle.

CHAP. VII.

a Verſe 1. HAving therefore theſe Promiſes, dearly beloved, [*of a God thus related to, and dwelling with us,*] let us cleanſe our ſelves a from all filthineſs of fleſh, [*all uncleanneſs, and intemperance*;] and ſpirit, [*all idolatry,*] perfecting [*or ſtill making progreſs in*] holineſs, in the fear of [*that holy*] God [*who dwelleth in, and ſtands ſo near related to us.*]

2. [*And*] receive us [*into your kind Affections, for*] we have wronged no man, we have corrupted no man [*from the truth*] we have defrauded no man, [*as your falſe Apoſtles have done*, 2 Cor. 11. 3, 20.]

3. I ſpeak not this [*with an evil mind*] to condemn you, [*as ſuſpecting ſuch things of us,*] for I have ſaid before that you are in our hearts [Chap. 3. 2. *ſo that we are ready*] to die, and live with you, [i. e. *we love you ſo affectionately, that we could even die for the promotion of your welfare.*]

4. [*And therefore*] great is my boldneſs [*or freedom*] of ſpeech toward you; great [*alſo*] is my glorying of you; I am filled with comfort [*for your obedience*, v. 14. *and your liberality*, 2 Cor. 9. 2.] I am exceeding b joyful [*on that account*] b in all our Tribulations

5. [*I ſay, our Tribulations*;] For when we were come into Macedonia, our fleſh had no reſt [*for them,*] but we were troubled [*and preſſed* on every ſide; without were fightings [*with the oppoſers of the Goſpel,*] within were fears [*leſt the falſe Apoſtles ſhould have perverted you from the ſimplicity which is in Chriſt*, 2 Cor. 11. 3.]

6. Nevertheleſs [*that*] God that comforteth thoſe that are caſt down, comforted us [*alſo*] by the coming of Titus [*with good tidings from you*, v. 13.]

7. And not by his coming only, but by the conſolation wherewith he was comforted in you, [*which he diſcovered to us,*] when he told us your earneſt deſire [*to rectifie what was amiſs in the matter of the inceſtuous Perſon,*] your mourning [*for your miſcarriage in it,*] your fervent mind towards me, [*and zeal againſt my Adverſaries,*] ſo that I rejoiced the more [*for his conſolation, than for his coming*].

8. For [*therefore*] though I made you ſorry with a Letter, c I do not repent, [Gr. c *I am not ſorry,*] though I did repent, [Gr. *though I was ſorry*, viz. *that I was forced to make you ſo*, Chap. 2. 4.] for I perceive that the ſame Epiſtle made you ſorry, though it were but for a [*little*] ſeaſon.

9. Now I rejoice, not [*barely*] that ye were made ſorry, but that ye ſorrowed to repentance; for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.

10. For godly ſorrow worketh repentance to ſalvation d not to be repented of, [Gr. d *not repented of*] but the ſorrow of the world worketh death.

11. For behold, this ſelf ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you [*of obeying my directions*, v. 15.] yea, what clearing of your ſelves [*from guilt, by inflicting Cenſures on the guilty Perſon, and putting away evil from among you*, 1 Cor. 15. 13.] yea, what indignation, [*againſt him who had ſo diſhonoured his Profeſſion, and defiled the Church,*] yea, what fear [*of my diſpleaſure, or the Rod I threatned*, 1 Cor. 4. 21.] yea, what vehement deſire [*to rectify what was amiſs in this matter*, v. 7.] yea, what zeal [*for me,*] yea, what revenge [*in puniſhing the delinquent, ſo that*] in all things [*by this deportment*] you have approved your ſelves e to be clear e [*from guilt*] in this matter.

12. Wherefore though I write [*ſo ſeverely*] to you, I did it not for his cauſe that had done the wrong, [*as delighting in his puniſhment,*] nor for his cauſe that ſuffered wrong, [i. e. *out of particular kindneſs to the Father of the inceſtuous Perſon,*] but [*chiefly*] that our care for you in the ſight of God might appear to you.

13. Therefore we are comforted in your comfort

comfort, [i. e. *in the comfort we received from your deportment in this matter,*] yea, and exceedingly the more joyed we for the joy of Titus [*in you,*] becauſe his ſpirit was refreſhed by you all.

14. For [*now*] if I have boaſted any thing to him of you, I am not aſhamed, but as we ſpeak all things to you in truth, [*and ſincerity,*] even ſo our boaſting which I have made before Titus is found a truth.

15. And his inward affection, [Gr. *his bowels,*] is more abundant towards you, whilſt he remembreth the obedience of you all, how with fear and trembling you received him, [*leſt there ſhould be any thing found in you that might offend him, or require my rod.*]

16. I rejoyce therefore that I [*can*] have [*this*] confidence in you in all things.

Annotations on Chap. VII.

a Verſe 1. Ἀπὸ παντὸς μολυσμοῦ, *from all filthineſs of Fleſh and Spirit.*] The ſins of the *Corinthians* being Uncleanneſs and Idolatry, [See the *Preface* to the firſt *Epiſtle*, and the Notes on *Chap.* 10.] they ſeem to be here more eſpecially intended.

b Ver. 4. Ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, *under all our Tribulations.*] As ἐπὶ ſignifies, *Mark* 2. 26. *Luke* 3. 2. & 4. 17. *Acts* 11. 28. 1 *Cor.* 6. 1. 6. or *amidſt them*, as *Luke* 12. 14. or, *after them*, as *Philip.* 2. 27. *Heb.* 9. 15.

Ver. 8. Οὐ μεταμέλομαι, *I do not repent.*] c It ſeems incongruous that the *Apoſtle* ſhould repent of what he writ by the direction of the *Holy Ghoſt*, and to this very end to ſtir up a godly ſorrow in them; and therefore it ſeems better to render the Original, εἰ μεταμέλομαι εἰ καὶ μετεμελόμην, with *Grotius* and others, *Non doleo quanquam doluit mihi, I am not ſorry now, though I was ſorry when I writ this Epiſtle*, doing it with many tears, *Chap.* 2. 4. Or thus, *I do not repent, though I ſhould have repented*, viz. if it had not found this good effect upon you.

Ver. 10. Ἀμεταμέλητον, *not repented of.*] d That is, ſuch a change from the Service of Sin, to the Service of God, as we do not revoke, or repent of by relapſing again into the Sins once left off. Note alſo, That godly Sorrow is not it ſelf Repentance, but that which tends to work it in us by preſerving us from relapſing into that offence, which created ſo much bitterneſs and anguiſh to us; *The ſorrow of the World worketh Death*, it dries up the moiſture of the Body, *Prov.* 17. 22. and hath killed many, *Ecclus.* 30. 23.

Ver. 11. Ἁγνοὺς εἶναι, *to be clear.*] Note here e that true Repentance from Sin clears us from the Guilt of it, not only in the ſight of God, but Man, ſo that it is both uncharitable and unchriſtian to ſtigmatize, or reproach any Perſon for the Sin we know, or believe he hath truly repented of.

CHAP. VIII.

Verſe 1. MOreover, Brethren, we do you to wit of, [Gr. *we make* a *known to you,*] a the grace of God beſtowed on the Churches of Macedonia; [*Philippi, Theſſalonica, Berœa*, &c.

2. How that in a great trial of Affliction, the abundance of their Joy [*in the Holy Ghoſt appeared*, 1 Theſſ. 1. 6.] and their b deep poverty abounded b to the riches of their liberality; [*or how they being very poor, and much afflicted.* Acts 16. 20. & 17. 5, 13. *did notwithſtanding with great cheerfulneſs and joy, make a rich Contribution towards the Relief of their poor Brethren in Judæa.*]

3. For to their power I bear record, yea, c and c beyond their power, [*or abilities,*] they, [*unſolicited by us,*] were willing of themſelves [*to contribute to the neceſſities of the poor Saints in Judæa.*]

4. [*Not being intreated by us, but*] praying us with much intreaty that we would receive the gift, and take upon us the fellowſhip of miniſtring to the Saints; [*or be one of thoſe who ſhould take care for the Adminiſtration and Conveyance of it to them*, v. 19, 20, 21. Chap. 9. 12, 13. 1 Cor. 16. 4. Acts 24. 17.]

5. And this they did d not as we hoped, d [*or thought the event would be, who could expect only a ſmall Collection from Men ſo poor, and ſo exhauſted,*] but firſt [*they*] gave themſelves unto the Lord, [i. e. *to his ſervice in it,*] and unto us [*to be employed in the promotion of this Charity, or the diſtribution of it to others,*] by the will of God [*moving them ſo to do, or according to his will*, 2 Cor. 9. 4.]

6. Inſomuch that [*ſeeing this forwardneſs in others*] we deſired Titus, that as he had [*in his laſt viſit of you*] begun, ſo he would [*now*] finiſh in you the ſame grace [*or Charity*] alſo, [*and ſee that ye be not defective in it.*]

7. Therefore [Gr. ἀλλ', *but*] as ye abound

in every [*other*] thing [*or gift*] in faith, in utterance, and knowledge, [1 *Cor.* 1. 5.] and in all diligence [*to amend what I had blamed you for*, 2 Cor. 7. 11.] and in your love to us, [*ibid.* v. 7. *ſo*] ſee that ye abound, [*or, I pray that ye would abound*] in this grace alſo.

e 8. I ſpeak e not [*this*] by [*way of*] commandment, but [*of advice only*, v. 10.] by occaſion of the forwardneſs of others, and to prove the ſincerity of your love [*to Chriſt, and his Saints* *.]

9. [*And command you I need not*;] For ye know the grace [*or kindneſs*] of our Lord
f Jeſus Chriſt, that f though he was rich, [Gr. *that being rich*,] yet for your ſakes he became poor, that [ὑμᾶς] ye through his poverty might be rich; [*or as* Chryſoſtom *and* Oecumenius *read, that* [ἡμᾶς] *we through his poverty might be rich; which is the ſame in ſenſe with the other Reading.*]

10. And herein I give my advice; for this is expedient for you, who have begun
g before g not only to do, but alſo to be for-
h ward h a year ago.

11. Now therefore perform [*or compleat,*] the doing of it, that as there was a readineſs to will, ſo there may be a performance [*of that will*] alſo, out of that which ye have.

12. For if there be firſt a willing mind, [*whatſoever is given*] it is accepted, accord-
i ing to that a man hath, i and not [*expected he ſhould give*] according to that he hath not.

13. For I mean not that other men be eaſed, [*or by your Charity ſhould live at eaſe,*] and you [*in the mean time*] burthened [*with want.*]

14. But [*that Chriſtian Charity ſhould be*
k *managed*] by k an equality, that now at this time your abundance may be a ſupply for their want, that [*another time*] their abundance alſo may be a ſupply for your want, that there may be equality.

15. [*That in your Peregrination it may be*] as it is written [*of the Jews travelling into the wilderneſs, where*] he that had gathered much [*Manna*] had nothing over, and he that had gathered little had no lack, [*Exod.* 16. 18.]

16. But thanks be to God, which put the ſame earneſt care into the heart of Titus for you.

17. For indeed he [*not only*] accepted the Exhortation [*I made to him concerning this Employment,*] but being more forward [*than I thought to find him,*] l of his own accord, l he went unto you.

18. And we have ſent with him the Brother, m whoſe praiſe is in the Goſpel m throughout all the Churches.

19. And not that [*or ſo*] only, but who was alſo choſen of the Churches to travel with us with this grace, [*or Charity,*] which is adminiſtred, [*or diſpenſed,*] by us to the glory of the ſame Lord, and [*to the*] declaration of your ready mind [*to relieve your poor Brethren, or of our ready mind to perform this charitable office,* Theodor. *and* Oecumenius *read* ἡμῶν.]

20. [*We by taking ſuch faithful Companions with us,*] avoiding [*or taking care of*] this, that no man ſhould blame us, [*or charge us with inſincerity,*] in this abundance [*of your liberality*] which is adminiſtred by us.

21. [*And ſo*] providing for honeſt, [Gr. *creditable*] things, not only in the ſight of the Lord, but alſo in the ſight of Men.

22. And we have ſent with them n our n Brother, whom we have often times proved diligent in many things, but now much more diligent [*in this Employment*] upon the great confidence that I have in you.

23. Whether any do enquire of Titus, he is my Partner, and Fellow-helper concerning you [*in promoting your welfare and reformation,* 2 Cor. 2. 13. & 7. 6, 7.] or [*whether*] our Brethren be enquired of, they are the Meſſengers of the Churches, and [*the Promoters of*] the glory of Chriſt.

24. Wherefore ſhew ye to them, and before the Churches, [the proof of your love] [*to me,*] and of our boaſting on your behalf; [i. e. *that we did not vainly boaſt of your readineſs to perform ſuch works of Charity.*]

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* All the Greek Scholiaſts here read ὑμετέρας.

Annotations

Annotations on Chap. VIII.

a Verſe 1. Τὴν χάριν Θεοῦ τὴν δεδομένην ἐν, *the grace of God beſtowed on,*] Or the charitable Contribution given in the Churches of *Macedonia*, to which they were excited by God's rich grace towards them; for that χάρις ſignifies liberality appears from *v.* 6. *I exhorted Titus to finiſh in you* χάριν ταύτην *this charitable Contribution*; And *v.* 7. that ye alſo may abound ἐν τῇ χάριτι ταύτῃ *in this liberal Contribution.* And *v.* 19 *who was choſen of the Churches to travel with us* σὺν τῇ χάριτι ταύτῃ *with this Charity* to be diſpenſed by us. So Chap. 9. 8. *God is able to make* πᾶσαν χάριν *all liberality* abound among you. And 1 *Cor.* 16. 3. *to bring* τὴν χάριν *your liberality to the poor Chriſtians.* Hence χάρις is by *Heſychius* and *Phavorinus* interpreted *a Gift*, as it is here by the *Apoſtle* ſaying of this abounding Charity, *Thanks be to God for this unſpeakable Gift*, Chap. 9. 14, 15. This Charity is ſtiled *the grace of God*, either for its exceeding greatneſs, as *Cedars of God, and Mountains of God*, ſignifie great *Mountains* and *Cedars*, Pſal. 36. 7. & 80. 11. See Note on *Acts* 7. 20. *Gen.* 23. 6. & 30. 5. *Jon.* 4. 3. or rather as proceeding from God as the Giver of this Diſpoſition, and the Motive to this Charity, as *the zeal of God*, 2 Cor. 11. 2. *the love of God*, 2 Cor. 5. 14. *the grace of God*, Tit. 2. 11.

b Ver. 2. Εἰς τὸ πλοῦτον τῆς ἁπλότητος αὐτῶν, *to the riches of their liberality.*] So the word ἁπλότης uſually ſignifies both in the *Old* and *New Teſtament.* So *Prov.* 11. 25. Ψυχὴ ἁπλῆ, *the liberal Soul ſhall be made fat*, Rom. 12. 8. *He that giveth, let him do it* ἐν ἁπλότητι *with liberality*, 2 Cor. 9. 11. *being enriched in all things* εἰς πᾶσαν ἁπλότητα *to all liberality.* And again *v.* 13. James 1. 5. *If any man lack wiſdom, let him ask it of God, who giveth* ἁπλῶς *liberally.*

c Ver. 3. Ὑπὲρ δύναμιν, *beyond their power.*] Thus (a) *Philo*) notes it as the Excellency of a Servant to engage in his Maſter's Service, not only readily and laborioufly, but even ὑπὲρ δύναμιν *beyond his ſtrength.*

d Ver. 5. Οὐ καθὼς ἠλπίσαμεν, *not as we hoped.*] The word ἠλπίσας, *hoping*, is uſed by the (b) *Attick*s, ſay *Grammarians*, *not only touching good things, but ſimply touching the event of what is future*, the word hath two Senſes which well agree to this place, *viz.* (1*ſt.*) to expect; ſo in *Heſychius*, and *Phavorinus* it is rendred προσδοκᾶν, to expect. (2*ly.*) To Conjecture; ſo *Euſtathius* ſays ἀντὶ τοῦ εἰκάζεσθαι κεῖται τὸ ἐλπίζεσθαι, *The word ſignifies to Conjecture.* See *Ariſtotle Eth. ad Nichom.* l. 9. c. 4.

e Ver. 8. Οὐ κατ' ἐπιταγήν, *not by way of commandment, or injunction.*] i. e. The *Apoſtle* commands not how much they ſhould confer, much leſs that they ſhould give all their Subſtance, and live upon a Common Stock, leaving nothing to themſelves which they could call their own; for where no man hath any thing of his own, there is no place for liberality.

f Ver. 9. Δι' ὑμᾶς ἐπτώχευσε πλούσιος ὤν, *being rich, he became poor for you.*] Theſe words the *Socinians* interpret thus, That Chriſt being the only Son of God, conceived by the *Holy Ghoſt*, and endued with the power of the *Holy Ghoſt*, and being one to whoſe power all things in the Earth did yield, was therefore ſtiled rich; and that he became poor when he was bound, led away, expos'd to contempt, ſpit upon, ſmitten on the face, whip'd, crucified. But this Interpretation ſeems not well conſiſtent with the words of the *Apoſtle.* For,

1. All theſe Sufferings are indeed proper Indications of Infamy caſt upon him, and ſeeming infirmity in him, but not of Poverty, ſeeing the richeſt Man may be expos'd to all, or any of theſe things.

2. The words ſeem to imply ſome change in the Perſon of whom it is here ſaid, that *being rich he became poor*; whereas Chriſt was not leſs the Son of God, or leſs indued with power, when he thus ſuffered, as appears by the great Miracles he then did. Others of them ſay, that he became poor *by leading a poor life on Earth:* But (1.) it is not by his Poverty on Earth that we *are made rich*, but by the Humiliation of himſelf. And (2.) he was thus poor from his Birth and Cradle, even before the *Holy Spirit* deſcended on him at his Baptiſm. How much more naturally therefore are theſe words interpreted by that of the ſame *Apoſtle*, that *being in the form of God, and thinking it no robbery to be equal with God, he emptied himſelf of all his glory*, when he came to take our Nature on him, taking together with it *the form of a Servant, and humbling himſelf to the death, even the death of the Croſs?* Philip. 2 7, 8. See the Note there. Which death, ſaith *Irenæus*, he could only ſuffer ἡσυχάσαντος τοῦ λόγου, *the Divine Nature being then quieſcent*, and not active in him, this is that *glory which he had with the Father before the world was*, and which he, after his Aſcenſion, re-aſſumed, *John* 17. 5. Now if Chriſt thus emptied himſelf of his glory, that we might be ſpiritually rich, it becomes us in imitation of his great Example, to part with our Temporals, to ſupply the Exigences of his needy and afflicted Members.

(a) *Li. quis Rer. Divi. Hæreſ.* p. 377. B. C.

(b) Ἐλπίσας, ὁ μόνον ἐπ' ἀγαθῶν; ἀλλ' ἁπλῶς ἐπὶ τῇ τοῦ μέλλοντος εἰκάσει λέγεται παρ' Ἀττικοῖς. Suidas.

g Ver. 10. Οὐ μόνον τὸ ποιήσαι, ἀλλὰ καὶ τὸ θέλειν, *not only to do, but to be willing or forward.*] It is known that the will goes before the deed, and therefore τὸ θέλειν here cannot barely ſignifie to will, but either to do it μετὰ προθυμίας with readineſs and zeal, as the following Verſe interprets it, or with delight, as the word often ſignifies; So 1 *Sam.* 18. 22. θέλει ἐν σοὶ βασιλεύς, *the King delights in thee.* See 2 *Sam.* 15. 26. *Pſal.* 5. 4. & 21. 8. & 40. 12. *Eſth.* 6. 6, 7. & 8. 11. *Mal.* 3. 1. *Matth.* 37. 43. in all which places it anſwers to the Hebrew word *Chaphetz.*

h Ibid. Ἀπὸ πέρυσι, *a year ago.*] The *Apoſtle* had exhorted them in his Epiſtle writ a year ago, to this Contribution, 1 *Cor.* 16. 2. and they, in obedience to his Directions, had begun to lay up in ſtore willingly, this Charity he now exhorts them to conſummate; and this he ſays to ſhew they were not only moved to it by the Example of the *Macedonians*, but rather were Examples to them, *Chap.* 9. 2.

i Ver. 12. Οὐ καθὸ ἐκ ἔχει, *not according to what he hath not.*] What is due to another, either by Debt, or Duty of making Proviſion for thoſe of his own Family, cannot be charitably given, as being not our own.

k Ver. 14. Ἰσότης, *an equality.*] So far *Chriſtianity* ſeems to require this Equality, as that we ſhould not ſuffer others to lack the Neceſſities of this preſent Life, whilſt we abound in them.

l Ver. 17. Αὐθαίρετος, *of his own accord.*] Here we ſee the ſweet *Harmony* there is betwixt the Gifts of God, and our Perſwaſion and Free-will. *Titus* was moved to this work by St. *Paul*'s Exhortation, and was alſo *willing of his own accord*, and yet *God*, ſaith the *Apoſtle*, *put this earneſt care into his heart.*

Ver. 18. Οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ, διὰ πασῶν τῶν ἐκκλησιῶν, *whoſe praiſe is in the Goſpel.*] Who this Brother was is much conteſted; Antiquity hath carried it for St. *Luke* worthy of praiſe in all *Churches* for the Goſpel he writ. The Authority of this Aſſertion ſeems to reſt upon the words of (c) *Origen*, the interpolated (d) *Ignatius*, and (e) St. *Jerom.* And this Difficulty lies againſt it, that this Brother is ſent before St. *Paul* to *Corinth* with *Titus*, whereas St. *Luke* went with him to *Troas*, and from thence to *Corinth*, Acts 20. 4, 6. So Dr. *Lightfoot.* To which it may be anſwered, That it is not certain that St. *Paul* went from *Troas* to *Corinth*; perhaps he rather went from *Philippi* to *Corinth*, and ſo to *Troas.* See the *Preface.* And ſo this Perſon being choſen by the *Churches* to travel with this Charity, *v.* 19. might be both ſent before to prepare it, and being returned to give notice to St. *Paul*, that it was ready, might go back with him to receive it. m

Ver. 22. Τὸν ἀδελφὸν ἡμῶν, *Our Brother,*] *Apollo*, ſay ſome of the *Ancients*, viz. *Theodoret* and *Oecumenius*, who before doubted of them, and ſo was not diſpoſed to come to them, 1 *Cor* 16. 12. but now, upon St. *Paul*'s confidence of their readineſs to obey his Precepts, was prevailed upon to come. n

(c) *Orig. apud Euſeb. H. Ecc.* l. 6. c. 25.
(d) Ὡς μαρτυρεῖ Λουκᾶς ὃ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν. Ep. ad Eph. § 15.
(e) *Scripſit Evangelium de quo idem Paulus, miſimus cum illo Fratrem cujus laus eſt in Evangelio per omnes Eccleſias*; Verbo Lucas. Ita Titus Boſtrenſis in Luc. 1. p. 763.

CHAPTER IX.

Verſe 1. [TO *me, I ſay, and to theſe Meſſengers of the Church*;] For as touching the miniſtring to the Saints [*in Judæa,*] it is ſuperfluous for me to write to you [*again.*]

a 2. For I know the a forwardneſs of your minds [*in that affair,*] for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago, and [*the fame and example of*] your zeal, hath provoked very many.

3. Yet have I ſent the Brethren, [*mentioned* Chap. 8. 17, 18.] leſt our boaſting of you ſhould be in vain in this behalf, that as I ſaid [*Chap.* 8. 11.] you may be [*found*] ready.

4. Leſt haply if they of Macedonia [*who gave themſelves up to us*, Chap. 8. 5.] come with me, and find you unprepared, we, that we ſay not you, ſhould be aſhamed in this ſame confident boaſting.

5. Therefore I thought it neceſſary to exhort the [*aforeſaid*] Brethren, that they would go before unto you, and make up before-hand your Bounty, whereof you had notice [*or declared*] before, that the ſame might be ready as a matter of [*free*] bounty, and not [*extorted from you with difficulty,*] b as [*a matter*] of covetouſneſs. b

6. But [*to preſerve you from this temper*] this I ſay, he which ſoweth ſparingly, ſhall reap alſo ſparingly; and he who ſoweth bountifully, ſhall reap alſo bountifully [*from God again*, Prov. 11. 24, 25.]

7. Every man [*then*] according as he purpoſeth in his heart, ſo let him give, not grudgingly, or [*as*] c of neceſſity [*to avoid* e *ſhame,*

ſhame, or only to comply with the Example, or Importunity of others,] for God loveth a chearful giver.

d 8. And [*to this end conſider that*] d God is able to make all grace abound towards you, that ye always, having all ſufficiency in all things, may abound in every good [*and charitable*] work.

9. [*According*] as it is written [*Pſal.* 112. 9.] He hath diſperſed abroad; he hath given to the poor; e his righteouſneſs, [i. e. *his liberality,*] remaineth for ever [*in remembrance before God.*]

10. Now [*may*] he that miniſtreth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and f increaſe the fruits of your f righteouſneſs.

11. [*That you may ſtill make progreſs in them,*] being enrich'd in every thing to all bountifulneſs, which cauſeth through us [*who diſpenſe it*] thankſgiving to God.

12. For the adminiſtration of this Service, not only ſupplieth the want of the Saints, but is abundant alſo by many Thankſgivings to [*the glory of*] God.

13. Whilſt by the experiment of this miniſtration, they [*who receive the benefit of it*] glorifie God for your g profeſſed ſubjection to the Goſpel of Chriſt, and for your liberal diſtribution to them, and to all men. g

14. And [*you alſo will receive advantage*] by their prayers for you, which long after you, [*and earneſtly deſire your welfare,*] for the exceeding grace of God [*they ſee*] in you.

15. Thanks be to God for his unſpeakable Gift, [i. e. *this admirable Charity, by which God is ſo much glorified, the Goſpel receives ſuch credit, others are ſo much benefited, and you will be ſo plentifully by God rewarded.*

Annotations on Chap. IX.

a Verſe 2. Τὴν προθυμίαν ὑμῶν, *your forwardneſs.*] Some tell us that St. *Paul* preached the Goſpel at *Corinth* freely for two Reaſons: (1.) *Becauſe he obſerved in them ſuch a ſaving temper, as would hinder the progreſs of the Goſpel, if it ſhould prove matter of charge to them.* But this cannot be a true account of the matter: 1. Becauſe he doth the ſame at *Theſſalonica* the *Metropolis* of *Macedonia, labouring night and day, becauſe he would not become chargeable to any of them,* 1 Theſſ. 2. 6, 9. 2 Theſſ. 3. 8. and throughout all *Aſia,* ſaying thus to them, *You know that theſe hands have miniſtred to my neceſſities, and to thoſe that are with me,* Acts 20. 33. And it ſeems plain from his own words, that *no Church communicated* any thing to him, *but that of Philippi,* Philip. 4. 15, 16. (2.) Becauſe he commends them for their *readineſs,* and *willing mind* here, and *Chap.* 8. 11, 19. and mentions the liberality of their Contribution, and their *unſpeakable Gift,* with thanks to God, *v.* 13, 14, 15. in this Chapter, in which he doth exhort them to compleat it. (3.) Becauſe they contributed to others who were *falſe Apoſtles,* and ſuffered them to *take of them*; ſo he inſinuates in theſe words, *If others are partakers of this power over you, are not we much more?* This he ſpeaks, ſay Chryſoſtom and the *Greek Scholiaſts,* not of *Peter,* or the other *Apoſtles*; for then he would not have ſaid, *Are not we much more* partakers of this power than they? ἀλλ' ἑτέρων τινῶν ψεύδων, *but of ſome falſe Apoſtles,* and Corrupters of them, of whom he ſaith, 2 *Cor.* 11. 20. *You ſuffer if a man devour you, if he take of you*; which alſo is a Confutation of the ſecond pretended Reaſon of this Abſtinence, that the *Apoſtle* did this to diſappoint the arts of theſe *falſe Teachers,* who preached the Goſpel freely, and gloried in ſo doing See the Note on 2 *Cor.* 11. 12, 13. The *Apoſtle* himſelf gives another Reaſon of the doing this, both here, and elſewhere, *viz.* not becauſe we have not power, but *to make our ſelves an example to you to follow us,* 2 Theſſ. 3. 9. And again, *Acts* 20. 34. *I have ſhewed you all things, how that ſo doing you ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is better to give than to receive.*

Ver. 5. Καὶ μὴ ὡσπερ πλεονεξίαν, *and not as a matter of covetouſneſs.*] The *Corinthians* abounded, ſaith (a) St. *Chryſoſtom* περὶ τῶν ἀλλῶν πάντων τῇ τῶν χρημάτων περιουσίᾳ, *in wealth above all other Cities, as being a very famous Mart,* and ſo the *Apoſtle* is concerned to ſtir them up to an abundant Charity, as he did *v.* 14. and becauſe Riches begat Covetouſneſs, he here arms them againſt that Vice. Note alſo, That to give Alms out of ſhame, or to ſatisfie the importunity of others, rather than out of love and good will, is a ſymptom of a covetous temper. b

Ver. 7. Μὴ ἐξ ἀνάγκης, *not of neceſſity.*] Note that Neceſſity in *Scripture* ſtands oppoſed, not to Co-action, but to the free Election of the Will. See the Note on *Philem.* 14. and on 1 *Pet.* 5. 2. c

(a) *Præface in Epiſt. prim.*

Ver. 8.

d Ver. 8. Δυνατὸς ὁ Θεὸς, *God is able.*] Here note, that not only the Promiſe, but the power of that God, who is good to all, is a Motive to expect his Grace and Favour; See the Note on *Rom.* 11. 23. *Heb.* 2. 18. Note, 2*ly*, That περισσεῦσαι here ſignifies *to make*, or *cauſe to abound*, ſo *Math.* 13. 22. & 25. 29. Whoſoever hath, to him ſhall be given, καὶ περισσευθήσεται, *and he ſhall be made to abound*, 1 Theſſ. 3. 12. *The Lord make you to encreaſe*, καὶ περισσεύσαι, *and to abound in love.*

e Ver. 9. Ἡ δικαιοσύνη αὐτῆς, *his righteouſneſs.*] That is, his Liberality, as the word often ſignifies in the *Septuagint*; So *Gen.* 19. 19. Thou haſt magnified τὸ ἔλεός σου, *thy mercy*, or *kindneſs to me*, Chap. 20. 13. τοῦτο τὸ ἔλεος, *This kindneſs ſhalt thou ſhew me*, Chap. 24. 27. He hath not left τὸ ἔλεος αὐτῆς, *his kindneſs to Abraham*, See *v.* 49. *Chap.* 32. 10. *Exod.* 15. 13. & 34. 7. *Prov.* 20. 28. & 31. 21. *Iſa.* 63. 7. Hence צדקה is ten times by the Septuagint rendred ἐλεημοσύνη *Alms.*

Ver. 10. Note that all the *Greek Scholia* read δικαιοσύνης, not διακονίας, *miniſtry.* f

Ver. 13. Ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας.] Ὁμολογία in the *New Teſtament* ſtill ſignifies the Confeſſion of Faith, 1 *Tim.* 6. 12, 13. *Heb.* 3. 1. & 4. 14. & 10. 23. ὑποταγὴ ſubjection to the Precepts of that Faith. So the *Apoſtle* ſignifies, that men ſeeing in them, by this Charity, the ſincerity of their love, *Chap.* 8. 8. and ſo of their obedience to the Goſpel, will be induced to glorifie God, and own the Excellency of that Religion which produceth ſuch Fruits of Righteouſneſs. g

CHAP. X.

Verſe 1. NOw I Paul my ſelf, [*who would not deal ſevcrely with you,*] beſeech you by the meekneſs and gentleneſs of Chriſt, [*which I deſire to imitate, even I,*] who in, [*or, as to my*] preſence am [*eſteemed*] baſe among you, but being abſent am [*accounted*] bold towards you, [*v.* 10.]

2. But [*whatſoever you eſteem me,*] I beſeech you that I may not [*find reaſon to*] be bold when I am preſent, with that confidence wherewith I think [*meet*] to be bold againſt ſome, who think of us as if we walked according to the fleſh; [*now ſaying one thing, and then another, according to our Carnal Intereſts,* 2 Cor. 1. 17.]

3. For though we walk in the fleſh, we do not war after the fleſh, [*exerciſing our Authority in weakneſs*;]

a 4. For a the weapons of our warfare are not [*weak,* Iſa. 31. 3. *and*] carnal, but mighty through God, to the pulling down of [*the*] ſtrong holds [*of the Gentiles.*]

5. Caſting down [*their*] imaginations [*and reaſonings,*] and every high thing that exalteth it ſelf againſt the knowledge of b God, and b bringing into captivity every thought to the obedience of [*the Goſpel of*] Chriſt; [i. e. *making the Gentiles obedient to it, in word and deed, by mighty ſigns and wonders, and by the power of the Spirit of God,* Rom. 15. 18, 19.]

6. And having in a readineſs to revenge all [*the*] diſobedience [*of your diſſolute Members,* Chap. 12. 20, 21. *and of theſe deceitful workers, by puniſhing them with our Spiritual* c *Rod,* 1 Cor. 4. 21.] c when your obedience is [*or ſhall have been*] fulfilled.

7. Do ye look on things after the outward appearance, [*judging of me from my outward perſon, and the infirmities of my body,* v. 1, 2. *and not from the power of Chriſt reſting upon me,* 2 Cor. 12. 9. *and working by me?*] if any man [*on the account of his Gifts*] truſt to himſelf that he is Chriſt's [*a Miniſter of Chriſt,* 2 Cor. 11. 23. *an Apoſtle of Chriſt,* v. 13.] let him of himſelf think, [*or conclude*] this again, that as he is Chriſt's, even ſo are we Chriſt's; [*For the proofs of Chriſt ſpeaking in me are not weak, but mighty,* 2 Cor. 13. 3. *and in nothing are we behind the very chiefeſt Apoſtles,* Chap. 12. 11.]

8. For though I ſhould boaſt ſomewhat more [*than I do, or they can do*] d of our d Authority, which the Lord hath given us for edification, and not for [*your*] deſtruction, I ſhould not be aſhamed.

9. [*And this I ſay*] That I may not ſeem as if I would terrifie you by Letters [*as you ſay I do.*]

10. e For his Letters, ſay they, are weigh- e ty and powerful, but f his bodily preſence is f weak, and his ſpeech contemptible.

11. [*But*] let ſuch a one think [*or conclude*] this, that ſuch as we are in word by Letters, when we are abſent, ſuch will we be alſo in deed when we are preſent, [*for if I come again I will not ſpare,* Chap. 13. 2. *but puniſh all diſobedience.*]

12. [*This I ſay only,*] For we dare not make our ſelves of the number, or compare our ſelves with ſome [*among you*] who commend themſelves, [*for their own performances, above meaſure, not conſidering how much they fall ſhort of the performances of them they viliſie*;] but they [*thus*] meaſuring themſelves [*only*] by themſelves, and comparing themſelves [*only*] among themſelves, [*one falſe Apoſtle with another,*] are not wiſe.

13. g But we will not boaſt, [Gr. *neither will we boaſt,*] of things without meaſure, g

[*or*

[*or the Commiſſion given us by Chriſt to go to the Gentiles*, Rom. 15. 16. Gal. 2. 7, 9.] but according to the meaſure of the Rule, which God hath diſtributed to us, a meaſure to reach even to you [*Gentiles, we having preached through all the interjacent Provinces from Judæa to you of Corinth*, Rom. 15. 19.]

14. For we ſtretch not our ſelves beyond our meaſure, as though we reached not to you, for we are come [*before any others*] as far as to you alſo, in preaching the Goſpel of Chriſt.

15. Not boaſting of things without our meaſure, that is, of other men's labours, but having hope, when your faith is encreaſed, that we ſhall be enlarged by you, [*giving teſtimony to our labours*] according to our Rule, [Gr. *in reſpect of our line,*] abundantly.

16. To preach the Goſpel in the Regions beyond you, and not to boaſt in another man's line, of things made ready to our hand.

17. But he [*of us*] that glorieth [*of his Apoſtleſhip, or Miniſtry,*] let him glory in the [*power or aſſiſtance the*] Lord [*affordeth to render it ſucceſsful.*]

18. For not he who commendeth himſelf is [*an*] approved [*Miniſter, or Apoſtle of Chriſt,*] but [*he*] whom the Lord commendeth [*by his Gifts vouchſafed to, and by the power of Chriſt attending on him in that Miniſtry.*

Annotations on Chap. X.

a Verſe 4. Τὰ ὅπλα τ στρατείας ἡμῶν, *the weapons of our warfare.*] That theſe include the Cenſures of the *Apoſtolical Authority* is certain; but that they are to be reſtrained to them, I do not think; but rather that they chiefly do refer to the miraculous Powers God had given them for the Converſion of the *Gentiles* to the *Chriſtian* Faith. Moreover, the *Apoſtolical* Rod ſeems not to relate to the power of Excommunication, but of inflicting Corporal Diſeaſes on Perſons refractory, and diſorderly, and ſeemeth not to have been continued after the death of the *Apoſtles*.

b Ver. 5. Αἰχμαλωτίζοντες πᾶν νόημα, *captivating every thought.*] The *Apoſtle* ſpeaks not here of *captivating* the reaſon of a *Chriſtian* to the Articles of Faith, by his belief of any thing propoſed as ſuch, though never ſo abſurd, or contrary to the reaſon of all Mankind, as ſome *Popiſh Doctors* lewdly talk; but of captivating the Reaſonings of *Jew* and *Gentile*, againſt the *Chriſtian* Faith, by the Demonſtration of the Spirit and Power, 1 *Cor.* 2. 4. *Captivat intellectum, dum contradicentem ratione vincit*, Ambr.

c Ver. 6. Ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοὴ, *when your obedience is fulfilled.*] His love to the *Corinthians*, whom he deſired to ſpare, and the infirm ſtate of their Church at preſent, made him chuſe to defer the Puniſhment of theſe Offenders, till he had wrought off the Affections of the *Corinthians* from their falſe *Apoſtles*, and made them more unanimous in their regards to him; and this is the beſt Excuſe that can be made for the neglect of *Chriſtian* Diſcipline in any Church, *viz.* That (a) *there is no place for ſevere Remedies, when the Diſeaſe hath infected the whole Church*; the *Apoſtle* being here forced to yield to this Neceſſity, becauſe the Offenders in the Church of *Corinth* being many, they could not eaſily be puniſhed. Accordingly the *Primitive Church* relaxed the Severity of its Diſcipline, when great Multitudes were concerned, or ſuch as were like to draw great Multitudes after them.

Ver. 8. Περὶ τ ἐξουσίας ἡμῶν, *of our Authority.*] d The *Apoſtle* ſeems to refer to the Authority peculiar to the *Apoſtles*, of inflicting Corporal Puniſhments, on refractory Perſons, and delivering them up to *Satan*; See Note on 1 *Cor.* 4. 21. & 5. 5. which Power none of theſe *falſe Teachers* could pretend to, 1 *Cor.* 4. 19, 20. And this, ſaith he, the Lord hath given me for Edification, and not for Deſtruction, it being deſigned for *revenging mens Diſobedience*, v. 6. for the *ſaving of the ſpirit*, 1 Cor. 5. 5. and to teach Men, by what they ſuffer, *not to blaſpheme* the Truth, 1 *Tim.* 1. 20.

Ver. 10. Ἐπιστολαὶ, *Letters.*] It cannot be e hence concluded, That St. *Paul* writ more than one Epiſtle to them, for nothing is more common than this Enallage of Number. So *Polycarp* writing to the *Philippians*, ſaith, That St. *Paul* being abſent ἔγραψεν ὑμῖν ἐπιστολὰς, *writ Epiſtles to you.* See *Cotelerius* there.

Ibid. Παρουσία τ σώματος ἀσθενὴς, *his bodily preſence is mean.*] Seems plainly to refer to f that which (b) *Chryſoſtom*, *Nicephorus* and *Lucian* relate of St. *Paul*, that his *ſtature*

(a) *Neque enim duris remediis locus eſt, ubi tota Eccleſia in morbo cubat.* Grot. *Neque poteſt eſſe ſalutaris correptio, niſi cum ille corripitur qui non habet ſociam multitudinem. Cum autem idem morbus plurimos occupaverit, nihil aliud bonis reſtat quam dolor, & gemitus.* Auguſt. contr. Epiſt. Parmen. l. 3. p. 61. B. D. *neceſſitate temporum ſuccubuit*, Cypr. Ed. Ox. Ep. 55. § 3,6,9,10.

(b) Ὁ τρίπηχυς ἀνθρωπος. Chryſ. Tom. 5. p. 992. lin. 40.

was low, his body crooked, and his head bald; and ſo he was literally καὶ ἀσθενὴς τῷ προσώπῳ τῇ παρουσίᾳ, *low in perſon*, v. 1. when it is added that his Speech was contemptible, this cannot be underſtood as if it were ſo for want of Eloquence, or the floridneſs of the *Greeks*, for that was as much wanting in his Letters as his Speech, or Sermons; it therefore ſeemeth to refer to ſome Infirmity of his Speech in Teaching. See Note on 2 *Cor.* 12. 7.

g Ver. 13, &c. In theſe four Verſes the *Apoſtle* ſeems to advance himſelf above the falſe *Apoſtles* in theſe things: (1.) That whereas they could ſhew no Commiſſion to preach to the *Corinthians*, no meaſure by which God had diſtributed the *Corinthians* to them as their Province, he could do ſo, *v.* 13. (2.) That whereas they went out of their Line, leaping from one Church to another, he went on orderly in converſion of Churches to the Faith, from *Judæa* thro' all the interjacent Provinces till he came to *Corinth*. (3.) Whereas they only came to, and perverted thoſe Churches where the Faith had been already preached, and ſo could only *boaſt of things made ready to their hands*, v. 16. he had ſtill ſtriven *to preach the Goſpel, where Chriſt was not named, leſt he ſhould build upon another man's foundation*, Rom. 15. 20.

CHAP. XI.

Verſe 1. WOuld to God you could bear with me a little in [*this*]
a a my [*ſeeming*] folly [*in boaſting of my own performances,*] and indeed bear with me.

2. For [*I therefore do it becauſe*] I am jealous over you with a godly jealouſy; for
b I have eſpouſed you to one Husband, [*and deſire*] that I may preſent you as b a chaſt Virgin unto Chriſt [*your Husband.*]

3. But I fear, leſt by any means, as the
c Serpent beguiled c Eve through his ſubtilty. ſo your minds ſhould, [*by the ſubtilty of deceitful workers,*] be corrupted from the ſimplicity [*of the Faith*] that is in Chriſt; [*by mixing the obſervation of the Law with the Goſpel, as theſe Judaizers did, and ſo returning as it were to your former husband.* See Note on *Rom.* 7. 3.

4. [*I ſay, I am jealous of you leſt you be corrupted by theſe falſe Apoſtles*] For if he that cometh [*after me*] preacheth another Jeſus, [i. e. *hath another Saviour to propound to you,*] whom we have not preached; or if ye receive [*from him*] another Spirit [*affording ſuch Spiritual Gifts*] which ye have not received [*from us,*] or another Goſpel which ye have not accepted [*or received already,*] ye might well bear with him [*in his pretenſions to exceed us, but this cannot be ſaid.*]

5. For I ſuppoſe [*in theſe things*] I was not a whit behind the very chiefeſt Apoſtles, [*Peter, James, and John, from whom theſe falſe Teachers from Judæa may pretend to come,* 1 Cor. 1. 12.]

d 6. [*But*] though I be d rude in ſpeech, yet [*am I*] not [*ſo*] in knowledge [*of Chriſt and his Goſpel,*] but we have been throughly made manifeſt among you in all things [*of this nature,* Chap. 12. 11, 12.]

7. Have I committed an offence in abaſing my ſelf [*ſo far, as to labour with mine own hands*] e that you might be exalted [*by*
e *the Spiritual Riches and Advantages of the Goſpel; and in having an Apoſtle more regardful of you, than of other Churches?*] becauſe [*being chargeable to ſome of them,*] I have preached to you the Goſpel of God freely.

8. f I robbed [i. e. *made naked*] other
f Churches, taking wages [*or a ſtipend*] of them to do you ſervice.

9. And when I was preſent with you, and wanted, g I was chargeable to no man; for
g that which was lacking to me, the Brethren which came from [*Philippi,* Philip. 4. 15, 16. *in*] Macedonia ſupplied; and in all things I have kept my ſelf from being burthenſome to you, and ſo will I keep my ſelf.

10. As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the Regions of Achaia.

11. [*And*] wherefore [*do I thus reſolve? Is it*] becauſe I love you not? God knows [*the contrary.*]

12. But what I do [*of this kind*] that I will [*ſtill*] do, that I may cut off occaſion [*of boaſting*] from them which deſire occaſion, h that wherein they glory, they may be found even as we.

13. For ſuch are [*your*] falſe Apoſtles, deceitful workers, transforming themſelves into the Apoſtles of Chriſt, [*ſeeming to do as we do, or deſiring to be thought equal to us in all things.*]

14. And no marvel, for Satan himſelf is [*ſometimes*] transformed into an Angel of Light, [*pretending to do their work, and be a miniſtring Spirit to them whom he intendeth to deſtroy.*]

15. Therefore it is no great thing if his Miniſters alſo be transformed as the Miniſters of Righteouſneſs, whoſe end ſhall be according, [*not to their ſpecious, and hypocritical pretences, but*] to their works, *Phil.* 3. 18.]

16. I

16. I ſay again, let no man think me a fool [*in boaſting thus of my ſelf,*] if otherwiſe, yet as a fool receive [i. e. *ſuffer*] me, that I may boaſt my ſelf a little.

17. That which I ſpeak [*thus*] I ſpeak it not after the Lord, [*as commanded by him ſo to ſpeak,*] but as it were fooliſhly, in this confidence of boaſting, [*though the falſe Apoſtles have made it neceſſary, and ſo a part of Chriſtian Wiſdom ſo to do,* Chap. 12. 11. *to vindicate my Apoſtleſhip, and to confirm you in the Truth.*]

18. Seeing that many glory after the fleſh, [*as being the Seed of Abraham according to the fleſh,*] I will glory [*as to that*] alſo.

19. [*Nor can my ſeeming folly offend you, if you be indeed what you pretend,*] for you [*will*] ſuffer fools gladly, ſeeing you your ſelves are wiſe [*in your own conceits; or being wiſe, you muſt ſuffer fools gladly.*]

20. [*And ſure I am you can bear with greater matters;*] For ye ſuffer, if a man bring you into bondage [*to the Jewiſh Rites,* Gal. 4. 9. & 5. 1.] if a man devour you, [*as did the Phariſees widows houſes, living deliciouſly upon your Subſtance,*] if a man take i of you, [*if he take away what is yours,*] i if a man exalt himſelf [*above you,*] if a man ſmite you on the face, [*or uſe you contumeliouſly.*]

21. [*That which I ſaid of ſmiting you upon the face,*] I ſpeak as concerning [*the*] reproach [*they caſt upon you as prophane, uncircumciſed, whereas they are an holy Nation,*] as though we had been weak, [i. e. *inferiour to them in theſe things, not able to aſcribe to our ſelves theſe advantages as well as they;*] howbeit, wherein ſoever any is bold [*in this kind,*] I ſpeak fooliſhly, I am bold alſo.

k 22. [*For*] k Are they Hebrews [*ſpeaking the Jewiſh Language?* Philip. 3. 5.] ſo am I. Are they Iſraelites? [*deſcended from beloved Jacob,* Mal. 1. 2. *not from Eſau?* ſo am I. Are they the Seed of Abraham [*and not Proſelytes?*] ſo am I.

l 23. l Are they Miniſters of Chriſt? I ſpeak as a fool, I am more [*ſo,*] in labours more abundant [*than any of them,*] in ſtripes above meaſure [*Acts* 16. 22,23] in priſons more frequent, [*v.* 24.] in deaths oft, [1 *Cor.* 15. 31. 2 *Cor.* 4. 11.]

24. Of the Jews five times received I forty ſtripes m ſave one. m

25. Thrice [*by the Gentiles*] was I beaten with rods; [*Acts* 16. 23.] once was I ſtoned, [*Acts* 14. 19.] thrice I ſuffered ſhipwrack, a night and a day I have been n in the deep: n

26. In journeying often, in perils of waters, in perils of Robbers, in perils by my own Country-men, [*Acts* 20. 3.] in perils by the Heathen, in perils in the City [*Damaſcus, Jeruſalem, Epheſus,*] in perils in the Wilderneſs, in perils in the Sea, in perils among falſe Brethren.

27. In wearineſs and painfulneſs, in watchings often, [2 *Theſſ.* 3. 8.] in hunger and thirſt, in faſtings often, in cold and nakedneſs, [1 *Cor.* 4. 11. 2 *Cor.* 6. 5.]

28. [*And*] beſides thoſe things which are without, that which cometh upon me daily [*is*] the care of all the Churches, [*planted by me,* 2 Cor. 7. 5.] *or by others among the Gentiles,* Coloſſ. 2. 1.]

29. [*For*] who [*of them*] is weak, and I am not [*as*] weak [*in compaſſionating them, and complying with their weakneſs?* 1 Cor. 9. 22.] who is offended, [*or ready to fall from his Profeſſion,*] and I burn not [*with zeal to recover him?*]

30. If I needs muſt glory, I will glory of the things which concern my Infirmities, [i. e. *rather in my Sufferings for Chriſt, than in the great things he hath done by me.*]

31. The God, and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not [*in any thing I have now ſaid of my Sufferings.*]

32. In Damaſcus the Governour under Aretas the King kept the City of the Damaſcens with a Gariſon, deſirous to apprehend me [*in compliance with the Jews.*]

33. And through the Window in a baſket, was I let down by the wall, o and o eſcaped his hands.

Annotations on Chap. XI.

a Verſe 1. ΤΗΣ ἀφροσύνης μου, *my folly.*] Though the neceſſity which lay on the *Apoſtle* thus to commend himſelf for vindication of his Apoſtleſhip, made him free from folly in this matter, yet becauſe Self-commendation uſually proceeds from Vanity, and Folly, and they who know not the neceſſity which lay upon him ſo to ſpeak, would be apt to impute this to him, he uſeth this word here, though ſaying, *v.* 16. *Let no man think me a fool in this my boaſting.* And Chap. 12. 6. *Though I did glory, I ſhould not be a fool.*

Ver. 2. Παρθένον ἁγνὴν, *a chaſt Virgin.*] b Here is thought to be an Alluſion to the ἁρμόσωσι of the *Lacedæmonians,* who formed the Lives and Manners of the Virgins, and made them Regular, and ſo prepared them for their Husbands. But the *Greek Commentators* agree with our Tranſlation, rendring

dring the word ἁρμοσάμλω, by ἐμνησάμην, *I have eſpouſed you:* So (a) *Phavorinus* doth interpret theſe very words. And ſo the word is uſed frequently by (b) *Herodotus*, and it bears the ſame ſenſe in the *Septuagint*, ᾧδε κυεὶς ἁρμόζεῖ γυνὴ ἀνδρὶ, *the wife is eſpouſed to the husband of the Lord*, Prov. 19. 14. As therefore the *Jews* ſay, that (c) *Moſes eſpouſed Iſrael to God in Mount Sinai*, when he made them enter into Covenant with him; ſo ſaith the *Apoſtle* here, by converting you to the *Chriſtian* Faith, *I have eſpouſed you to one husband, even Chriſt.*

c Ver. 3. Εὔαν, *Eve.*] He mentions *Eve*, not *Adam*, becauſe ſhe only was perſonally deceived by the Serpent, and was *firſt in the tranſgreſſion*, 1 Tim. 2. 14. And he calls this Deceit, φθίζα, in alluſion to the Metaphor of Virginity.

d Ver. 6. Ἰδιώτης τῷ λόγῳ, *rude in ſpeech.*] This cannot refer to his want of Eloquence, or *Rhetorical* Artifice in his Compoſitions, for this ſeems equally wanting in the Epiſtles of St. *Peter* and St. *James*; it therefore muſt refer to ſome imperfection in his Speech, which they had not.

e Ver. 7. Ἵνα ὑμεῖς ὑψωθῆτε, *that you might be exalted.*] So St. *James* uſeth the word, ſaying, *Let the brother of low degree rejoyce* ἐν τῷ ὕψει αὐτοῦ *in his exaltation* to the Riches, and Privileges of the *Chriſtian* Faith, *Chap.* 1. 9. So the Song of the *Virgin Mother* ſaith, that God by ſending the *Meſſiah* ὕψωσε ταπεινοὺς *hath exalted them that were low*, Luke 1. 52. And *Capernaum* is ſaid to be ὑψωθεῖσα *exalted to Heaven* by our *Saviour*'s frequent preaching to them, *Luke* 10. 15.

f Ver. 8. Ἐσύλησα, *I robbed*] Συλᾶν, γυμνᾶν, the word ſignifies *to make naked*, ſaith *Phavorinus*; *to ſpoil*, ſay others: For the Churches of *Macedonia*, from whom he received his Gifts, being poorer than that of *Corinth*, 2 Cor. 8. 2. might comparatively ſeem by this to be ſpoiled of what was neceſſary for them.

g Ver. 9. Οὐ καταναρκήσα οὐδενὸς, *I ſtunn'd no body with complaints*;] I importuned none of them to ſupply my wants.

h Ver. 12. Ἵνα ἐν ᾧ καυχῶνται, *that in what they glory.*] This moſt *Interpreters* thus gloſs, That whereas the *falſe Apoſtles* glory in preaching the Goſpel freely, they may be found even in that to do only what we have ſtill done among you: And true it is that the *Jewiſh* Writers tell us, that their Wiſe Men of old would not be nouriſhed ſo from the *Church*, but rather choſe to get their living by their own labour, and therefore uſed to ſay, *It is better to skin dead Beaſts, than to ſay to the People, I am a wiſe Man, or a Prieſt, therefore nouriſh me*; and that the moſt excellent and perfect of them clave Wood, and carried Timber, and drew Water, and wrought in Iron and Coals, and neither asked, nor would receive any thing of the *Church*; and therefore to make himſelf equal with the beſt of theſe wiſe Men of the *Jews*, St. *Paul* might refuſe Maintenance from the Churches of *Achaia*. See *Campegius Vitranga de Synag. Vet. l.* 3. *part* 1. *c.* 18. *p.* 884, 885. But this Expoſition is liable to this great Objection, That the *Apoſtle* ſpeaking to the *Corinthians* of the ſame Perſons, ſaith, *Ye ſuffer if a man devour you, if a man take of you*, v. 20. and 1 *Cor.* 9. 12. *If others are partakers of this power, are not we much more?* And elſewhere he repreſents theſe *Jewiſh* Teachers, as *counting gain godlineſs*, and doing all things for *filthy lucre*, Phil. 3. 19. 1 *Tim.* 6. 5. 2 *Tim.* 3. 2. *Tit.* 1. 11. Others therefore interpret the words thus, This I will do, that I may cut off occaſion of Glory from them who ſeek occaſion, that they may be found even as us. In which thing they would glory, but now they cannot do it, becauſe they are known to receive of you.

Ver. 20. Εἴ τις ἐπαίρεῖ, *if a man exalts himſelf.*] The *Jews* had a very high opinion of themſelves, as *being the Seed of Abraham*, and ſo of noble Birth; (See Note on 1 *Cor.* 1. 26.) the People of God, and ſo holy and beloved of him; his *firſt born* and *only begotten*, *for whom the world was made*, 2 Eſd. 6. 59, 60. Hence in their Prayers to God they ſay, *Populus tuus ſumus, Fœderati tui, progenies Abrahami, amici tui, cui ſacramento fidem tuam obſtrinxiſti in monte Moria, ſemen Iſaachi dilecti tui, qui ligatus fuit ſuper Altari tuo, cœtus Jacobi filii tui, Primogeniti tui*, &c. And they had as mean and deſpicable thoughts of all other Men, whom therefore they inſulted over, calling them (d) *the People of the Earth, the Prophane*, yea, likening them *to Dogs*, (See Note on *Philip.* 3. 2.) and *ſpittle*; 2 Eſdr. 6. 56, 57. And from this Opinion, that *the world was made for them*, (See Note on 1 *Cor.* 3. 22.) they might eaſily conclude, that it was lawful for them to take it away from others, as being uſurpers of it. Hence (e) *Buxtorf* cites this Paſſage from the *Talmud*, That *all the Poſſeſſions of the Gentiles are as Common, he that firſt ſeizes on them is Lord of them.*

i

(a) Ἡρμοσάμην, ἐμνησάμην· ὡς ὁ Ἀπόστολος, ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ, ἤτοι τῷ Χριστῷ ἐμνησάμην ὑμᾶς.

(b) Ἄρμοσαι ἐμὶ Μίλωνος θυγατέρα Δημοκήδης γυναῖκα. Herod. l. 3. c. 138. Ἁρμοσάμενος Τήλυος θυγατέρα. 5. 47. Παυσανίης ἡρμόσατο θυγατέρα. Ibid.

(c) *Devorim Rabba*, c. 7. col. 4. (d) *See Buxt. Lex.* voce עם p. 1626. (e) *Voce* בס p. 1345.

Ver. 22.

k Ver. 22. Ἑβραῖοί εἰσι, Ἰσραηλῖται; *Are they Hebrews, are they Iſraelites?*] Here is a certain Indication that theſe *falſe Apoſtles* and *deceitful Workers* were not originally *Samaritans*, as *S. Magus*, *Doſitheus*, and their Followers were, but of the *Jewiſh* Extract. 2*ly*, That they were *Jews* converted to, and ſtill owning, and preaching up the Faith of Chriſt, as is evident from the words following, *Are they Miniſters of Chriſt? ſo am I*; as alſo from *Chap.* 10. 7. It therefore ſeems that they muſt be of the Sect of (f) *Cerinthus*, that great Stickler againſt St. *Paul* for the neceſſity of Circumciſing the *Gentiles*, and for their Obſervation of the Law of *Moſes*; or the *Nazarens* or *Ebionites*; For theſe are not the Names of Perſons who were the Authors of any Sects, but of the (g) *Jews* which believed in *Jeſus*, and yet were zealous obſervers of the Law of *Moſes*. Now theſe *Jews*, before they believed, were of two ſorts; ſuch as admitted other *Nations* to live quietly among them, and even to embrace their Religion *without Circumciſion*; and ſuch as by no means would permit them ſo to do. Thus when *Izates* the Son of *Helen* Queen of *Adiabene*, embrac'd the *Jewiſh* Religion, (h) *Ananias* declared he might do it without Circumciſion; but (i) *Eleazer* maintained that it was ἀσέβεια great impiety to remain uncircumciſed. And when two eminent Perſons of *Traconites* fled to *Joſephus*, the (k) Zealots among the *Jews*, were urgent for their Circumciſion, if they would abide with them, but *Joſephus* perſwaded the multitude againſt it. And this Controverſie continued after they embrac'd *Chriſtianity*, ſome allowing them to embrace *Chriſtianity* without ſubmitting to Circumciſion and the *Jewiſh* Law, others contending that without Circumciſion, and the Obſervance of the Law, they could not be ſaved. And theſe were the *falſe Apoſtles* which troubled the Churches of *Corinth*, *Galatia*, *Philippi*, and were great Enemies to St. *Paul*, who taught the contrary. So *Epiphanius* informs us of the (l) *Cerenthians*, adding alſo of the *Nazarens*, that they in all things accorded with the Doctrines of the *Cerinthians*. And certain it is, that ſuch Perſons went from *Judæa*, and gave great diſturbance to all *Chriſtian* Churches, eſpecially to thoſe which had been planted by St. *Paul*; for in the firſt Epiſtle to *Timothy*, and that to *Titus*, we have mention of thoſe of the Circumciſion who were *vain Talkers* and *Deceivers*, Tit. 1. 10, 11. 1 Tim. 1. 4, 6. Chap. 6. 4, 5. See *Gal.* 4. 9, 10. & 6. 12, 13. *Philip.* 3. 2. *Col.* 2. 16, 20.

Ver. 23. Note here that the *Apoſtle* proves the truth of his Miniſtry and *Apoſtleſhip*, not, as elſewhere, from the Miracles and Gifts of the *Holy Ghoſt*, which accompanied his preaching, but from his Sufferings, as being the things theſe *falſe Apoſtles* could not pretend to, *Gal.* 5. 11. & 6. 12. and ſo could not glory that they were like unto him in them, *v.* 13. l

Ver. 24. Παρὰ μίαν, *ſave one.*] The Law m aſſigned *forty ſtripes* to them that were worthy to be beaten, but forbad them to exceed that number, *Deut.* 25. 3. But it being their Cuſtom to beat them with a Whip that had three Cords, and ſo every ſtroke with it going for three, they could only give them *thirty nine*, or *forty two*, which would have exceeded the number appointed by the Law; and therefore (m) *Joſephus* ſays, *he that did contrary to the Law received by a publick Whip forty ſtripes ſave one.*

Ver. 25. Ἐν τῷ βυθῷ, *in the deep.*] This n cannot well be underſtood of the Priſon at *Cyzicum*; for we never read that St. *Paul* preached there; nor of the Shipwrack, mentioned *Acts* 27. for that hapned after the writing of this *Epiſtle*; but probably of ſome of the other Shipwracks mentioned here, in which he might be ſo long toſſed to and fro in the Sea, upon ſome broken piece of Ship, before he got to Land, as (n) *Joſephus* ſaith he was. *Theodoret* ſaith he was put into a Priſon, ſo called, at *Lyſtra*; but of this we read nothing in the *Acts* of the *Apoſtles*, Chap. 14.

(f) *Iren.* l. 3. c. 11. *Euſeb.* l. 3. c. 28. *Epiph. Hær.* 28. § 2. *Theodor. Hær. fab.* l. 2. c. 3.

(g) Οἱ ἀπὸ Ἰουδαίων, εἰς τὸν Ἰησοῦν πιστεύοντες, ὡς καλαλελοίπασι τὸ πάτριον νόμον. Βιῶσι γὰρ καθ' αὐτὸν ἐπωνυμοῦ τῇ καθὰ τὴν ἐκδοχὴν πλουσίας τῷ νόμῳ γεγενημένοι. Ἐβίων τε γὰρ ὁ πλοῦτος παρὰ Ἰουδαίοις καλεῖται, καὶ ἐβιωναῖοι χρηματίζουσιν οἱ ἀπὸ Ἰουδαίων τὸν Ἰησοῦν ὡς Χριστὸν παραδεξάμενοι. Origen. in Celſum. l. 2. p. 56.

(h) Ananias ἔφη καὶ χωρὶς τοῦ περιτέμνεσθαι τὸ θεῖον σέβειν, εἴγε πάντως κέκρικε ζηλῶν τὰ πάτρια τῶν Ἰουδαίων· τῶτο δεῖν κυριώτερον τοῦ περιτέμνεσθαι. Joſ. Ant. Jud. l. 20. c. 2. p. 685. E. (i) Ibid.

(k) Τούτους περιτέμνεσθαι τῶν Ἰουδαίων ἀναγκαζόντων, εἰ θέλουσιν ἐν παρ' αὐτοῖς. Vit. Joſeph. p. 1007. B. Οὐκ ὀφείλειν ζῆν λέγοντες μὴ μεταβῆναι θέλοντας εἰς τὰ παρ' αὐτοῖς ἔθη. Ibid. p. 1010. C.

(l) Ἀποστάντων γὰρ τούτων, καὶ εἰς ψευδαποστόλους τραπέντων, καὶ ἄλλους ψευδαποστόλους ἀποκηρύττων εἰς τὴν Ἀγριόχειαν, καὶ εἰς ἄλλους τόπους, λέγοντας, ὅτι ἐὰν μὴ περιτμηθῆτε, &c. οὐκ ἦν τυχοῦσα τότε ταραχὴ ἐγένετο, καὶ ἔτι εἰσὶν οἱ παρὰ τῷ παύλῳ εἰρημένοι ψευδαπόστολοι. Hær. 28. § 4. Σύγχυσιν ἦσαν ἀλλήλοις, καὶ ὅμοια κέκλην τὰ φρονήματα. Hær. 29. § 1. p. 117.

(m) Ὁ δὲ παρὰ ταῦτα ποιήσας, πληγὰς μιᾶ λειπούσας τεσσαράκοντα τῷ δημοσίῳ σκύτει λαβὼν, τιμωρίαν τοιαύτην αἰσχίστην ἐλευθέρῳ ὑπομένετο Antiq. l. 4. c. 8. p. 124. E.

(n) Βαστιζόντων δὲ ἡμῶν τὸ πλοῖον καθὰ μέσον Ἀδρίαν δι' ὅλης τὰς νυκτὸς ἐνηξόμεθα Joſeph. de Vita ſua, p. 999.

Ver. 33. Ἐξέφυγον.] Of ſuch a flight as only is deſigned to preſerve us ſtill in a capacity of preaching the Goſpel, eſpecially where our Charge is not any ſettled Church, but the Church in general, or as St. *Paul*'s was, the whole *Gentile* world; (o) St. *Auſtin* ſpeaks well thus, *Quicunque iſto modo fugit, ut Eccleſiæ neceſſarium miniſterium, eo fugiente, non deſit, facit quod Dominus præcepit, ſive permiſit; qui autem ſic fugit ut gregi Chriſti ea, quibus ſpiritualiter vivit, alimenta ſubtrahantur: Mercenarius ille eſt, qui vidit Lupum venientem & fugit, quoniam non eſt ei cura de ovibus.*

(o) *Ep.* 80. *ad Honoratum.*

CHAP. XII.

a Verſe 1. a IT is not expedient for me, doubtleſs to glory, [*but ſince it may be ſo to you,*] I will come to Viſions and Revelations of the Lord.

2. I knew a man in Chriſt above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth, [*I ſay, I knew*] ſuch a one caught up to the third Heavens, [*the Habitation of the bleſſed Angels, and of the Majeſty of God.*]

3. And [*again*] I knew ſuch a man, whether in the body, or out of the body, I cannot tell, God knoweth.

b 4. How that he was [*at another time*] b caught up into Paradiſe, and [*there*] heard unſpeakable words, which it is not lawful, [*or poſſible,*] for a man to utter.

5. Of ſuch a one, [*this rapt out of himſelf,*] will I glory, yet [*or but*] of my ſelf, [*as I appear to you in my own perſon,*] I will not glory [*willingly*] but in mine infirmities.

6. [*Not that I really eſteem it a folly ſo to do; though in compliance with you I do ſtile it fooliſhneſs,* 2 Cor. 11. 1, 16, 17. & 12. 11.] for though I ſhould deſire to glory [*of theſe things*] I ſhall not be a fool; for I will [*ſhall only*] ſay the truth; but now I forbear [*even to ſpeak of that,*] leſt any man ſhould think of me above that which he ſees me to be, or heareth of me, [*above what my conſtant words and actions teſtifie of me.*]

7. And leſt I ſhould be exalted above meaſure through the abundance of the Revelations [*vouchſafed to me,*] there was given to me a thorn in the fleſh, c the Meſ- c
ſenger of Satan to buffet me, [*or, that a Meſſenger of Satan might buffet me,*] leſt I ſhould be exalted above meaſure.

d 8. For this thing d I beſought the Lord [*Chriſt,* v. 9.] thrice that it might depart from me, [i. e. *that I might be delivered from this thorn in my fleſh;*]

9. And he ſaid unto me, My grace, [*or favour,*] is ſufficient for thee; for my ſtrength is made perfect, [*and ſhewed more illuſtriouſly*] in [*this thy*] weakneſs; moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may [*more conſpicuouſly appear to*] reſt upon me.

10. Therefore I take pleaſure in [*theſe*] infirmities [*of the fleſh,*] in [*the*] reproaches [*I ſuffer upon that account,*] in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake; for when I am [*thus*] weak [*in my ſelf,*] then am I ſtrong [*in the power of Chriſt. This latter Clauſe is in all the Greek Scholiaſts.*]

11. I am become [*as*] a fool in glorying [*thus, but*] ye have compelled me [*to it,*] for I ought [*rather*] to have been commended of you; for in nothing am I behind the very chiefeſt Apoſtles, though I be nothing [*of my ſelf, but through the grace of God I am what I am,* 1 Cor. 15. 10.]

12. Truly the ſigns of an Apoſtle were wrought among you [*by me*] in all patience, in ſigns and wonders, and [*in*] mighty deeds. [*See the Note on* Heb. 2. 4.]

13. For what is it wherein you were inferiour to other Churches, except [*it were in this*] that I my ſelf was not burthenſome to you? forgive me this wrong.

14. Behold the e third time I am ready to e
come to you, and I will [*ſtill continue*] not [*to*] be burthenſome to you, for I ſeek not yours, but you; f for the Children ought f
not to lay up for the Parents, but the Parents for the Children.

15. And I [*like a good ſpiritual Father*] will very gladly ſpend [*my ſpiritual Treaſures on you,*] and be [*ſpent my ſelf*] for you, though the more abundantly I love you, the leſs I be loved.

16. But be it ſo; I did not burthen you [*my ſelf:*] Nevertheleſs [*it may be ſuggeſted by ſome, that*] being crafty, I caught you with guile, [*getting much from you by the means of others.*]

17. [*I ask, therefore*] Did I make a gain of you by any of them whom I ſent to you?

18. I deſired Titus [*to go to you*] and with him I ſent a Brother: Did Titus make a gain of you? walked we not in the ſame ſpirit? walked we not in the ſame ſteps?

19. Again, think you that we excuſe our ſelves

ſelves unto you [*by ſpecious pretences, when we ſay that we deferred our coming that we might ſpare you, and be helpers of your joy?* 2 Cor. 2. 23. 24.] we ſpeak [*as*] before God in Chriſt, [*calling him again to record that we uſe no ſuch Arts,*] but we do all things, dearly beloved, [*as we did that,*] for your edifying.

20. [*And too much reaſon had we ſo to do;*] For [*yet*] I fear, leſt when I come, I ſhall not find you ſuch as I would, and that I ſhall be found unto you [*by inflicting neceſſary Cenſures, and Puniſhments upon you,*] ſuch as you would not, leſt there be debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults, [*the uſual, and almoſt neceſſary conſequence of Schiſms and Factions in a Church.*]

21. And leſt when I come again, my God will humble me among you, and that I ſhall [*find reaſon to*] bewail many who have ſinned already, g and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed, [*after the Example, and by the Inſtigation of their falſe Teachers, who themſelves practiſe the hidden things of ſhame,* 2 Cor. 4. 2. *and whoſe exhortation is of uncleanneſs,* 1 Theſſ. 2. 3.] g

Annotations on Chap. XII.

a Verſe 1. Καυχᾶσθαι ὐ συμφέρει.] All the *Greek Scholiaſts* own our reading of theſe words, which may from the *Greek* be rendred, *Surely it profiteth* (or it advantageth) *not me to glory, for I ſhall come to viſions*; and then the ſenſe may be ſupplied thus, *But it may be ſo to you*, for I ſhall come to Viſions and Revelations of the Lord, in which I ſhall give ſuch an Evidence of the favour of Chriſt to me, ſuch a Teſtimony of my Miſſion from Heaven, as none of theſe *falſe Apoſtles*, or *deceitful Workers* can pretend to.

b Ver. 4. Ἁρπαγέντα.] Here (1.) it is enquired, Whether St. *Paul* was either, as to Soul only, or as to Soul and Body jointly, rapt into Heaven, or Paradiſe, as the Spirit ἥρπασε *caught up* Philip, *Acts* 8. 39. or whether he only had a Viſion of theſe things on Earth, as the Spirit took up *Ezekiel* in a Viſion, *Ezek.* 11. 24. and as St. *John* was *carried away into the Wilderneſs.* I encline to the Opinion that this was a real Rapture, as being moſt agreeable (*firſt*) to the words ἁρπάγη ἕως, *he was ſnatcht as far as to the third Heaven*, and ἁρπάγη εἰς παράδεισον, *he was ſnatcht up into Paradiſe*; for theſe words do not well agree to a Viſion, or to an Extaſie. As for the ſeeming Raptures of *Ezekiel* and St. *John*, the Text plainly informs us, that they were not real, by ſaying, *The Spirit took me up, and brought me in a Viſion by the Spirit of God into Chaldæa*, Ezek. 11. 24. And again, *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and ſet me down in the midſt of the Valley that was full of Bones*, Chap. 37. 1. And of St. *John*, *He carried me away in the Spirit into the Wilderneſs*, Rev. 17. 3. And Chap. 21. 10. *He carried me in the Spirit to a great, and high Mountain.* In theſe two Inſtances all is expreſly ſaid to be done ἐν πνεύματι *in the Spirit*; but nothing of this nature is intimated in St. *Paul*'s Rapture. If you ſay he owns that this was done ἐν ὁπτασίᾳ *in a viſion*; I anſwer, He ſeems not to ſay ſo, but only that in this Rapture he had a Viſion of the Lord. (2.) He ſays, He cannot tell whether he was then in the Body, or out of the Body; whereas in all imaginary Viſions the Soul continues in the Body. (3.) He adds, That he *heard there unſpeakable words*, which intimates that he was really in *Paradiſe.*

Q. 2. A ſecond Enquiry is, Whether St. *Paul* here ſpeaks of one Viſion or Rapture only, or of more. I *anſwer*, The Opinion of all the *Ancients* ſeems to have been this, that he was rapt at ſeveral times, into ſeveral places, and conſequently that he ſpeaks of more Raptures than one. (a) *Irenæus* ſaith that *he was caught up into the third Heaven, and again was carried into Paradiſe.* So alſo ſay (b) *Tertullian* and *Pſeud-Ambroſius*; (c) *Epiphanius* ſpeaks thus, *Who can hear the Opinion of* Origen, *which placeth Paradiſe in the third Heaven?* And this appears highly probable: 1. From theſe words, *I will proceed to Viſions and Revelations of the Lord*; which intimates that he would ſpeak of more than one: And from *v.* 7. *leſt he ſhould be exalted* τῇ ὑπερβολῇ τῶν ἀποκαλύψεων, *with this multitude of Revelations.* 2ly, *Methodius* of old did well infer this, from the Repetition of thoſe words, *Whether in the Body*, &c. for ſuch a Repetition muſt have been need-

(a) *Uſque ad tertium Cœlum raptum ſe eſſe ſignificans, & rurſum delatum eſſe in Paradiſum——quid illi prodeſt aut in Paradiſum introitus, aut in tertium cœlum aſſumptio*, l. 2. c. 54.

(b) Tertull. de Præſcript. *c.* 24. Ambroſ. in locum.

(c) *Quis audiat in tertio cœlo donantem nobis Originem Paradiſum?* Ep. ad Joh. Hieroſ. c. 3.

leſs

leſs concerning one and the ſame Viſion. *For* (d) *hence*, ſaith he, *he intimates that he had ſeen two great Viſions, being twice aſſumed, firſt into the third Heaven, and then into Paradiſe.* Hence therefore it doth not follow that *Paradiſe* is in the third Heaven, as later Writers have hence gathered againſt the Opinion of all the *Ancient Chriſtians*: And therefore (e) *Epiphanius* anſwers to this Text produced by *Origen*, *by ſaying he was rapt up into the third Heaven, and after adding into Paradiſe, he ſhews Heaven to be in one place, and Paradiſe in another.* Though therefore the third Heaven here, according to the Language and Diſtinction of the *Jews*, doth ſignifie the *Angelick* Heaven; it doth not follow hence that *Paradiſe*, into which the *Apoſtle* was caught up, at another time, and in another Viſion, muſt ſignifie the third Heaven.

3*ly*, Hence we may ſtrongly argue for the Diſtinction of the Soul from the Body, and its Capacity to receive and underſtand *Cœleſtial* Things in Separation from the Body; for if the Soul be not diſtinguiſhed from the Body, nor is capable of any Viſion or Revelation when out of the Body, there remains no foundation for the *Apoſtle*'s doubt, whether he had theſe Viſions in the Body, or out of the Body, there being a neceſſity, upon that Suppoſition, to have them in the Body, or not at all.

c Ver. 7. Ἀγγελ☉ Σατᾶν.] They who interpret this *Meſſenger of Satan*, and *Thorn in the Fleſh*, of the Motions of Concupiſcence, and the Suggeſtions of Luſt ariſing in *Paul*, are guilty of a great Miſtake; For this *Thorn in the Fleſh* was given him of God, who raiſeth in us no impure luſtings, *James* 1. 13, 14, 15. and never cures one Sin by another; nor would St. *Paul* have wiſhed that all Men ſhould have been as he, if he had felt theſe burnings, nor would he have refuſed that Remedy againſt them he preſcribed to others, 1 *Cor.* 7. 7, 9. nor could he have *gloried*, much leſs *took pleaſure* in theſe Infirmities, as here, *v.* 9, 10. he doth in this *Thorn in the Fleſh*. In a word, by confeſſing ſuch impure Motions lodged in his Breaſt, he would not have defended his Reputation againſt his *Adverſaries*, but rather given them freſh occaſion to reproach him, and would have rendred his Threats againſt the unclean, *Chap.* 12. 21. leſs prevalent. Let it be then obſerved,

1. That this *Thorn in the Fleſh* was ſurely ſome infirmity in the Fleſh, or Body of St. *Paul*. So doth St. *Paul* himſelf inform us, by ſaying, ἃ πειρασμὸν μὲ ἐν τῇ σαρκί μὲ, οὐκ ἐξουθενήσατε, οὐδὲ ἐξεπτύσατε, *You did not count me as nothing, nor ſpit upon me, becauſe of my Temptation which was in my Fleſh*, Gal. 4. 14. *but received me* (nothwithſtanding) *as an Angel or Meſſenger of God.* Whence two things are obſervable, (1.) That this Thorn, or this Temptation, was in his Fleſh, or in his Body. And (2.) that it was ſuch as rendred him in his Preaching obnoxious to great Contempt, and made him deſpicable in the Eyes of others.

2. 'Tis highly probable that this Infirmity in the Fleſh hapned to him after theſe Viſions, and Revelations of which he here ſpeaks; for he ſaith, it was ſent to, or befel him, *that he might not be exalted through the multitude of his Revelations*; and therefore muſt be given him after he had that Temptation they afforded to exalt himſelf.

3. 'Tis certain that it was ſome Infirmity of the Fleſh which naturally tended to obſtruct the Efficacy of his Preaching, and rendred his Miniſtry leſs grateful and acceptable to others, and made him ſubject to reproach, and to contempt in the diſcharge of this his Function. This is extreamly evident from the place cited from *Gal.* 4. 14. where, ſaith *Theodoret*, καίτοι πολλὴν ἔφερεν ἐπὶ τῷ σώματι ἀτιμίαν, *though I brought with me great Ignominy in my Body*, you did not reject me; and alſo from Chriſt's anſwer to him, That his power was perfected it St. *Paul*'s weakneſs, *i. e.* the greater is thy infirmity in preaching the Goſpel, the greater is my Power in rendring it efficacious when preached by one ſubject to ſo great Infirmity.

4. 'Tis alſo certain that this was objected by the *Corinthians*, and the *falſe Apoſtles* to the diſparagement of St. *Paul*, and rendred him contemptible in their Eyes, that he was ἰδιώτης τῷ λόγῳ *rude in Speech*, 2 Cor. 10. 10. (which, as I have obſerved upon that place, cannot refer to his want of Eloquence, that being as much wanting in his *Epiſtles*, which they allowed to be *powerful and weighty*, as in his Sermons to them,) that *in preſence he was baſe among them*, ibid. v. 1. that *the preſence of his Body was weak, and mean*, καὶ ὁ λόγ☉ ἐξουθενημέν☉, *his ſpeech*, ſuch as rendred him, *contemptible*, where the *Apoſtle* uſeth that very word which he had applied to the Infirmity of his Fleſh, *Gal.* 4. 14.

5. It cannot be denied but that an ἰσχνοφωνία, *a ſtammering in ſpeech*, or *a ſqueeking ſhrilneſs* in the voice, joyn'd with a low deformed ſtature, do naturally tend to render a Man contemptible in his preaching;

(d) Διὰ ἀναληφθεὶς ἐναργῶς, ἅπαξ μὲν τέτε ἐφάνη, ἅπαξ δὲ εἰς τὸν Παράδεισον. Apud. Epiph. Hær. 64. § 47. p. 572. C. D.

(e) *Ubi ſupra apud Hieron.* Tom. 2. F. 57. E.

and

and therefore *Moſes* declines the Meſſage God ſent him upon to *Pharaoh*, becauſe *he was ſlow of ſpeech, and of a ſtammering tongue*, Exod. 4. 10. ἰσχνόφωνος, καὶ βραδύγλωσσος.

6. Theſe words, *a Thorn in the Fleſh, a Meſſenger of Satan*, being here put by way of appoſition, muſt ſignifie the ſame thing, and ſo he muſt be buffeted by *Satan*, when by theſe *falſe Apoſtles* and Miniſters of *Satan*, 2 Cor. 11. 15. he was contemned, and made the Subject of their Scorn and Laughter, for this Infirmity in his Speech. But 'tis obſervable, that theſe words may be rendred thus, *There was given me a Thorn in the Fleſh*, Ἄγγελος Σατᾶν ἵνα με κολαφίζῃ, *that the Angel of Satan might buffet me.* Since then he calls the *falſe Apoſtles* Miniſters of *Satan*, it is not to be wondred that he here ſtiles them, or the chief of them, who thus reviled, and contemned him for this Infirmity, and therefore laboured to take off the Affections of the *Corinthians* from him, *an Angel of Satan buffeting him.*

d Ver. 8. Παρεκάλεσα, *I beſought the Lord.*] *Here*, ſaith *Schlictingius*, *is an inſtance of Prayer directed to Chriſt*; *Ergo*, ſay I, here is an inſtance of his *Divinity*: Prayer made to Chriſt by all *Chriſtians*, in all times and places, and for all things, being an evidence of his Omniſcience, Omnipotence, and Omnipreſence.

Note alſo, That though this *Thorn in the Fleſh* was not removed upon the Prayer of the *Apoſtle*, yet was that granted for which he deſired that it might be removed, *viz.* that he ſhould preach the Goſpel more effectually, and to the Honour of his Lord; and therefore he not only reſts ſatisfied under this Infirmity, but even glories in it on this account, that it tended to demonſtrate the Power of Chriſt reſiding in him. Thus doth God truly anſwer our Requeſts, when he gives, not what we would, but what he ſees to be more for his Glory, and our Good.

Ver. 14. Τρίτον, *the third time.*] Moſt e
Interpreters ſay that St. *Paul* had made two Reſolutions before to come to them, for proof of which they cite 1 *Cor.* 16. 5. 2 *Cor.* 1. 16. But both theſe Texts ſeem plainly to refer to one and the ſame Reſolution, and the laſt to be only an *Apology* for Non-performance of the firſt: His meaning therefore may be this; I have once actually been with you, I was ready once more to come, though your Diſorders unreformed hindred the performing that intended Journey, 2 *Cor.* 1. 23. and I am now ready the third time.

Ibid. *For the Children ought not to lay up* f
for the Fathers, but, &c.] *i. e.* If Fathers of the Fleſh, they ought to lay up for them Temporals; if Spiritual Fathers, as St. *Paul* was, 1 *Cor.* 4. 15. to provide Spirituals for them, good Inſtructions, and Advice for the welfare of their Souls.

Ver. 24. Μελανοσάντων.] Hence it is evi- g
dent, againſt *Novatian*, that the *Chriſtian* Diſpenſation admits Sinners to Repentance, though they have, after Baptiſm, committed great Offences, and lapſed into the Sins of the Fleſh, mentioned *Gal.* 5. 19, 20, 21

CHAPTER XIII.

a Verſe 1. a THIS is the third time I am coming to you; in the mouth of two or three Witneſſes ſhall every word be eſtabliſhed.

2. I told you before [*in my firſt Epiſtle*, Chap. 4. 19, 20, 21. *being then abſent in Body, but preſent in Spirit*, Chap. 5. 3.] and [*I ſtill continue in my Reſolution*,] foretel [*ling*] you as if I were preſent the ſecond time, [*or, I foretel you as preſent in Spirit the ſecond time*,] and being abſent [*in Body*,] I now write to them which heretofore have ſinned, [*and have not repented*, Chap. 12. 21.] and to all others [*who ſhall fall into the like ſins*,] that if I come again, [*which I now fully am reſolved upon*,] I will not ſpare [*you.*]

3. Since ye ſeek a proof of Chriſt ſpeaking in [*and by*] me, [*even that Chriſt*] who to you-ward is not weak, but is mighty b b in [*and among*] you, [*you ſhall find it in the exerting the Power he hath given us to chaſtiſe ſuch Offenders.*]

4. For though he was crucified through [*the*] weakneſs [*of that Humane Nature which he took upon him, and in that appeared to others as weak*,] yet he liveth [*and diſcovers efficaciouſly that he doth ſo*,] by the power of God [*ſo glorioufly attending the invocation of his name, and faith in him*;] c for we alſo [Gr. *and ſo we alſo*] are [*as* c
yet in your apprehenſions] weak in him, but we ſhall [*appear to*] live with him by the power of God, [*exerting it ſelf by us*] towards you.

5. [*And for a farther Evidence that Chriſt preached by me hath not been weak, but mighty towards you*;] Examine your ſelves, whether ye be in the Faith, prove your own ſelves. Know ye not [*of*] your own ſelves [*by the Miracles done among you, and the Variety of Gifts conferred upon you*,] how that Jeſus d Chriſt is in [*among*] you, e except ye be de
Reprobates, [i. e. *diſapproved by God, and ſo he hath withdrawn theſe Gifts from you.*]

6. But

6. But [*however it may be with you,*] I truſt that you ſhall know we are not Reprobates, [i. e. *not diſapproved of, but owned by God, and Chriſt.*]

7. Now I pray to God, that ye do no evil [*which may force us to exerciſe and ſhew our power among you, as deſiring*] not that we ſhould appear approved, *by our power in puniſhing your Offences,*] but [*rather*] that you ſhould do that which is honeſt, though
f we be [*in ſhew*] f as Reprobates, [i. e. *as deſtitute of the power of Chriſt in your eyes.*]

8. [*And when you will be ſecure from our Chaſtiſements,*]for we can do nothing againſt the truth, but [*only*] for the truth, [*having our power given for edification only, and not for deſtruction,* v. 10.]

9. [*Nor have we any deſire to uſe our power thus;*] for we are [*rather*] glad, when we are weak, [*as having no occaſion to manifeſt our power,*] and ye are ſtrong [*in faith, and good works,*] and this alſo we wiſh,even your perfection [*in them.*]

10. [*And*] therefore I write theſe things being abſent, [*to warn and reform you,*] leſt being preſent I ſhould [*be conſtrained to*] uſe ſharpneſs [*towards the unreformed among you,*] according to the power which the Lord hath given me to edification, and not to deſtruction.

11. Finally, Brethren, farewel; be perfect[*ly knit together,*] be of good comfort [*under all Calamities,*] be of one mind, live in peace, and the God of love and peace ſhall be with you.

12. Greet one another with g an holy g
kiſs.

13. All the Saints [*here*] ſalute you.

14. h The grace of the Lord Jeſus Chriſt, h
and the love of God [*the Father,*] and the Communion of the Holy Ghoſt,be with you all. Amen.

Annotations on Chap. XIII.

a Verſe 1. Τρίτον τοῦτο, *this is the third time.*] Of his coming the third time, ſee note on Chap. 12. 14. Theſe Witneſſes, ſaith Dr. *Lightfoot*,were *Stephanus*,*Fortunatus*, and *Achaicus*,ſent to aſſure them of his coming; Say others, his own reiterated Teſtimony to them by Letters, that if theſe Admonitions did not prevail on them who had ſinned to reform, he would not ſpare them.

b Ver. 3. Ἐν ὑμῖν, *among you.*] Chriſt ſhewed his power among them, by enabling St. *Paul* to preach the Goſpel to them in *demonſtration of the Spirit and Power* ſo efficaciouſly, as to convert them to the Faith, 1 *Cor.* 2. 4. In that variety of Gifts conferred on them, together with the Goſpel, by which their *Teſtimony of Chriſt was confirmed*, 1 Cor. 1. 6. By his Power, conſpicuous in ſeconding St. *Paul*'s delivery of the inceſtuous Perſon up to *Satan*, 1 Cor. 5. 4,5. By the Chaſtiſements they ſuffered for communicating in the Lord's Supper unworthily.

c Ver. 4. Καὶ γὰρ ἡμεῖς, *and ſo we alſo.*] Theſe Particles ſignifie *atque ita, even ſo, and ſo,* and *in like manner*, and accordingly are rendred by *Paſor*, *ſic & nos*, as in this Paraphraſe. Again, It is evident from *Scripture*, that though Chriſt appeared to the World, as weak, and unable to eſcape his Sufferings, by permitting himſelf to be taken, and carried bound before the *High Prieſt*, and *Pilate*, and at laſt to be lifted up upon the Croſs, and there die, yet was he only in appearance then weak; for he permitted not himſelf to be taken, till he had with a word ſtruck them to the ground who came to apprehend him, *John* 18. 6. and had declared that he was able to deliver himſelf out of their hands, *Matt.* 26. 53. Even ſo (ſaith the *Apoſtle*) we ſeem weak to you *Corinthians*, becauſe we do not exerciſe that Power among you which God hath given us, 2 *Cor.* 10. 10. & 11. 21. and here *v.* 9. But we ſhall ſhew our ſelves to live by the power of God exerciſed upon the Offenders in your Church.

Ver. 5. Ὅτι Χριστὸς ἐν ὑμῖν ἐστιν, *that Chriſt* d
is in you.] i. e. With, or among you. So σὺ ἐν ἡμῖν εἶ Κύριε, *thou Lord art with us*, Jer. 14. 9. οὐχὶ Κύριος ἐν ἡμῖν; *is not the Lord among us?* See *Gen.* 23. 6. *Pſal.* 124. 1. The words ſeem to allude to thoſe ſpoken by the tempting,contumacious *Iſraelites*,who after all the ſigns and wonders God had ſhewed to them, remained ſtill doubtful of his Preſence with them,enquiring εἰ Κύριος ἐν ἡμῖν; *is the Lord among us, or not?* Exod. 17. 7. So ſaith the *Apoſtle*, ſeeing after all the Miracles done among you, and the miraculous Gifts received by you, you ſtill ſeek a proof of Chriſt ſpeaking in or by me; Ask your own ſelves? Know ye not by the Gifts ſtill exerciſed among you, except ye be rejected of God, that his Spirit, conveyed by my Miniſtry is ſtill among you? But then let it be noted here, that this place ſpeaks not of their being in Chriſt, but of Chriſt's being in them; not of his being in, but among them; not of his being in them, by their Faith in him, but his miraculous Preſence with them; not of his being in any private Perſon, but in the Church of *Corinth* in general.

Ibid. Εἰ μή τι ἀδόκιμοί ἐστε, *if ye be not Re-* e
probates.] i. e. *Chriſtians* in name only, and *not in deeds*, ſo *Grotius*; *ſtupid and hardned*, Dr. *Hammond*; *wicked and unfit for the faith*, Vorſtius; *unworthy of the Name of*

Chriſtians,

Chriſtians, Dicſon; *deprived of faith, light, grace, and knowledge*, Menochius; *unleſs you by your Crimes have caſt off Chriſt*, Calvin.

f Ver. 7. Ὡς ἀδόκιμοι, *as Reprobates.*] It is to be obſerved, that the word ἀδόκιμος, which we render *reprobate*, hath no relation in *Scripture* to any decree of God, either *abſolutely* excluding Men from a capacity of Salvation, or doing it *conditionally* on the account of the Sin of *Adam*, but only doth denote ſuch Men as have made themſelves unworthy by the Corruption of their Faith or Manners, to be approved and owned by God. Thus they, *who when they knew God, did not glorifie him as God, neither were thankful, but changed the truth of God into a lie, and worſhipped the Creature more than the Creator, and liked not to retain God in their hearts*, Rom. 1. from *v.* 21.—28. are the Men *given up* by God εἰς νοῦν ἀδόκιμον *to a reprobate mind*, which prompted them to do thoſe things God could not approve of, but abhor; And they who reſiſted the Truth through the Corruption of their Minds, are ſtiled ἀδόκιμοι περὶ τὴν πίστιν, i. e. *Reprobates concerning the Faith*, 2 Tim. 3. 8. *i. e.* Men whoſe Faith cannot be owned, or approved of. They alſo are in *Scripture*, as to their Manners, ſtiled *Reprobates*, whoſe *Mind and Conſcience is defiled*, ſo that though *in words they profeſs to know God, yet in works they deny him, being abominable, diſobedient, and to every good work* ἀδόκιμοι *reprobate*; i. e. void, not of Judgment only to diſcern, but of Affection to approve of it. Thus that Earth is ſtiled ἀδόκιμος *reprobate*, or rejected, which after all the Showers, which fall upon it, *brings forth only Thorns and Briars*, Heb. 6. 8. and that Silver, ἀργύριον ἀδόκιμον, *reprobate Silver*, which being falſe ſtamp'd, or coyn'd, will not be receiv'd, but rejected, *Prov.* 25. 4. *Iſa.* 1. 22. And in this ſenſe St. *Paul* ſaith, he kept under his Body, *leſt whilſt he preached to others, he himſelf ſhould be* ἀδόκιμος diſowned and rejected by God, 1 *Cor.* 9. 27.

Ver. 12. Ἐν ἁγίῳ φιλήματι, *with an holy kiſs.*] g
As Brethren; for this ſeems to be the *Jews oſculum propinquitatis*, of which ſee *Buxtorf's Lexicon*, p. 1404, 1405.

Ver. 14. Note that here plainly, as in the h
Form of Baptiſm, *Matth.* 28. 19. we have the Names of the Sacred *Trinity*; and the *Father* and *Son* in both places being mentioned as diſtinct Perſons, we have no reaſon to doubt of the *perſonality* of the *Holy Ghoſt* thus mentioned with them.

AN APPENDIX TO THE Sixth Chapter of the Second Epiſtle TO THE CORINTHIANS.

MOnſieur *le Clerc* hath obſerv'd in his *Ars Critica*, *part* 1. *c.* 8. *p.* 110. That *ſince the time of St.* Auſtin, *ſcarce any word hath been uſed more frequently in ſpeaking concerning the Converſion of a Sinner, than is that of Grace*; *and yet if you ask them that uſe it what they mean by it, they can give you no clear anſwer: So that a Jeſuite ſaid, not unpleaſantly, That it was nothing but a* Neſcio quid, *and that the Grace of God in Scripture doth always ſignifie not any ſecret Afflatus, but his Mercy and his Kindneſs to us.* Now that I may not ſeem, with his *witty Jeſuite*, to ridicule, or with the *Pelagians* to deny that Grace, becauſe my Note in this Chapter, partly accordeth with his Criticks, I ſhall here briefly ſhew two things:

1*ſt*, That it ſeems neceſſary to aſſert that God vouchſafes to Men, not only the outward Diſpenſations of his Word to be the ordinary means of their Converſion and Sanctification, but alſo ſome inward Aſſiſtances and Operations of his Holy Spirit.

2*ly*, I ſhall endeavour to ſhew that theſe Aſſiſtances may be ſo explained, as to be no more unintelligible than are all the Influences of God upon the Soul, or the Temptations of the Evil Spirit.

Firſt, That it is neceſſary to aſſert that God vouchſafes to Men ſome inward Operations or Aſſiſtances of his Holy Spirit, to encline them to what is good, convert, and ſanctifie them. For

1. Why elſe is it expreſly ſaid, That *God works in us both to will and to do of his good pleaſure*, Philip. 2. 13. and *doth within us what is acceptable in his ſight* Heb. 13. 21. for ſure he cannot properly be ſaid ἐνεργεῖν, καὶ ποιεῖν ἐν ἡμῖν, *to act, and work within us*, who does, and worketh nothing in us? Yea, how doth the Word of God it ſelf, when heard, or read, work on us but by making impreſſions on our Minds? and ſhall that be deny'd to God himſelf which we allow to his Word? or ſhall he not be believed, when he ſaith, *He doth work in us both to will and to do, He doth in us what is acceptable in his ſight?*

Again, Does it not ſeem unreaſonable to deny that influence to God, and the Good Spirit to excite Men to goodneſs; which generally is, and muſt according to the Scripture, be allowed to the Evil Spirit tempting Men to wickedneſs? Now, though this Evil Spirit cannot lay us under a neceſſity of doing wickedly, yet is he frequently in Scripture repreſented as a *Tempter* to Sin, which he can only be immediately by raiſing ſome Idea's in our Brain which do excite, diſpoſe, and move us, as our own Thoughts, or inward Sentiments, at other times, were wont to do, to what is evil. He alſo is in Scripture ſtiled that Spirit which ἐνεργεῖ *works inwardly in the Children of Diſobedience*, Eph. 2. 2. and *leads them captive* εἰς τὸ ἐκείνε θέλημα, *to do his will*, 2 Tim. 2. 26. which words ſeem plainly to import ſome inward energy of *Satan* to excite them to this Diſobedence to the Will of God, and this compliance with his own will, ſince then *ſtronger is he that is in us, than he that is in the world*, 1 John 4. 4. *i. e.* that good Spirit which dwells in pious Men, is more powerful in them than *Satan* is in wicked Men, we muſt allow this good Spirit ἐνεργεῖν *to work* in the Children of Obedience, as *Satan* is allowed to work in his own Children.

Moreover, The evil Spirit is repreſented as *a lying Spirit in the mouth of Ahab's Prophets*, 1 Kings 22. 21. He *moved David to number*

the

the peopole, 1 Chron. 21. 1. He *entred into Judas*, Luke 22. 3. He *filled the Heart of Ananias to lie to the Holy Ghoſt*, Acts 5. 3. All which Expreſſions can never be accounted for without allowing him ſome power to work upon the ſpirits of theſe perſons, ſo as to raiſe within them ſome ſuch Ideas as would excite and ſtir them up to the performance of thoſe actions. Nor can we otherwiſe give any rational account of the *Snares*, *Methods*, *Wiles*, and *Deviſes* of *Satan*, mentioned 2 *Cor.* 2. 11. *Eph.* 6. 11. or tell how he comes, and takes *away the Word out of the heart*, Luke 8. 12. or how he takes *advantage over us* when we are overwhelm'd with grief, 2 *Cor.* 2. 10.

When, therefore, on the other hand, God is ſaid to *put his fear, and his law in our hearts*, Jer. 32. 40. Heb. 8. 10. and *his ſpirit within us*, Ezek. 36. 27. to *create in us a clean heart, and renew in us a right ſpirit*, ibid. to *give us a new heart*, Ezek. 11. 9. to *circumciſe*, and to *convert the heart*, Deut. 30. 6. Jer. 31. 18. If he by his good Spirit raiſeth no good Motions, or Ideas in us, which may diſpoſe us to his fear, and by attention to them may convert and cleanſe our hearts, if he vouchſafes unto us no inward Illuminations, by attending to which we may diſcern *the wonderous things of his law*, what can theſe Words or Metaphors import? Or why is his Spirit put within us, if he hath nothing to do there? yea, why are we ſaid to be *ſtrengthned with might through the Spirit in the inward man to do his will?* Eph. 3. 16. to be enabled *through the Spirit to mortifie the deeds of the fleſh?* Rom. 8. 13. Why is this Spirit ſaid to *help our infirmities*, v. 26. to *purifie our hearts*, 1 Pet. 1. 22. to be unto us a Spirit of *Sanctification*, 1 Cor. 6. 11. the *Comforter*, the Spirit of *Power*, *Love*, and of a *ſound Mind?* 2 Tim. 1. 7. For how is it poſſible he ſhould be all, or any of theſe things to us, or ſhould do all, or any of theſe things for us, by doing nothing in us? And ſeeing Conſolation ariſeth only from the inward teſtimony of the Conſcience; ſeeing Sanctification conſiſts in the renewing of the inward Man, and hath the Soul for its Subject; ſeeing the heart is purified by an inward change, and temper, which renders it averſe from ſin, and ſets the Affections, Deſires, and Inclinations of the Soul againſt it; ſeeing the deeds of the fleſh are only mortified by ſuch a Renovation of the Mind as makes us to diſcern the pernicious Effects and dreadful Conſequences of living ſtill according to our fleſhly Appetites, and ſo begetteth a dread and hatred of them, a Reſolution to forſake them, a vehement Deſire to be freed from them, a ſincere Endeavour to reſiſt the motions of the fleſh, and a care that we do not for the future yield obedience to it in the luſtings of it; if there be no Renovation wrought in us by the Spirit, no Teſtimony of him *with our ſpirits, that we are the Sons of God*, how can a Man conceive that all this ſhould be done by the Spirit without any energy in the Mind, and the Affections of a Man, and by that conſequently on the Will?

Moreover, If the holy Spirit hath no hand in producing, and carrying on the new Life, why is he ſtiled Πνεῦμα ζωοποιῦν, *a quickning* or *life-giving Spirit?* ſeeing all Vital Operations iſſue from a Spirit acting in us, why are we ſaid *to live in the Spirit*, Gal. 5. 15. and to *walk in the Spirit*, Rom. 8. 14. and ἄγεσθαι *to be led*, or conducted *by the Spirit* of God? For as in natural and moral actions, we cannot be ſaid to live, or walk, without an inward principle of life and motion, or to be led or guided in thoſe Actions, but by the Light of Reaſon, ſo neither can we properly be ſaid to live, and walk in the Spirit, or to be guided by him, if he imparts no inward light to guide us in the ways of Piety, no inward motions to excite us to walk in them, no inward ſtrength or vital efficacy for the performance of them. And were it otherwiſe, why are all thoſe inward habits and diſpoſitions which adorn the Soul, and make it *meet for the inheritance of Saints in light*, ſtil'd *the fruits*, not of the preaching of the Word, or of our own Conſideration, but *of the Holy Spirit?* For how are they his Fruits, if he doth nothing to produce them? why are they ſtill aſcribed, according to this Doctrine never to that which only doth, but to that only which doth not produce them?

To ſay theſe things, and theſe expreſſions concern only the times in which the extraordinary Gifts and Operations of the Holy Spirit were vouchſafed, is to make future Ages ſince the ceaſing of theſe Gifts, deſpair of being quickn'd, ſanctify'd, or comforted, or even enabled to purifie the heart, or to mortifie the deeds of the fleſh, to live or walk in the Spirit, and conſequently to deſpair of being now the Sons of God, united to Chriſt Jeſus, or having any of the Fruits of the Spirit wrought within them. And were it only then that no Man could be regenerate or born again without Water and the Holy Ghoſt, by what are we now regenerated? Why are we now baptized? or why is Baptiſm adminiſtred ſtill in the Name of the Holy Ghoſt?

In fine, it ſeems not poſſible, according to this Hypotheſis, to explain how, or to what end the Holy Spirit is ſo often ſaid to *dwell*, or to *abide* within us; how we are *made an habitation of God through the Spirit*; How we are made *the Temples of God through the Holy Ghoſt which is in us*, or united to Chriſt by the Spirit, or to what end the Holy Ghoſt thus dwells, or takes up his abode in them, in whom he acteth nothing, or reſts upon thoſe *Chriſtian Sufferers*, whom he doth not inſpire with inward courage. And yet this abode of the good Spirit with us, is repreſented not only as the higeſt Privilege, but as the ineſtimable advantage of the *Chriſtian*. By this Chriſt,

doth encourage his Diſciples to demonſtrate their love to him by keeping his Commandments, that then *the Father will love them, and we*, ſaith he, *will take up our abode with him*, John 14. 23. By this, ſaith the *Apoſtle*, God becomes *our God, and we his People*; *our Father, we his Sons and Daughters*, 2 Cor. 6. 16. And from our union by this Spirit to our Head Chriſt Jeſus, ſuch an ἐνέργεια, or *inward working*, is ſaid to be diffus'd thro' every part of his myſtical Body, as cauſeth *the wholy Body to encreaſe, and edifie itſelf in love*, Eph. 4. 16. Col. 2. 19. Now what account can be offer'd of theſe things, without allowing ſome inward Operations of the holy Spirit, as the conſequence of this Spiritual Union, and this inhabitation of the holy Spirit in us? yea, who can tell what is the advantage of theſe Promiſes, *I will put my ſpirit in you*, or *pour him upon you*, Prov. 1. 23. Jer. 36. 27. & 37. 14. Zach. 12. 10. John 7. 37, 38. if we receive no influx from him thus put into our hearts? What, laſtly, is it for the holy Spirit *to depart*. or to be *taken* from us? or what can be the dreadful miſery and *woe* denounced upon us *when he doth ſo?* For if he did nothing in us whilſt he continued to be with us, what can we loſe by his departure? or why did *David* ſo importunately beg God would *not take his holy Spirit from him?* Pſal. 51. 12.

To ſay here the holy Spirit only dwelt in *Chriſtians*, whilſt the extraordinary Gifts and Afflatus of the holy Spirit were continued to the Church, and they lay under Perſecution from the *Heathen Emperors*, is not only to contradict the tenor of the Scriptures, which declare that all Chriſt's living Members are thus united by the Spirit to their Head, 1 *Cor.* 12. 13. and that *if any man have not the Spirit of Chriſt*, dwelling in him, *he is none of his*, Rom. 8. 9. He cannot be the Son of God, for *as many as are led by the Spirit of God, they are the Sons of God*, v. 14. He hath no right to call God Father, *v.* 15. no intereſt in the *adoption*, and in the inheritance of Sons, *v.* 17. but it is alſo to enervate the virtue of the Promiſes of Chriſt, and the conſolation of *Chriſtians* of all future Ages under their Sufferings for the ſake of Chriſt; yea, it is in effect to make the diſpenſation of the Goſpel ceaſe, the difference betwixt that, and the Law, being by the *Apoſtle* placed in this, that the one is *the miniſtration of the letter* only, the other alſo *of the Spirit*. And if this were ſo only whilſt theſe extraordinary Operations of the holy Spirit laſted, then from the time that they have ceaſed, the Goſpel doth not in this differ from the Law, or deſerve to be preferr'd above it on that *account*.

Argument 2. This Doctrine ſeems to take off from the energy of Prayer in general, and from the virtue of Prayer for the holy Spirit in particular, and ſo to make men ſlight and neglect that Duty of which the Scripture ſpeaketh ſo magnificently, and to which it ſo frequently exhorts us, at leaſt, it ſeems not well conſiſtent with the tenor of thoſe inſpired Prayers, or thoſe Preſcriptions for it recorded in the Holy Scripture. For who can reconcile it with thoſe Expreſſions in which holy men of God ſo often beg God would *encline their hearts unto him*, ſince this he cannot do without ſome Operation on their hearts, that he would *draw them, that they might run after him*, that he would *open their eyes*, and *give them underſtanding to diſcern his Law*, that he would *lead them in the right way, in the way everlaſting*, and *guide them by his eye?* For if God by his Spirit hath no influence upon the Heart, or Soul, how doth he encline, or draw it? if none upon the underſtanding, how doth he enlighten or inſtruct it? if this be done only by the Word read, preach'd, and ponder'd in the heart, we may as well apply our ſelves to that work without, as with Prayer, unleſs we in theſe caſes pray for ſome new external Revelations, or for ſome Motives not contained in Scripture.

Moreover, according to this Doctrine, it ſeems both fruitleſs and abſurd to pray for the aſſiſtance of the holy Spirit, or to expect we ſhould enjoy it. And ſo that paſſage of St. *Luke*, *Ask and ye ſhall receive, ſeek and you ſhall find, knock and it ſhall be opened to you; for if evil parents give good gifts to their children, how much more will your heavenly Father give his holy Spirit to them that ask him*, Luke 11. 9, 13. muſt be of no uſe or virtue to us. For what in theſe Expreſſions can we pray for, but the aſſiſtance of the holy Spirit? and what aſſiſtance can he afford us, if he doth not operate at all upon our Souls?

To ſay this Promiſe is to be confin'd to the *Apoſtles* days, ſeems not agreeable to reaſon; for why then do we hear of it in the Sermon on the Mount, which certainly was ſpoken εἰς ὄχλους τῷ λαῷ, *in the audience of the multitude?* Why doth it run in words ſo general πᾶς γὰρ, *for every one that asks receives?* Moreover, thoſe ſpiritual and ordinary Effects for which the holy Spirit was then given, thoſe Fruits of the Spirit they produc'd in them, are as needful, and as ſpiritually good for *Chriſtians* now, as when our *Saviour* ſpake theſe words; for as the *holy Spirit* was needful then to ſtrengthen Chriſt's Servants *in the inward man to do his will*, Eph. 3. 16. to comfort them in Tribulations, and ſupport them under fiery Trials, and to preſerve them from the Subtilties of *Satan*, and the Temptations of the wicked World, ſo is there the ſame need of his aſſiſtance now for all theſe gracious ends, and therefore the ſame reaſon to expect him ſtill to all theſe purpoſes. Moreover, the Conditions of this Promiſe may be performed by us now, as well as then; we may be now ſincerely deſirous to obey the *holy*

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Will of God, and with true fervency and importunity may beg the holy Spirit to this end. And if we may acceptably perform theſe duties to which this Promiſe is annexed, why may we not as confidently expect the bleſſing promiſed from the God of Truth? For the encouragement here given to expect the aſſiſtance of the holy Spirit is this, that we ask him of our heavenly Father; Now this moſt comfortable relation God bears to all his children of what age ſoever, he is *the ſame yeſterday, to day, and for ever*; and therefore there is now, and ever will be, the ſame benignity in God, the ſame good will and readineſs in him to give his holy Spirit now unto his children for all needful purpoſes, as in all former ages. If therefore in like manner we do ask, we muſt have equal reaſon to expect we ſhould receive him. To proceed therefore

2*ly*, To explain, as far as I am able, and think it needful ſo to do, how thoſe *Fruits of the Spirit*, which the *Schools* call *Graces*, are wrought in us by the Spirit of God;

1*ſt*, I aſſert, that the manner in which the holy Spirit acts upon the minds and hearts of men, for the production of theſe Fruits or Graces, and the preparatory Diſpoſitions of the Soul towards them, may reaſonably be conceived to be ſuch as is ſuitable to the Reaſon and Faculties of Men, *viz.* the Underſtanding and the Will. Now it is certain, that what naturally makes the Underſtanding to perceive, is Evidence propos'd and apprehended, conſider'd or adverted to, for nothing further can be requiſite, to make me *come to the knowledge of the truth, and underſtand what the will of the Lord is*, and ſo be *wiſe unto ſalvation*. Hence the *Apoſtle* prays that his *Philippians* might *abound more and more in knowledge, and in all wiſdom*, ἐν πάσῃ αἰσθήσει, in all perception, that ſo they may *approve the things that are moſt excellent*, Philip. 1. 9, 10. Hence he ſpeaks to the *Romans* thus, *Be ye transformed by the renewing of your mind*, εἰς τὸ δοκιμάζειν, *that you may diſcern and approve what is* according to *the good, and acceptable, and perfect will of God*, Rom. 12. 2. and ſaith to the *Epheſians*, *Be ye not unwiſe, but underſtanding what the will of the Lord is*, Eph. 5. 17. and *v.* 8, 10. *Walk as children of the light, approving what is acceptable to the Lord*. Again, what makes the Will chooſe, is ſomething approv'd by the Underſtanding, and conſequently appearing to the Soul as good, and whatſoever it refuſeth is ſomething repreſented by the Underſtanding, and ſo appearing to the Will as evil, whence all that God requires of us is, and can be only this, *to refuſe the evil, and to chooſe the good*. Wherefore to ſay that Evidence propos'd, apprehended, and conſider'd is not ſufficient to make the Underſtanding to approve; or that the greateſt Good propos'd, the greateſt Evil threatn'd, when equally believed, and reflected on, is not ſufficient to engage the Will to chuſe that Good, and to refuſe that Evil, is in effect to ſay, that which alone doth move the Will to chuſe, or to refuſe, is not ſufficient to engage it ſo to do; that which alone is requiſite to make me underſtand and approve, is not ſufficient ſo to do. Now this being contradictory to it ſelf, muſt of neceſſity be falſe.

Be it then that we have naturally an averſion to the Truths propoſed to us in the Goſpel, that only can make us indiſpos'd to attend to them, but cannot hinder our conviction when we apprehend them, and attend to them. Whence for removal of it, the *Apoſtle* only prays that *the eyes of our underſtanding may be enlightned, that we may know them*, Eph. 18. adding, *that where the light of the knowledge of the glory of God in Chriſt Jeſus* was revealed, if after this *their Goſpel was hid* from any, it was only ſo, *becauſe the God of this world had blinded the conceptions of their minds, that the light of the Goſpel might not ſhine into them*, 2 Cor. 4. 3, 4. Be it that there is in us a renitency to the Good we are to chooſe; that only can indiſpoſe us to believe, and to approve it as our chiefeſt Good. Be it that we are prone to the Evil which we ſhould decline; that only can render it the more difficult for us to believe it is the worſt of Evils. But yet, what we do really conceive to be our chiefeſt Good will ſtill be choſen, and what we apprehend to be the worſt of Evils, will, whilſt we do continue under that conviction, be refus'd by us. It therefore can be only requiſite, in order to theſe ends, that the good Spirit ſhould ſo illuminate our Underſtandings, that we attending to, and conſidering what lies before us, ſhould apprehend, and be convinced of our Duty, and that the Bleſſings of the Goſpel ſhould be ſo propounded to us, as that we may diſcern them to be our chiefeſt Good, and the Miſeries it threatns, ſo as we may be convinced they are the worſt of Evils, that we may chooſe the one, and refuſe the other. Now to conſider in order to approbation and conviction, to chooſe in order to our good, and refuſe that we may avoid miſery, muſt be the actions not of God, but Man, tho' the Light that doth convince, and the Motives which engage him thus to chooſe, and to refuſe, are certainly from God.

To illuſtrate this more familiarly by an Inſtance taken from our ſelves, or our deportment towards others: When a man, in words plain and intelligible, ſpeaks to another, if he will hearken to what he ſays, he muſt underſtand his mind; for by that very impreſſion the words make upon his brain, he immediately perceives his meaning. And cannot the divine impreſſion on the brain, which is God's ſpeaking inwardly to man, do the ſame thing? This action is indeed ſo neceſſary, that as it is not virtuous, or praiſe-worthy in any man

to understand the mind of him who doth thus speak to him, so neither seemeth it praiseworthy in us, purely to understand the mind of God thus speaking to us. Again, these words of man contain some exhortation to me to do what he desires I would do, backt with incouragements to do so, taken from the proposal of some advantage, the promise of some good I shall receive by complying with his Exhortation; or they contain some dehortation from doing what he would not have me do, because it will be hurtful to me, or will be certainly attended with some evil consequences: Is not this the method used by all the World in dealing with one another? and do they not all do this with hopes and expectation of success? And is it not a great disparagement to the word of God to think that his Perswasions, Admonitions, Exhortations, Promises, and Threats should be all insufficient to prevail with us to turn from our sinful Courses, and turn to him, when all Men who do use these methods towards their Children, Servants, Friends, or Relations do it in hopes that they shall be successful by these means? Moreover, If the Person they address to be slow of understanding, do they not hope to overcome that difficulty by the clearness of their discourse, and by reiterating the same thing by such variety of Expressions as he is best able to perceive? if he be averse from doing that which is desired, do they not hope to overcome that aversion by repeated exhortations, and vigorous impressions of those incouragments they tender to prevail upon him to comply with their desire? If he strongly be inclin'd to that from which they vehemently dehort him, do they not endeavour to turn the bent and current of his Inclinations by the like repeated Exhortations, and lively Representations of the Evils he will be certainly exposed to by so doing? All men are therefore of this opinion in their practice, that acting with men by convincing Reason, and by Motives, and Perswasions, is acting with them suitably to their Faculties; And is not God himself of the same mind? hath he not reveal'd his will on purpose that we may know it? hath he not directed his Letters and Epistles to us, that by reading we may understand them, and *know the things which do belong to our peace?* Did not our Saviour utter all his discourses to the same end? why else doth he enquire so oft, *Why is it that ye do not understand my speech?* John 8. 43. *How is it that ye do not understand?* Mark 8. 21. why doth he preface them with this instruction, *hear and understand*, Matth. 15. 10. Doth not God call upon us *to consider of our ways, and lay to heart* his sayings, and his dispensations, *Hag.* 1. 5, 7. Doth he not prescribe this as the Remedy for preventing his Judgments, when he says, *Oh consider this ye that forget God*, Psalm 50. 21. and of being wise, by saying, *Oh that they were wise, that they would consider their latter end*, Deut. 32. 29. doth he not represent this as the source of all the wickedness and idolatry of his own People, that *they would not consider in their heart?* Isa. 1. 3. & 44. 19. Doth he not make Conversion the Effect of this Consideration, when he saith, *Because he considereth and turneth away from all the transgressions that he hath committed, he shall surely live*, Ezek. 18. 29. Psal. 119. 59. Yea, doth he not represent this as a just ground of hope, that even the most stubborn sinners may be reform'd, when he saith to the Prophet, *Remove by day in their sight, it may be they will consider, though they be a rebellious people*, Ezek. 12. 3. Does not the *Apostle* pray that his *Colossians may be filled with the knowledge of his will in all wisdom, that* (so) *they might walk worthy of the Lord to all well-pleasing, being fruitful in every good work?* Coloss. 1. 9, 10. that his *Philippians* might *discern* and *approve the things that are most excellent, that they might be sincere, and without offence, being filled with all the fruits of righteousness*, &c. Philip. 1. 10, 11. And must not then this knowledge and approbation of his Will be a means of rendring us fruitful in all works of righteousness? Does not God require his people to *chuse life*, Deut. 30. 19. pronouncing a blessing on them that *chuse the things that please him*, Isa. 56. 4. and threatning destruction to them that *would not chuse the fear of the Lord*, Prov. 1. 29. but *chose the things in which he delighted not*, Isa. 56. 4. Now doth he any thing more to prevail with them who do *not chuse the fear of the Lord, do not the things that please him*, to engage them so to do, or not to do the contrary, but teach them his ways, and perswade them to walk in them? Must it not then be certain, that either he transacts with them, as men who might by these things be induced to chuse to fear him, and do the things that please him, and abstain from the contrary, or threatens to destroy them for doing what they could not help, and had no means sufficient to avoid, and for not doing what it was impossible for them to do? Again, doth he not exhort men to be *willing and obedient*, promising a full pardon, and a blessing to them that do so? *Isa.* 1. 18, 19. Doth not Christ resolve the destruction of the *Jews* into this, *You will not come unto me that you may have life*, Joh. 5. 40. declaring this to be the reason why they were not gathered, because *he often would have gathered them, but they would not be gathered*, Luk. 13. 34. because being so graciously invited to the marriage Feast, *they would not come?* Matth. 22. 3. Now what did he to engage them to come unto him to gather them, to prevail upon them to come unto the Marriage Feast, but shew them the way of Life, exhort and invite them to come unto the Feast? Either then he transacted with them,

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as one who knew this was ſufficient for theſe ends, and that theſe things might have prevail'd upon them to be willing, or elſe he reſolv'd on their Excluſion from the Marriage Feaſt, and their not taſting his Supper, for not doing what they could not do, and condemn'd them for not coming when they could not, becauſe *the Father did not draw them*, or *give them* to him, *Joh.* 6. 37, 44. and for not being gathered when indeed he would not, whatever he ſaid to the contrary, ſeeing he would not do that for them without which they could not be gathered. Moreover, doth he not earneſtly exhort and perſuade men to repent, and turn from the evil of their ways? doth he not ſay. *O that my people would have hearkned to me, that Iſrael would have walked in my ways?* Pſal. 81. 13. *Oh that they were wiſe, that they would underſtand this!* Deut. 32. 29. *Oh Jeruſalem, wilt thou not be made clean, when ſhall it once be?* Jer. 13. 27. *Oh that thou hadſt known in this thy day the things which belong unto thy peace!* Luke 19. 42. Now either in theſe Exhortations and Perſwaſions he acts with Men ſuitably to their Faculties, exhorting them to do, and pathetically wiſhing they had done, what they might have done, tho' they did it not; or called them to repent that they did not do what they never could do, that they did not avoid what it was impoſſible they ſhould avoid, and even to repent that God had not irreſiſtibly done this for them, and ſeriouſly wiſhed they themſelves would have done what, if it ever had been done, muſt have been done by himſelf, and therefore was not done, becauſe he would not irreſiſtibly work the change in them.

In fine, Doth not God encourage Men to repent and believe, to be *willing* and *obedient*, by great and precious Promiſes of the moſt excellent and laſting Bleſſings? Hath he not threatned eternal Damnation to them that do not believe? *Mark* 16. 15, 16. hath not he ſaid *He will come in flaming fire, taking vengeance on all that obey not the Goſpel?* 2 Theſſ. 1. 7. And muſt not all theſe things ſufficiently convince us, that God acts with Men as one who doth indeed ſuppoſe that Men may hearken to his Exhortations, and comply with his Perſwaſions to believe, and to obey his Goſpel? may be prevail'd on by his Promiſes to the performance of their Duty, and terrify'd by the conſideration of the Judgment threatned from their Diſobedience? Why elſe is it ſaid, that God hath *given us* theſe *great and precious promiſes, that by them we may be made partakers of a Divine Nature?* 2 Pet. 1. 2. or why are we exhorted, *having theſe promiſes, to cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God?* 2 Cor. 7. 1. or why doth the *Apoſtle* ſay, *Knowing then the terror of the Lord, we perſwade men?* 2 Cor. 5. 11. If beyond all this, there be ſome phyſical and irreſiſtible operation on God's part, neceſſary to make Men know, and knowing chooſe the Good, and refuſe the Evil, this being not wrought in them who are not born anew, why is the want of this New Birth, and this Spiritual Regeneration, ſo oft imputed to the want of their Conſideration, and their not laying to heart the things propounded to them, to their not *enclining their mind to wiſdom, and not applyiug their hearts to underſtanding*; and their not *framing their doings to turn unto the Lord?* Prov. 1. 14. = 30. Hoſ. 5. 4. If it be ſaid, this may be done becauſe they had grace and ſtrength ſufficient in their firſt Parents ſo to do; I anſwer, Admit that vain imagination that we had, what never we indeed had, or could have, becauſe 'twas loſt long before we had a being, yea, what *Adam* never had, becauſe then he muſt have had power to repent after his Fall, and then we muſt have it ſtill, for what power he had to repent after his fall, he could not loſe by his fall; I ſay, admit this Suppoſition, what is it to the import of all the Exhortations, Perſwaſions, and Motives contained in the Goſpel, which are all directed to fallen Man, and ſo, if God be ſerious in them, declare his great unwillingneſs that fallen Man ſhould periſh, his paſſionate deſire that he ſhould be ſaved, and if he ſpeaketh in them ſuitably to the Capacities and Faculties of fallen Man, plainly ſuppoſe him ſtill in a Capacity by theſe Aſſiſtances and Motives to underſtand his Duty, and to chooſe the Good, and refuſe the Evil?

Prop. 2. I add, That *this is not ordinarily, and needs not at all to be done now, by propounding to the underſtanding any Truths, or to the Will any Motives or Inducements which are not contain'd in Holy Scripture.* For if the Word of God be a perſpicuous and perfect Rule, *able to make us wiſe to Salvation, and furniſhed for every good work*, ſure the good Spirit may, by ſuggeſting the Truths contained in it, and bringing them to our remembrance, and *opening our underſtandings to perceive the Scriptures*, ſufficiently remove the darkneſs that is in our minds; if it be *a light ſhining in darkneſs*, 2 Pet. 1. 19. and πάντα τὰ ἐλεγχόμενα, *all Errors* to be corrected, all Vices to be reproved, *are made manifeſt by the light*, Eph. 5. 13. then muſt it be ſufficient to illuminate our Underſtandings, and direct our Paths, or *lead our feet into the way of truth.* Again, Seeing the Motives contained in the Scripture, to engage us to turn from thoſe evil ways which tend to our diſquiet, torment, and miſery at preſent, and will hereafter ſubject us to eternal Miſeries, muſt be ſufficient to turn us from the evil of our ways, or elſe the higheſt Motives that can be offered muſt be inſufficient to that end, all other Motives to deter us from any action as pernicious and diſadvantagious to us, being as nothing, when compared to that, *Depart from me ye wicked*

into

into eternal fire; all evils we can dread, or ſuffer from the hand of man, as little in reſpect of that we muſt have cauſe to fear from him who *can deſtroy both ſoul and body in hell fire.* Since, on the other hand, the promiſe of everlaſting Happineſs, recorded in the ſame Scriptures, as the reſult of our ſincere Obedience, muſt be ſufficient to engage us in a ſincere endeavour to yield that obedience to the good and holy will of God, or no inducements can be ſufficient to that end, ſeeing this Motive eminently contains all other Motives in it, there being more in thoſe two words, *the enjoyment of God, and everlaſting Happineſs*, than Kingdoms, Thrones, and Treaſures, Joy, Pleaſures, Honours, and all that can expreſs the good things of this World, import, and therefore a more vehement conſtraining power in them, to the performance of our Duty, than in the united ſtrength of worldly Greatneſs, Honour, Pleaſures, and that which repreſenteth to our hopes and our deſires, that which incomparably excels all we can hope for, or deſire beſides; I ſay, this being ſo, the holy Spirit, by making deep impreſſions on the Mind of the advantages and rewards promiſed to our converſion and ſincere obedience, and of the dreadful evils threatned to the diſobedient, and bringing theſe things oft to our remembrance, which in the Scripture Phraſe is *putting theſe laws in our minds, and writing them upon our hearts*, ſee Note on *Heb.* 8. 10. muſt do what is ſufficient to work in us Converſion and ſincere Obedience. For what reaſon can be given why the Spirit of Wiſdom, having *enlightned the eyes of our underſtanding to know what is the hope of our calling, and the glorious riches of the inheritance of the Saints*, Eph. 1. 18. And theſe things being thus made preſent to our minds, ſhould not have greater prevalence upon our wills to obedience, than any temporal concerns to yield obedience to the laws of man? 'Tis certain, *Satan* can only tempt us by ſuggeſting ſome temporal allurements and advantages, or ſome temporal loſſes or affrightments to us; Since then the Scripture doth aſſure us, *this is our Victory over the world, even our faith*, 1 Joh. 5. 4. *i. e.* our *expectation of things hoped for, our evidence of things not ſeen*, Heb. 11. 1. theſe Objects of our Faith contained in the *Scriptures*, being preſented to us, and impreſſed upon us by the holy Spirit, muſt be ſufficient to baffle all the Temptations of Sin, Satan, and the World. In fine, of this we may be ſufficiently convinced from the Experience of Mankind: For ſince the apprehenſion of Good or Evil is the ſole Motive to make us undertake, or decline any Action, the greater the Good or Evil is, the ſtronger Motive it muſt be. Now, do not many millions in the world forego their preſent eaſe and pleaſure, encounter Difficulties, adventure upon Dangers, and undergo moſt toilſome Labours, in expectation of ſome finite temporal advantage, of which they cannot have aſſurance? do they not oft abſtain from what they paſſionately love, only for fear of dangers which poſſibly might not enſue upon the ſatisfaction of their Appetites? do they not ſow, and plant, and trade only in hopes of an increaſe? and ſhould not then the hopes of infinite eternal Happineſs, and the dread of endleſs Miſeries, more powerfully engage us to obey God's Precepts, and to reſiſt all the Temptations which Fleſh and Blood ſuggeſts againſt them?

But then, becauſe the Bleſſings and Miſeries of another World are things inviſible, and only are diſcerned by the Eye of Faith, they being only moral and ſpiritual Motives, which only work upon us as they are preſent to our minds by actual conſideration and reflection on them, and this they are not always, when the Temptations of the World, the Devil, and the Fleſh, by ſenſual Objects, are thus preſent with us; 'tis therefore neceſſary that at all times, when they are not thus preſent with us, and therefore cannot operate upon us, the holy Spirit ſhould either, by repreſenting to us from the *Scriptures* thoſe Divine Truths with which our Underſtandings have not been ſufficiently enlightned, inſtruct and guide us; or elſe by reviving, and impreſſing, *i. e.* inculcating on our Spirits thoſe Motives and Inducements to reſiſt thoſe Temptations, and to perform thoſe Duties which are required at our hands, aſſiſt us ſo to do.

Prop. 3. I therefore humbly conceive this inward operation of the holy Spirit to conſiſt in theſe two things:

1*ſt*, *In repreſenting Divine Truths more clearly to our Underſtandings*, that we may have a fuller Evidence, ſtronger Conviction and Aſſurance of them, which is in Scripture ſtiled *the illumination of the mind.*

2ly, *In bringing theſe Truths to our remembrance*, that ſo they may be preſent with us, when this is requiſite to enable us to reſiſt Temptations, and to encourage us to the performance of our Duty. And upon ſuppoſition of theſe two things, that God acts with us ſuitably to the nature of our faculties; (on our Underſtanding, by repreſenting the Light to it, and on our Wills by Motives to chooſe the Good and refuſe the Evil, and that the higheſt Motives and Inducements poſſible, when firmly believed, and preſent to the Mind, muſt be ſufficient to produce their ends;) it can be only requiſite to our Converſion and ſincere Obedience, that the good Spirit ſhould aſſiſt us in this work, by that illumination which is ſufficient to produce

this ſtrong Conviction and Plerophory of Faith, and ſhould preſent thoſe Motives to our Memories, and make a deep impreſſion of them there, which being preſent, will move our Wills and our Affections to proſecute the ends for which they are ſufficient.

I am not ignorant that there be many, who beyond all this, require a phyſical and irreſiſtible Motion of the holy Spirit, in which we are wholly paſſive, to the Converſion of a Sinner, and I ſhall not diſpute with them, that Controverſie being ſo fully handled by Dr. *Claget*, but ſhall endeavour briefly to compound and ſtate the matter.

Firſt then, I ſay it muſt be granted, that in raiſing an Idea in my Brain by the holy Spirit, and the impreſſion made upon it there, the action is properly phyſical.

2*ly*, That in theſe Actions I am purely paſſive; that is, I my ſelf do nothing formally to produce theſe Ideas, but the good Spirit, without my Operation, doth produce them in me. And

3*ly*, That theſe Operations muſt be irreſiſtible in their Production, becauſe they are immediately produced in me without my knowledge of them, and without my will, and ſo without thoſe Faculties by which I am enabled to act.

But then I add, that as far as they are ſo, they cannot be imputable to me, *i.e.* it cannot be praiſe-worthy in me, or rewardable, that I have ſuch Ideas raiſed in me; but only that, when they are thus raiſed in me, I attend to them, comply with, and improve them to the ends for which they were deſigned by the holy Spirit. To make this evident by an Example; It is on all hands granted, that *Satan* can ſo work upon the Brain, as to raiſe up in it impure and blaſphemous Ideas, but then it is as generally held, that the Thoughts they immediately produce, will never be imputed to us as our ſins, nor will God be diſpleaſed with us for them, if we do not after ſhew any good liking of them, or conſent to them, but manfully reſiſt, and riſe up into deteſtation and abhorrence of them; and that becauſe the raiſing theſe Ideas is the Devil's action, not our own; we are purely paſſive in them till we conſent to, or ſhew ſome liking of them; and they are alſo inevitable and irreſiſtible, it being in the power of no man to prevent or reſiſt them; *i.e.* to hinder them from being raiſed in his Brain, or any ways to ſuppreſs them, till he doth firſt perceive them raiſed there. And therefore for the ſame reaſons thoſe Ideas which are objectively good, being thus raiſed in us, cannot be imputed to us for reward, nor can God be well pleaſed with us for them, till we co-operate with them; becauſe the raiſing of them is properly God's, not our own action, and we are purely paſſive in it; nor is it in our power to prevent, or to reſiſt them; but then, God having planted in us a Principle of Reaſon and Diſcretion, we can attend to them being raiſed, and ſo improve them to the illumination of our Underſtandings, and to the Approbation of them in our Minds. He alſo having given us a Will to chuſe the Good, and refuſe the Evil, we may conſent to the good Suggeſtions, and purſue the good Motions raiſed thus in us; for to what other ends can they be raiſed in us by the holy Spirit? As therefore our attendance and conſent to the Suggeſtions of the evil Spirit being free, and what we may avoid, is culpable, ſo our attendance to, and compliance with theſe Motions and Ideas of the holy Spirit, being things in which we are free and active, and that upon deliberation, and ſo in them we do perform the proper and free actions of a Man, doing that which we might not do, and refuſing to do that we have both power and temptations to perform, therefore theſe things muſt be praiſe-worthy and acceptable in the ſight of God.

I alſo add, that theſe Ideas being thus raiſed up in us by God alone, and even the power of attending and conſenting to them, being, together with our Nature, entirely derived from God, and all the Inducements which we have to attend to them, and comply with them, being properly of Divine external Revelation, or ſuch Divine internal operation as if they had not intervened, we ſhould have had none of theſe good Effects produced upon us, theſe Effects are properly to be aſcribed to God, and all the Praiſe and Glory of them muſt be due to him alone, becauſe the Principle of acting, and the Inducement thus to act is ſolely from him.

To conclude, The greateſt Inſtance of powerful Converſion I can call to mind, is, that of perſecuting *Saul*. He is confounded by a *light ſhining round about him brighter than the Sun*; by this he is *ſtruck down to the earth*, and hears a dreadful voice from Heaven, ſaying, *Saul, Saul, why perſecuteſt thou me?* Now in all this he was purely paſſive, and the Action done upon him was phyſical and irreſiſtible; and therefore this Action being wholly Chriſt's, not his, there could be nothing in it on his part praiſe-worthy, or rendring him a better Man. But then, when he enquires of the holy Jeſus, *Lord, what wouldſt thou have me to do?* when *he prays* earneſtly for the forgiveneſs of his ſins, *Acts* 9. 11. when he ſubmits to that Baptiſm which was appointed by the Holy Jeſus for that end, and for the dedication of himſelf to his Service, when, being told what grievous things he was to ſuffer for the Name of Jeſus, he notwithſtanding *was not diſobedient to the heavenly Viſion*, but *went, and*

preached up that Faith which he had formerly oppoſed; theſe being Actions of deliberation and free choice, proceeding from Reflections on the heavenly Viſion, and the Conviction it had wrought upon him, muſt be praiſe-worthy and acceptable in the ſight of God; Though, being the Reſults of what our Lord had done upon him, he very properly aſcribeth the whole glory of them to the grace and favour of our Lord towards him. Hence, ſay St. *Chryſoſtom* and *Oecumenius*, he doth ſo magnifie the Grace of God in this matter, as μὴ λυμήνασθαι τὸ αὐτεξούσιον, *not to invalidate man's free will.* See Note on 1 *Tim.* 1. 12. And that there is a perfect Harmony betwixt the Operation of God's Grace, and the Co-operation of our Wills, we learn from two Examples recorded in one Chapter, *viz.* 2 Cor. 8. 1, 3. where the *Apoſtle* advertiſeth the *Corinthians of the Grace of God given to them of Macedonia*; for, ſaith the *Apoſtle*, they were *according to their power*, yea, and *above their power* αὐθαίρετοι *of themſelves willing* to contribute to the Neceſſities of the Saints, *viz.* the Contribution was an act of their own free-wills, proceeding from their choice; but the Grace and Favour of God given to them, was the Spring and Motive of it. So again, *v.* 16, 17. *Thanks be to God* τῷ διδόντι, *to him that gave this care in the heart of Titus, for he accepted the exhortation, and being more forward* αὐθαίρετος ἐξῆλθε, *he went to you of his own accord*; *i. e.* the Exhortation was from St. *Paul*, that which gave the weight and vigour to it, and rendred him more forward in it, was the Grace and Favour of God to him; the reflection on both made this Journey the matter of his own choice, and ſo he became *willing of his own accord:* yea, this is evident even from the very words, by ſome thought to aſſert the contrary, *Phil.* 2. 12, 13. *Wherefore, beloved----not only as in my preſence*, (when you had me to be your Monitor) *but much more now in my abſence*, (which God by the Workings and inward Teachings of his Spirit ſupplies,) *work out your Salvation with fear and trembling*, v. 13. *For it is God that worketh in you, both to will and to do of his own pleaſure*; (i. e. ſometimes by outward, and ſometimes by inward means;) for if, beyond theſe inward Suggeſtions and Perſwaſions, ſome phyſical and irreſiſtible Operations be required on God's part, which make it neceſſary for us, both to will and do, why are we then commanded *to work out our own Salvation*; for can we act where we are purely paſſive? or can that be a reaſon why we our ſelves ſhould work, that another will effectually do that very thing without our co-operation? Is it not rather a manifeſt reaſon why we ſhould neither will, or work at all, ſince both is, and will be irreſiſtibly performed without us? Why, 2*ly*, are we ſaid to *work out our Salvation with fear and trembling*; for can there be any cauſe of *fear and trembling* leſt that Salvation ſhould not be wrought out, which God works in us irreſiſtibly? Surely if God works in us irreſiſtibly both to will and do, there can be no poſſibility of Miſcarrying, and ſo no ground *for fear and trembling*. Why 3*ly*, are the *Philippians* exhorted to do this *much more* in St. *Paul*'s *abſence*, than *in his preſence*, if when he was preſent, God wrought in them irreſiſtibly to will and do, and could do no more in his abſence? 'Tis therefore evident from theſe Conſiderations, that God works in us both to will and do, by giving us our Wills and Faculties, and then ſtirring them up to put forth their own Acts.

THE

THE PREFACE TO THE Epiſtle to the *GALATIANS.*

§ 1. THough *in the Pure and* Primitive Ages *of the* Church, *I find no Controverſie touching the Nature of Faith, or of Juſtification, they ſaying nothing of Juſtification, but as it is included in the Article of* Remiſſion of Sins, *yet ſeeing both this Faith, and the Juſtification which is aſcribed to it, have, in theſe latter Ages, miniſtred occaſion to many Queſtions and Diſputes, canvaſed with much Contention, and proſecuted with the greateſt Zeal, as being judged Matters of very high importance, and the* Epiſtles *to the* Romans *and* Galatians *are the* Epiſtles *which treat chiefly of this Subject, I therefore ſhall, by way of Preface to this* Epiſtle, *endeavour to ſhew*

1. *What is the import of the word* Faith *in* Scripture, *eſpecially as it relates to the Matter of Juſtification, or what the* Scripture *repreſenteth as true* Chriſtian Faith.

2. *What it is to be* juſtified *in St.* Paul's *acceptation of that word.*

3. *That this Juſtification is by St.* Paul *aſcribed to* Faith *alone, in oppoſition to Works of Righteouſneſs done either by the* Jew *or* Gentile.

4. *That it ſeems neceſſary from the nature of the thing, and the ſtate and condition of the Perſons to whom the* Goſpel *was then preached, that it ſhould be ſo.*

5. *That though this Faith doth not include ſincere Obedience, and much leſs Perſeverance in it to the end, which yet are neceſſary and eſſential Conditions, even of the New Covenant; Yet*

1. *It lays the higheſt Obligations on us to perform them, under the penalty of forfeiting the Bleſſings of it. And*

2. *It tendereth ſufficient Motives to this Obedience, and, where it is ſincere and laſting, it will moſt certainly produce it.*

§ 2. *And* (1.) *as for the import of the word* Faith *in Scripture, I think ſcarce any thing is more evident throughout the whole* New Teſtament, *than that the Faith there mentioned is only a cordial and firm belief that* Jeſus is the Chriſt, *the* Lord, *the true* Meſſiah *or* Prophet, ſent from God to reveal his Will *to the World, the* Son of God, *the* Saviour of the World. *To make this manifeſt.*

Conſider (1.) *That Divine Faith in general is only a firm aſſent to, or full perſwaſion of mind concerning the truth of what is teſtified, revealed, or reported by God himſelf, or Perſons commiſſionated by God to reveal, or to bear record to it. For ſeeing Humane Faith is only a perſwaſion of the truth of what is told us, or teſtified by Man, Divine Faith muſt be a firm perſwaſion of the truth of what is teſtified, or revealed to us by God. And this deſcription of Faith is clearly taught us by St.* John, 1 *John* 5. *who having declared* v. 4, 5. *that the Faith by which we* overcome the World, *is the belief that* Jeſus is the Son of God, *proceeds to ſhew we have great reaſon to believe this Propoſition, that Jeſus is* the Son of God; 1. *Becauſe the* Holy Spirit beareth witneſs to it, and he is the Spirit of Truth, *v.* 6. 2. *Becauſe* there are three that bear record in Heaven to it, *viz.* the Father, the Word, and the Holy Ghoſt, *v.* 7. *Now, ſaith he,* if we receive the witneſs of Men; *if we rely upon their Teſtimony in any Courts of Judicature; if by the mouth of two or three humane Witneſſes our weighteſt matters are determined, ſhall not the* witneſs of God *be greater?* i. e. *ſhall it not be of more validity for confirmation of our Faith in this particular, that* Jeſus is the Son of God? v. 9. *Surely we cannot disbelieve this truth, but we muſt give the lie to him, ſaith the Apoſtle,* v. 10. Becauſe we believe not the record which God hath given of his Son; *but if we do receive this teſtimony on his authority,* we ſet to our Seal that God is true, *John* 3. 33.

This being then the nature of Divine Faith in general, Faith in our Lord Jeſus Chriſt, *muſt be a full aſſent to, or firm perſwaſion of mind concerning the truth of what is teſtified, revealed, or reported by God himſelf, or by Perſons commiſſionated by him to reveal his Will, concerning our* Lord Jeſus Chriſt. *Or briefly thus; It is a firm perſwaſion that he who ſuffered at* Jeruſalem *was the true* Meſſiah, *the* Saviour of the World, *the* Prophet *who was*

for to come, that Perſon who was conſtituted Lord of all things; *or, which amounts to the ſame thing, that he was* Chriſt the Son of God. *For Explication of this Propoſition.*

Conſider (1.) *That the Scripture mentions this as the great thing teſtified concerning him, by all the Witneſſes of the* Meſſiah; *as* v. g.

1. *By St.* John *the* Baptiſt, *who came* for a Witneſs to teſtifie of the Light, *John* 1.7. *and who* ſaw, and bare record that this is the Son of God, *v.* 34. *Hence do St.* John's *Diſciples ſay*, He to whom thou bareſt witneſs baptizeth, *John* 3. 25. *And Chriſt ſpeaks thus to the Jews*, You ſent to John, and he bare witneſs to the truth, *John* 5. 33.

2. God *the Father bare him record, and teſtified by divers methods, that he was* the Son of God; *ſo do we read expreſly*, John 5. 32. There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me is true, the Father himſelf who hath ſent me, beareth witneſs of me. *And again*, Chap. 8. 17, 18. It is written in your Law, that the teſtimony of two men is true; i. e. *it is to be received as ſuch:* I am one that bear witneſs of my ſelf, and the Father which ſent me beareth witneſs of me. *Now God the Father bore witneſs to his Son*, 1. *By a voice from Heaven, ſaying*, Thou art my beloved Son, in whom I am well pleaſed, *Mark* 1.11. *This voice was perſonally directed to* Chriſt *himſelf, as being that Commiſſion which was ſent him from Heaven to exerciſe the Office of God's Supreme Miniſter, or* Legate *in the World; but it was alſo prefaced with an* ἰδὲ, *Behold, directing the People to attend to it*, Matt. 3. 17. 2*ly*, *By giving him the power of working Miracles for confirmation of his Doctrine, and his own Teſtimony; and therefore he ſpeaks thus to the People*, I have a greater teſtimony than that of John, the works which my Father hath given me to do, they bear witneſs of me that the Father hath ſent me, *John* 5. 36.

3*ly*, *The* Holy Spirit *beareth witneſs that* Jeſus is the Son of God, 1 *John* 5.6. *and this he did not only by his deſcent upon our* Saviour *at his Baptiſm, and by raiſing him from the dead, he being* put to death in the Fleſh, but quickned by the Spirit, 1 *Pet.* 3. 18. *but by enabling him to caſt out* Devils, *and to perform ſuch works as never any other perſon did, or could do. Whence he thus argues*, If by the Spirit of God I caſt out Devils, then is the Kingdom of God come to you; i. e. *then is it clear that I am the* Meſſiah *ſent from God to preach the Doctrine of his Kingdom to you*, Matt. 12.28. *Since my Commiſſion is confirmed by theſe Operations of his Spirit, and teſtified to* by the Finger of God, *as the phraſe is varied*, Luke 11. 20. *and this, after our Lord's Aſcenſion, this Spirit was to do more fully:* For when, *ſaith Chriſt*, the Comforter is come, even the Spirit of Truth, he ſhall teſtifie of me, *John* 15.26. *and this he actually did; whence* Chriſt *is ſaid to be* juſtified by the Spirit, 1 *Tim.* 3. 16. i. e. *freed by his teſtimony from the ſuſpicion of being an* Impoſtor, *or falſe Pretender, when he declared he was* Chriſt the Son of God.

4*ly*, *The* Apoſtles *were Men choſen for this very end*, Ye ſhall bear witneſs of me, *ſaith Chriſt*, becauſe ye have been with me from the beginning, *John* 15.27. Ye ſhall be witneſſes to me both in Jeruſalem and Judea, and in Samaria, and to the uttermoſt parts of the earth. *Hence are they ſtiled* Witneſſes choſen of God, *Acts* 10.41. Eye-witneſſes *of what he did and ſuffered*, Luke 1.2. Eye-witneſſes of his glory, 2 *Pet.* 1. 16. That which we have heard, and ſeen, and looked upon μαρτυροῦμεν we witneſs, and declare unto you, *ſaith St.* John, 1 *John* 1. 2.

5*ly*, Moſes *alſo, and the* Prophets, *are produced as his Witneſſes, for* unto him give all the Prophets witneſs, *Acts* 10. 43. *All the Scriptures*, Search the Scriptures, *ſaith Chriſt*, for they are they which teſtifie of me, *John* 5. 39. *And* Moſes *in particular; For if you believed Moſes you would believe me, for he wrote of me*, v. 46.

Conſider 2*ly*, *The things for which theſe Witneſſes are produced, the Evidence they give in concerning the* Meſſiah, *and that will teach us what is Faith in Chriſt. Sometimes 'tis ſaid that they bare record that he is* the Son of God, *John* 1.34. 1 *John* 5.5.=10. *Sometimes they teſtifie that he was* the Chriſt. *Thus St.* Paul confounded the Jews, teſtifying that he was the Chriſt, *Acts* 9. 20, 22. *St.* Peter *teſtifying to all the Houſe of Iſrael*, that God had made him Lord and Chriſt, *Acts* 2. 36. *Sometimes they teſtifie that he was* the Saviour of the World. *So* 1 John 4. 14. We have ſeen, and do teſtifie that God hath ſent his Son to be the Saviour of the World; *or that he was* the Lamb of God that taketh away the ſins of the World, *John* 1. 29. *that him* God hath exalted to be a Saviour, to give repentance and remiſſion of ſins to them that believed in his Name, *Acts* 5. 31. & 13. 38. *Sometimes they teſtifie that he is* Lord of all things, *Acts* 10.36. *and as a conſequent of this, that he by God's appointment was to be Judge of all Men; for* he commanded us, *ſaith* Peter, to preach to the People, and to teſtifie that it was he who was ordained to be the Judge of the quick and the dead, *Acts* 10.42. *Sometimes they are ſaid to bear witneſs of his Reſurrection*, Acts 1.22. *ſaying*, This Jeſus hath God raiſed up, whereof we are Witneſſes, *Acts* 23. 2. *for* we have teſtified of God that he raiſed up Chriſt, 1 *Cor.* 15. 15.

3*ly*, *Obſerve that all theſe ſeveral Teſtimonies, though they differ in Expreſſions, they differ little in Reality, and in effect do only ſignifie that he is* Jeſus Chriſt our Lord. *For* 1. *to ſay he is* the Son of God, *is in effect to*

ſay

ſay he is the Chriſt, *that Perſon by God anointed to be our* Prophet. *St.* Matthew *gives us the Confeſſion of St.* Peter *thus*, Thou art the Chriſt the Son of the living God, *Matth.* 16. 16. *St.* Mark *thus*, Thou art the Chriſt, *Chap.* 8. 29. *St.* Luke, Thou art the Chriſt of God, *Chap.* 9. 10. *And when our Lord forforbids them to divulge this to the World, he only ſaith*, Tell no man that I am Jeſus the Chriſt, *Matth.* 16. 20. Art thou the Chriſt, the Son of God? *ſaith the* High-Prieſt *to him*, Matth. 26. 63. *whereas St.* Luke *relates the queſtion only thus*, Art thou the Chriſt? *Chap.* 22. 67. 2*ly*, *To be* the Son of God, *is in effect to be* the Lord of all things, *the Perſon to whom all Power is given in Heaven and Earth*; *that* every Knee ſhould bow unto him, *as their Sovereign Lord and King*; *And therefore, whereas* Pilate *is, in the other Evangeliſts, ſaid only to ask*, Art thou the Chriſt, the Son of God? *St.* John *relates the queſtion thus*, Art thou the King of the Jews? 3*ly*, *To be* the Son of God, *muſt alſo ſignify to be* the Saviour of the World; *the Teſtimony of the* Apoſtles *being this, that* God had ſent his Son to be the Saviour of the World, 1 *John* 4. 14. *to teſtify that he* was riſen from the dead, *was in effect to teſtify he was* the Son of God; *for he was* declared to be the Son of God with power by the Reſurrection from the dead, *Rom.* 1. 4. *'Twas in effect to teſtify that he was made* both Lord and Chriſt; *and therefore* Peter *having proved* Chriſt's *Reſurrection and Exaltation to the right hand of God, infers that we may all be hence aſſured, that* God hath made him Lord, *Acts* 2. 36. *and St.* Paul *tells us, it was a demonſtration that* God by him would judge the World, *Acts* 17. 31. *And ſince his Reſurrection was performed by the Almighty power of God, it muſt be a ſufficient demonſtration of the truth of what Chriſt teſtified of himſelf*, viz. *that he was* Chriſt, the Saviour of the World, *and that he ſhould hereafter* ſit at the right hand of Power, *it being impoſſible that God ſhould have employ'd ſo great power in raiſing him from the dead, had he not been his well-beloved Son, or that* Meſſiah *he declared himſelf to be.*

This being then the thing which all theſe Witneſſes were ſo concerned to atteſt, and to engage Men to believe, we may be ſure this is, according to the tenor of the Holy Scripture, *Faith in* Chriſt; *and that by heartily believing that Chriſt is the* Meſſiah *ſent into the World to inſtruct us in the Will of God, the* Saviour of the World, *ſent to redeem us by his Death from Death and Miſery, and give Salvation to all his faithful Servants*; *that he is our* Lord *and* King, *by whoſe Laws we are to be govern'd, and by whoſe Laws we ſhall be judged and rewarded at the laſt day*; *We truly do believe in Chriſt*; *which yet will farther be apparent.*

1*ſt. From plain Texts which ſeem expreſly to aſſert the ſame. We find* Nathaniel *ſaying*, Rabbi, Thou art the Son of God, Thou art the King of Iſrael, *John* 1. 49. *And Chriſt thus anſwering to him*, Becauſe I ſaw thee under the Fig-tree, believeſt thou? *Whence it is evident, that to acknowledge* Jeſus *to be the* Son of God, the King of Iſrael, *was to believe in him. This was the Faith of the* Samaritan *Woman, and her fellow Citizens*, John 4. 26. *for to this Woman our* Saviour *teſtifies he was the true* Meſſiah, *ſaying*, I that ſpeak unto thee am he, *v.* 29. *Then the Woman goes into the City, and ſaith to the Men of it*, Come, ſee a man that told me all things that ever I did, is not this the Chriſt? *This being ſaid*, many of the Samaritans believed on him, becauſe of the ſaying of the Woman; *and many more believed*, becauſe of his own words, *v.* 39. *that is, they were perſwaded, partly by what they heard her teſtify, partly by what they heard our* Saviour *ſpeak, to acknowledge he was the true* Meſſiah, *or the* Saviour *of the World*; *for ſo they do themſelves explain the meaning of believing on him, ſaying to the Woman*, Now we believe not becauſe of thy word, for we our ſelves have heard, and know, that this is verily the Chriſt, the Saviour of the World, *v.* 42. *This was the Faith of* Martha, *for Jeſus having ſaid to her*, I am the Reſurrection and the Life, he that believeth on me, tho' he were dead, yet ſhall he live; Believeſt thou this? *She anſwers*, Yea Lord, I believe thou art the Chriſt, the Son of God, who waſt to come into the World, *John* 11. 25. 26. *To believe this, was therefore to believe in Chriſt, if* Martha *did ſo. We find St.* Paul opening and alledging that Chriſt muſt needs have ſuffered, and riſen again from the dead, *Acts* 17. 3. *and that* this Jeſus, *whom he preached*, was the Chriſt; *and then it follows, that* ſome of them believed, *v.* 4. ἐπείσθησαν, *they were perſwaded of the truth of what St.* Paul *had teſtified. Again it follows, that thoſe of* Beræa *ſearching the Scriptures, and finding that theſe things were ſo*, believed, *v.* 11. i. e. *they were perſwaded of the truth of what St.* Paul *had taught, that* Jeſus was the Chriſt; *that he had ſuffered, and was riſen from the dead: This therefore muſt be to believe. Again, St.* Paul *was* preſſed in ſpirit, and teſtifies to the Jews that Jeſus was the Chriſt, *Acts* 18. 5. *whereupon* Criſpus a chief Ruler of the Synagogue, and many of the Corinthians believed; i. e. *they acknowledged the truth of St.* Paul's *teſtimony, that* Jeſus was the Chriſt. The word of faith which we preach, *ſaith the ſame* Paul, *is this, that* if thou confeſs with thy mouth the Lord Jeſus, and in thy heart believeſt that God hath raiſed him from the dead, thou ſhalt be ſaved, *Rom.* 10. 8, 9. *And this he proves, becauſe the Scripture ſaith*, Whoſoever believeth in him ſhall not be aſhamed, *v.* 10. *To confeſs therefore, and acknow-*

acknowledge that Jeſus is the Lord, *and that God raiſed him from the dead, is to believe on him. Laſtly,* This, *ſaith St.* John, is the victory over the World, even our Faith, 1 *Joh.* 5. 4. *and then it follows,* Who is he that overcometh the World, but he that believeth that Jeſus is the Son of God? *to believe therefore that* Jeſus is the Son of God, *is* Chriſtian *Faith.*

3*ly*, *This was the Faith which the* Apoſtles *did require in order to Baptiſm; and where there was a due appearance of it, their Perſons were admitted into the number of* Believers. *For inſtance, St.* Peter *ſaith to the* Jews, Let all the houſe of Iſrael know that God hath made this Jeſus, whom ye crucified, Lord, and Chriſt, *Acts* 2.36. *This pricks them to the heart, and makes them to enquire,* what ſhall we do? *St.* Peter *anſwers,* Repent you, and believe every one of you in the Name of the Lord Jeſus Chriſt, for the remiſſion of ſins, *v.* 38. *and then it follows, that* they who gladly received his word, were baptized; and there were added to the Church three thouſand Souls, *v.* 41. *and* 47. The Lord daily added to the Church τὲς σωζομένους the ſaved, i. e. *ſuch who were by this faith put into the way of Salvation; and, if they perſevered in it, would obtain it. Again,* Philip *went down to the City of* Samaria, *and* preached to them Chriſt, *Acts* 8. 5. *and* when they believed Philip preaching the things concerning the Kingdom of God, *v.* 12. i. e. *when they did heartily aſſent to them,* they were baptized, both Men and Women. *And when the* Eunuch *puts the queſtion to him,* What hindreth me to be baptized? Philip *returns this anſwer,* If thou believeſt with all thy heart, thou mayeſt, *v.* 37. *And when the* Eunuch *anſwered,* I believe that Jeſus Chriſt is the Son of God, *then was he inſtantly* baptized; *ſo that the Faith required to Baptiſm, was only an hearty acknowledgment that* Jeſus Chriſt was the Son of God.

§ 3. *And becauſe there be many falſe, and in my apprehenſion dangerous deſcriptions of true Faith, which have obtained in theſe latter Ages, I will here briefly lay them down, and then proceed to other Confirmations of the Scripture Notion of true Faith, by which we may abundantly diſcern the falſhood of them. Now they are ſuch as theſe,* viz.

1. *That* (a) Faith is a firm aſſent, by which every true Believer is perſwaded, not only that Remiſſion of ſins is promiſed in the general, but to him in particular. So *Calvin*; *and after him the generality of the* French *and* Dutch Divines.

2*ly*, *That Faith conſiſts* in (b) application of Chriſt's Merits to our ſelves, in caſting our ſelves upon the Merits of Chriſt, in apprehending, relying, or laying hold upon Chriſt for Salvation; *or, as others ſay,* 'tis a recumbency on Chriſt for Salvation. *Of all which Notions of juſtifying, or true Chriſtian Faith, this as a full confutation, that they are perfectly* unſcriptural: *For the firſt cannot be contained in Scripture, it being certain to a demonſtration, that* Scripture *no where ſaith, that* Daniel, John, *or* Thomas, *&c. have remiſſion of ſins. This therefore cannot be Divine Faith, or Faith built immediately on a Divine Revelation, or Record, but reſts upon our own Experience, or Knowledge of our ſelves; for the Argument muſt run thus, He that repenteth and believeth ſhall be ſaved, I* Daniel *and* Thomas *have done this, which may indeed be matter of their knowledge, but not of Divine Faith, as being not revealed in* Scripture.

3*ly*, *Nor are the other Opinions leſs* unſcriptural, *for we do not once read in Scripture any command to* apply Chriſt's Merits to our ſelves, *or to* apprehend his Merits, *or* to lean and roll our ſelves upon him for Salvation; *we find no Exhortation in* Scripture ſo to do; *no Reprehenſion of any Perſon for not reſting on, or not* applying Chriſt's Merits *to themſelves; no Promiſe made to any upon the application of Chriſt's Merits: In a word, the* Scripture *is wholly unacquainted with theſe* Phraſes. *And is that likely to be the duty on which our* Juſtification, Adoption, *and all our Happineſs depends, which hath no Precept, Promiſe, or Example in the* Holy Scripture? *But I ſhall add ſome farther Confirmations of the Scripture Notion of true Faith, by which all theſe unſcriptural Opinions will be at once confuted. And therefore*

4*ly*, *The* Scripture *frequently informs us, that the Miracles done by* Chriſt *are propounded as the great Motive to believe on him, and as the aggravation of their ſin, who ſtill continued in their Infidelity, and alſo that the conſideration of them cauſed many to believe. On this account he requires to be believed;* If you believe not me, believe the works, *John* 10.38. 14. 11. for the works that I do bear witneſs of me, that the Father hath ſent me, *John* 5. 36. & 10. 25. *On this account he pronounces the Infidelity of the* Jews *inexcuſable, ſaying,* If I had not done among them the works that no other man did, they had had no ſin; but

(a) Synopſ. purior. Theol. Diſp. 31. § 1. *Hanc fidem juſtificantem ſic definimus; nempe eſſe firmum aſſenſum promiſſionibus Evangelij, quo fidelis non tantum credit eas eſſe veras, ſed etiam ad ſe peculiariter pertinere.* Theſ. Sedan. vol. 1. p. 633. § 12. *Nunc juſta fidei definitio nobis conſtabit, ſi dicamus eſſe divinæ erga nos benevolentiæ firmam certamque cognitionem,* Calv. Inſtit. l. 3. c. 2. § 7, & 28.

(b) The Principal Acts of Saving Faith are accepting, receiving, and reſting upon Chriſt alone for Juſtification. *Aſſemb. Catech.* c. 14. *c.* 2.

Quo homo electus promiſſiones gratuitas de Chriſto ſibi applicat iiſque ſuaviſſime acquieſcit. Wolleb. Chriſt. Theol. l. 1. c. 29. *Fides igitur iſta proprie dicitur juſtificans, qua incumbimus in Chriſtum ad remiſſionem peccatorum ad ſtatum.* Ames. Theol. l. 1. c. 27. § 17.

now

now they have no cloak for their ſin, *Joh.* 15. 22, 24. *'Twas this Conſideration which induced many of them to believe*; *for* many believed on his Name when they ſaw the Miracles which he did, *John* 2. 23. & 7. 30. *Now what were all his Miracles deſigned to produce in them, but a firm belief that he was* Chriſt the Son of God? *ſo doth St.* John *expreſly teach us, ſaying,* There be many other Miracles which Jeſus did, that are not written in this Book; but theſe are written that ye might believe that Jeſus is the Son of God, *John* 20. 30. *If you imagine that Faith is a* firm aſſent that Chriſt died for you in particular, *and that you have remiſſion of ſins by him, that 'tis* an application of Chriſt, *or of* his Merits to your ſelves, *or a* rolling your ſelves upon him for Salvation, *How do his Miracles convince you that you ſhould thus believe on him? But if you ſay it is a firm perſwaſion that he is the Chriſt,* the Son of God, *nothing can be more proper to convince us of the truth of what he thus declared, than theſe Miracles; then may you ſay with* Nicodemus, We know thou art a Teacher ſent from God, for no man can do ſuch Miracles as thou doſt, except God were with him, *John* 3. 2.

5*ly*, *This will be yet more evident from all thoſe places which aſcribe our Juſtification and Salvation to Faith in God, or in him that ſent this Jeſus into the World. So doth our Lord himſelf in theſe words,* Verily, verily, I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death to life, *John* 5. 24. & 12. 44. *The Faith of* Abraham *is thus deſcribed,* Abraham believed God, and it was imputed to him for Righteouſneſs, *Rom.* 4. 3, i. e. *this Faith in God was imputed to him for righteouſneſs; when therefore the* Apoſtle *adds, that* he is the Father of them that believe, that righteouſneſs might be imputed to them alſo, *v.* 9. *muſt it not be imputed upon their believing in God, as he did? Doth not the* Apoſtle *hence infer, that* unto him that worketh not, but believeth in him that juſtifieth the ungodly, his Faith is counted for righteouſneſs, *v.* 5. *Now to believe in him that* juſtifieth the ungodly, *is certainly to believe in God the* Father, *for it is* God that juſtifieth, *Rom.* 8. 33. *To be juſtified by this Faith, muſt therefore ſignifie to be juſtified by Faith in God the Father, according to thoſe words of St.* Peter, We through him believe in God, that our faith and hope might be in God, 1 *Pet.* 1. 21. *Now if Faith be ſuppoſed to conſiſt in believing that* our own ſins are pardon'd, in application of Chriſt's Merits to our ſelves, *or in* rolling our ſelves upon the Perſon of Chriſt, *what affinity or connexion is there betwixt believing in God, believing the truth of his Promiſes, as* Abraham *did, and was juſtified, and believing that* our own ſins are pardoned, applying the Merits of Chriſt to our ſelves, *or* rolling our ſelves upon him for Salvation? *But then if juſtifying Faith doth primarily conſiſt in a firm perſwaſion that* Jeſus is the Son of God, the Saviour of the World, the Prophet ſent of God *to ſhew us the way of Salvation, the* Lord and King, *by whoſe Laws we are to be governed if we would obtain it, then Faith in Chriſt, and Faith in God are one thing; for God having teſtified all this concerning his Son* Jeſus Chriſt, *and alſo promiſed that* every one that hath ſeen the Son, and believed on him, ſhall have eternal life, *John* 6. 40. *By thus believing we receive his* Teſtimony, *and* ſet our Seal that God is true.

6*ly*. *This may be argued from all thoſe places which aſcribe our Juſtification and Salvation to the belief of the Reſurrection of* Jeſus Chriſt, *or of God's power exerciſed in raiſing him from the dead. Thus doth St.* Paul *in that very Chapter in which he profeſſedly diſputes of Juſtification by Faith; for he expreſly declares, that to them that* believe in him who raiſed Jeſus from the dead, that Faith ſhall be imputed to Righteouſneſs, *Rom.* 4. 24. *as* Abraham's *Faith in him that quickned the dead, was imputed unto him for Righteouſneſs. And again,* If we believe with the heart, that God hath raiſed up the Lord Jeſus from the dead we ſhall be ſaved, for with the heart man believeth to Juſtification, *Rom.* 10. 9. *Now what agreement is there betwixt my believing* my own ſins are pardon'd, *or* my applying Chriſt's Merits *to my ſelf, or* rolling my ſelf upon him, *and Chriſt's reſurrection from the dead by the power of God? But then if we ſay that Faith is a firm perſwaſion that Jeſus was the* Son of God, *the* Saviour of the World, *the* Prophet *that was to come into the World, the* Lord and Ruler *over all, this, as he teſtified of himſelf whilſt living, and God the Father alſo teſtified, ſo was he* declared to be the Son of God with power by this reſurrection from the dead, *Rom.* 1. 4. *By this all* Iſrael *might* know that God had made him Lord, and Chriſt, *Acts* 2. 24.--36. *and that* God had exhalted him to the right hand, to be a Prince and a Saviour, to give repentance to Iſrael, and remiſſion of ſins, *Acts* 5. 31. *Hence the* Apoſtle *teacheth that Chriſt* died for our ſins, and roſe again for our juſtification, *Rom.* 4. 25. *and puts the queſtion,* Who is he that condemneth us? it is Chriſt that died, yea rather that is riſen again, *Chap.* 8. 34.

7*ly*, *This appears farther from this conſideration, that in all the* Scriptures *of the* New Teſtament *there is not to be found one Exhortation to any* Chriſtian *to believe in* Chriſt, *or to act Faith on Chriſt. When the* Apoſtles *preached to* Jews *or* Gentiles, *Men not converted to the* Chriſtian *Faith, they ſtill exhort them to believe that* Jeſus was the Chriſt, the Son of God, *the* Saviour *of the World, or to* believe in the Lord Jeſus. *And this was neceſſary*

ceſſary to be preached to them, to perſwade them to believe in, and to obey him; for till they did believe he was a Perſon ſent from God, and that they ſhould receive ſome benefit by doing ſo, they could have no inducement to own, and no encouragement to obey him. It was therefore neceſſary that this ſhould be firſt preached to Jew and Gentile, that Chriſt was a Perſon ſent from God to preach the Doctrine which he taught, and that remiſſion of ſins, and everlaſting life was to be obtained by his Name, and by obedience to this Teacher. But then, I ſay, the ſame Apoſtles in their Epiſtles directed to thoſe Perſons who are already Chriſtians, and who had teſtified their Faith by being baptized in the Name of Jeſus, have not one Exhortation to any of them to believe in Chriſt; but only to be ſtedfaſt in the Faith, to encreaſe and grow in Faith, and to repent of what they had done contrary to the Faith they had received. The Exhortations of our Lord to the ſeven Churches, and more particularly to that of Sardis, in which there were but very few who had not defiled themſelves, Rev. 3. 1, 2, 3. and that of Laodicea which he threatned to ſpew out of his mouth for her luke-warmneſs, v. 16. 18. is only to repent, and renew their firſt works, not to believe in him, or to apply his Merits to themſelves. Now what account can be given of this thing by thoſe who are ſo zealous in their Sermons to exhort Chriſtians to believe in Chriſt, to roll themſelves upon him, and apply his Merits to themſelves, and are ſo full of Motives to perſwade them ſo to do? I ſay, what reaſon can they give why men, aſſiſted by the Holy Ghoſt, never exhorted any Chriſtian to believe, but only to ſhew forth their faith by their works, Jam. 2. 18. and to add unto their faith vertue? 2 Pet. 1. 5, 6, &c. But then if Chriſtian Faith be only a firm perſwaſion that Jeſus is the Chriſt, the Son of God, the Saviour of the World, the reaſon is exceeding manifeſt why no Chriſtian ſhould be exhorted to believe, becauſe whoſoever is a Chriſtian, not only doth believe all this already, but hath profeſſed his belief of it by being baptized in the Name of Jeſus. There therefore needs no Exhortation to any Chriſtian to believe in Chriſt, but only to walk anſwerable to that Faith, to be ſtedfaſt in it, and to add to his faith virtue, knowledge, temperance, godlineſs, brotherly kindneſs, charity, 2 Pet. 1. 5—8. that they may not be ſlothful, and unfruitful in the knowledge of our Lord Jeſus Chriſt.

Object. If it be here objected that St. John ſaith, Theſe things have I written to you that believe on the Name of the Son of God, that ye may know ye have eternal life (ἵνα πιστεύητε) and that ye may believe in the Name of the Son of God, 1 John 5. 13. I anſwer,

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In a word, Either it is true before we actually believe it, that our ſins are pardoned, that we have a right to apply Chriſt's Merits to us, and to roll our ſelves upon his Perſon for Salvation, or it is not: If it be true before we have believed, we muſt have Faith before, ſince nothing can procure this pardon of our ſins, or give us any right to apply his Merits to our ſelves, or depend on him for Salvation, but Faith in Chriſt: If it be not true, we muſt obtain the pardon of our ſins, and an intereſt in Chriſt's Merits by believing a Lie. And ſo much for the firſt Particular. To the next Enquiry.

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2ly, God juſtifies the ſinner by abſolving him from the guilt of his paſt ſins, by a free act of grace, in pardoning his iniquities, or not imputing his ſins to him, and ſo his juſtification muſt import his abſolution from the guilt of ſin, and as a neceſſary and immediate conſequence of that, our being reconciled to God, and received into favour with him. This will be evident if we conſider,

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him ſhould not come into condemnation, *John* 3. 36. *that his blood was* the blood of the new Covenant, which was ſhed for the remiſſion of ſins, *Matt.* 26. 28. *even of that Covenant in which God promiſes* to be merciful to our unrighteouſneſs, *and* to remember our iniquities no more, *Heb.* 8. 13. & 10. 17. *As alſo from what his* Apoſtles *promiſed to win Men to the Faith of* Jeſus, *viz. remiſſion of ſins. Thus when the* Jews *were pricked to the heart, and ſaid,* What ſhall we do? *St.* Peter *anſwers,* Repent ye, and be baptized in the Name of Jeſus Chriſt, for the remiſſion of ſins, *Acts* 2. 37. *And again,* Repent you, and be converted, that your ſins may be blotted out, *Acts* 3. 19. *For* him hath God exalted to be a Prince and a Saviour to give repentance, and remiſſion of ſins, *Acts* 5. 31. *St.* Peter *begins his Sermon to* Cornelius *thus,* The Word which God hath ſent us to preach *is* Peace by Jeſus Chriſt, *Acts* 10. 36. To him give all the Prophets witneſs, that through his Name whoſoever believeth on him ſhall receive remiſſion of ſins, *Acts* 13. 23. *St.* Paul *declares, that* God had raiſed up to Iſrael a Saviour Jeſus; *and then he adds,* Known therefore be it to you, that through this Man is preached to you remiſſion of ſins; and in him every believer on him ſhall be juſtified from all things, from which they could not be juſtified by the Law of Moſes, *Heb.* 10. 1, 4. *that Law being not able to take away ſins,* Rom. 3. 23. i. e. *to free Men from the guilt of ſin. Seeing then the benefit propoſed to the Believer is the remiſſion of ſins to be obtained through Chriſt, through his Name, ſeeing we are ſaid to be juſtified through Chriſt,* Chap. 5. 9. *through Faith in his Blood,* Eph. 1. 7. *that Blood which is ſo often ſaid to be* ſhed for the remiſſion of our ſins, *Col.* 1. 14, 20. *and to procure our* Peace, *and our* Redemption; *Since, laſtly, we are ſaid by believing in Chriſt to be juſtified from ſin,* Acts 13. 39. *which Phraſe can only ſignifie exemption from the condemnation of it; I ſay, from theſe expreſſions it appears, that God's juſtification of a ſinner by Faith, or through Faith in the Blood of* Jeſus, *is chiefly the remiſſion of the Believer's ſins, and the exemption of him from the condemnation of the Law by virtue of Chriſt's Blood ſhed for the remiſſion of ſins.*

2ly, *This we may learn from the Reaſonings by which the* Apoſtle *confirms his Concluſion, or the Arguments by which he proves, that both* Jew *and* Gentile *are to be juſtified by Faith, without the works of the Law, or without works. His Concluſion is laid down* Chap. 1. 17. *thus,* The righteouſneſs of God (*which proceeds*) from faith, is revealed in the Goſpel, to (*beget*) faith in Jew and Gentile, *v.* 16. (*See the Note there.*) *And this way of obtaining Righteouſneſs or Juſtification, he proves to be abſolutely neceſſary to them both, beginning firſt with the* Gentiles; *whom he pronounces ſubject to the wrath of God, for* holding the truth (*they by the Light of Nature knew*) in unrighteouſneſs, *v.* 18. *And this he proves to the end of that Chapter, which concludes thus,* That they knowing the judgment of God, that they who did ſuch things were worthy of death, not only did the ſame, but had pleaſure in them that did them. *In the ſecond Chapter he declares the* Jews *guilty of the ſame things the* Heathens *did, and ſo obnoxious to the ſame Condemnation, and alſo guilty of violating the Law of* Moſes; *and thence concludes, that as to this matter there was no difference between them, he having proved both* Jews and Gentiles to be all under ſin, *Chap.* 3. 9. *and ſo both equally needing to be juſtified by Faith, or to be juſtified freely by an Act of Grace, pardoning their ſins through faith in Chriſt,* v. 24. *His Argument then is plainly this, both* Jew *and* Gentile *lie under the guilt of ſin, there being* none of them that is righteous, *Rom.* 3. 9. i. e. *free from ſin,* no not one, *v.* 10. *Neither of them can be juſtified by the Law, becauſe they by the Sentence of it are* ὑπόδικοι τῷ Θεῷ, guilty before God, *v.* 19, 20. *and obnoxious to puniſhment, as being both Tranſgreſſors of it,* Therefore, *ſaith he,* by the Law can no fleſh be juſtified, for by the Law is the knowledge of ſin, *rendring us obnoxious to condemnation; where then there remains the guilt of ſin, there can be no Juſtification; where therefore there is remiſſion of ſin, and ſo a freedom from being guilty of it before God, there is Juſtification. Again,* All have ſinned, *ſaith he,* and fallen ſhort of the glory of God, *v.* 23. *that is, either of his approbation, as that phraſe ſignifies,* John 12. 43. *or of the* fruition of the glory of God, *as it imports,* Rom. 5. 1, 2. *Therefore abſolution from this ſin muſt be ſufficient to make us obtain this glory of God.* We who have thus ſinned, *ſaith he,* are juſtified freely by his Grace through the redemption that is in Chriſt Jeſus, *v.* 24. *Now what is this Redemption? It is, ſaith the ſame* Apoſtle *twice,* Remiſſion of our ſins, *Eph.* 1. 7. *Col.* 1. 14. *The* Apoſtle *argues to the ſame effect in the* Epiſtle *to the* Galatians, *That Juſtification cannot be by the Law, becauſe the Law cannot give life; and this it cannot do, becauſe* the Scripture hath concluded all under ſin, *Gal.* 3. 21, 22. *and ſo ſhut out that way of being juſtified. Our freedom therefore from the guilt of ſin, muſt be ſufficient for our Juſtification to life. In his fourth Chapter to the* Romans *he deſcribes Juſtification by the not imputing ſin, and the forgiveneſs of it, in theſe words,* To him that worketh not, but believeth in him that juſtifieth the ungodly, his faith is counted for righteouſneſs, *v.* 4. As *David* ſpeaks of the bleſſedneſs of the man to whom the Lord imputeth righteouſneſs without works, *v.* 5, 6. ſaying, Bleſſed are they whoſe unrighteouſneſs is forgiven, and whoſe ſin is covered, *v.* 7. Bleſſed is the man to whom the Lord imputeth not ſin, *v.* 8. *Since then the bleſſedneſs*

of which the Apoſtle *was diſcourſing, was that of Juſtification, the Juſtification of the* ungodly, *and ſince this Bleſſedneſs is ſaid to conſiſt in the* remiſſion, covering, *the* not imputing *his ſins to him, it cannot reaſonably be denied that the Bleſſedneſs of a juſtified Perſon is here deſcribed by the Bleſſedneſs of a pardoned Perſon, as being one and the ſame thing.*

3*ly*, *This will be farther evident from the conſideration of the Phraſes the* Apoſtle *uſeth as equivalent to Juſtification, and interpretative of it. As*

1. Reconciliation to God, *that this is the ſame with Juſtification, appears by theſe words,* Much more being juſtified by his blood, we ſhall be ſaved from wrath by him; for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life, *Rom.* 5. 9, 10. *where to be* juſtified by his blood, and reconciled by his death, *ſeem plainly the ſame thing. Now that reconciliation is effected by the remiſſion of ſins, is evident from theſe words,* God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them, 2 *Cor.* 5. 19. *and therefore Juſtification alſo muſt be ſo obtained; for if upon the not imputing ſin to us, God did not account us as righteous, he could not be reconciled to us, becauſe he cannot be reconciled to any man continuing unrighteous, or under the notion of a ſinner.*

2*ly*, *Juſtification ſtands directly oppoſed to condemnation, in theſe words,* Who ſhall lay any thing to the charge of God's Elect, *or to Believers;* τὶς ἐγκαλέσει κ.τ.λ. who ſhall object *a crime againſt them,* it is God *that juſtifieth, who is he that condemneth them?* Rom. 8. 33, 34. *And again,* If the miniſtration of condemnation, *i. e. the Law which chargeth us with guilt, and ſo rendreth us obnoxious to condemnation,* was glorious, much more the miniſtration, ἡ δικαιοσύνης of juſtification doth exceed in glory, 2 *Cor.* 3. 9. *Now what is it that Mankind is accuſed of, and charged with by the Law, but ſin? What is it that they ſtand condemned for at God's Bar, but the tranſgreſſion of his Law? Juſtification therefore, which ſtands oppoſed to it, muſt be a clearing and diſcharging them from the guilt, or the condemning power of ſin.*

3*ly*, *Juſtification is ſaid to be from ſin;* By him all that believe are juſtified ἐκ πάντων from all thoſe ſins from which they could not be juſtified by the Law of Moſes, *Acts* 13. 39. *And again,* The judgment was from one ſin to condemnation, but the free gift to juſtification ἐκ πολλῶν παραπτωμάτων from many ſins, *Rom.* 5. 16. *Now what can Juſtification from ſin ſignifie, beſides our abſolution from the guilt of ſin?*

4*ly*, *The juſtifying the Believer, and the remiſſion of his ſins, are divers expreſſions of the ſame thing, as is apparent from theſe words,* God hath ſet forth Chriſt Jeſus to be a propitiation through faith in his blood: *This he hath done, ſaith the* Apoſtle, to declare his righteouſneſs in the remiſſion of ſins, *Rom.* 3. 25. viz. *to thoſe that have this faith,* i. e. *to manifeſt the way of Juſtification by faith, which he alone admits of for the remiſſion of ſins. He did this, ſaith the next verſe,* to declare his righteouſneſs, that he might be juſt, *in requiring this Propitiation for our ſins,* and the juſtifier of him that believeth in Jeſus, *v.* 26. *Is it not therefore manifeſt, that to juſtifie the Believer, and to remit his ſins, muſt be the ſame thing?*

5*ly*, *We are juſtified, ſaith the* Apoſtle, through the redemption that is in Jeſus, through Faith in his Blood, *Rom.* 3. 24, 25. through his Blood, *Rom.* 5. 9. *Now what doth this Blood procure* for us? forgiveneſs of ſins, *Eph.* 1. 7. *Col.* 1. 14. *ſaith the* Apoſtle, *it being* ſhed for the remiſſion of ſins, *Matt.* 26. 28. *He appearing* in the end of the world to put away ſin by the ſacrifice of himſelf, *Heb.* 9. 26. *What Benefit have Believers by it?* He hath loved them, and waſhed them from their ſins in his blood, *Rev.* 1. 5. *He hath* made peace *for them* by the blood of his Croſs, *Col.* 1. 20. with a God only angry for ſin; *He hath* obtained eternal redemption *from tranſgreſſions by it,* Heb. 9. 12, 15. *By all theſe equivalent expreſſions it appears, that God's juſtifying the ſinner, in St.* Paul's *ſenſe of the expreſſion, is his abſolving him from the guilt of his paſt ſins, from puniſhment, and condemnation by the Law for them, by an Act of Grace and free Pardon of them through the Blood of* Jeſus, *his being as fully reconciled to us, as if we never had offended againſt the former Covenant we were all under, till the new Covenant was eſtabliſhed in the Blood of* Jeſus.

§ 5. 3*ly*, *I add, That this Juſtification is, by St.* Paul *aſcribed to Faith alone, in oppoſition to Works of Righteouſneſs done, either by the* Jew *or* Gentile. *This plainly follows from that Notion of Juſtification which I have eſtabliſhed as the true Senſe of the Expreſſion in St.* Paul; *for how could* Jew *or* Gentile *be juſtified by the Works of that Law, whether* Moſaical *or* Natural, *which rendred them both Obnoxious to Condemnation for Sin, and guilty before God? Could they receive Remiſſion of Sins by compliance with that Law which left them under Condemnation for it? Can any Man imagine, after the Charge he lays againſt the* Gentiles, *Chap.* 1. *and againſt the* Jews, *Chap.* 2 *&* 3. *He could have any Inclination to aſſert they ſhould be juſtified, or abſolved from the guilt of thoſe Offences by their Works, and not by Faith only? The miſtake in this matter ſeems to lie here, that Men look upon Juſtification, not as looking backward only, and procuring an Abſolution from our paſt Sins, but as looking forward to our whole* Chriſtian *Converſation, and importing our Abſolution from all our Sins committed againſt the Tenor of the Covenant of Grace, or the*

the New Covenant; whereas it only doth consist ἐν τῇ παρέσει τῶν γενομένων ἁμαρτημάτων, *in* the remission of our past sins, *Rom.*3.25. *in the* redemption of us from τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, the sins committed against our former Covenant, *Heb.*9.15. *in the* purgation of the Believer τῶν πάλαι αὐτοῦ ἁμαρτιῶν from his old sins, 2 *Pet.* 1. 9. *And leaves us afterward to be absolved or condemned, as we obey, perform, or violate the Conditions of the New Covenant, and so to be judged hereafter, not according to our Faith, but Works. See the Note on* Rom. 3. 25.

2*ly*, *This is exceeding evident from the plain words of the* Apostle, *and by the Arguments by which he proves we must be justified by Faith, and not by Works.* For, *saith he*, by the deeds of the Law shall no flesh be justified in his sight, for by the Law is the knowledge of (*that*) sin, (*which renders us obnoxious to condemnation.*) *Now this knowledge of sin, being chiefly produced by the* Moral Law, *Rom.*7.7. *shews the* Apostle *excludes as well that, as the Ceremonial Law, from justification. And evident it is, that the* Antithesis *runs all along not between* Ceremonial *and* Moral *Works, or between Works done by the Law of* Moses, *or by the tenor of the Law of* Nature, *but between* Works *in general, and Faith*, the Law of Works, *and the* Law of Faith. *Again*, We are, *saith he*, justified freely by his Grace, *Rom.*3. 24. i. e. *by a free Act of Grace in pardoning our past sins, by which we had* fallen short of the Glory of God: *Now a free Act of Grace is still opposed to Works. Thus if our Election or Calling to the Faith of Christ*, be of Grace, then is it not of Works, *Rom.* 11. 6. By Grace ye are saved through Faith, not of Works, *Eph.*2 8, 9. *See the Note there.* Not by works of righteousness which we had done (before the goodness and loving kindness of God our Saviour appeared to us,) but according to his mercy he saved us, *Tit.*3.5. *See the Note there. Moreover* we reckon, *saith he*, that a man is justified by faith without the works of the Law, *v.* 28. *where 'tis on all sides granted, that the Works of the Law of* Moses *are entirely excluded from Justification by Faith, and then much more the Works of the* Gentiles; *it being* the same God who justifies the Circumcision by Faith, and the Uncircumcision through Faith, *v.*30. *In the next Chapter he saith*, To him that worketh not, but believeth in him that justifieth the ungodly, his Faith is reckoned for righteousness, *Rom.* 4. 5. *Now how can the* ungodly *be justified by Works, and by what words can works be more entirely excluded, than by* not working?

3*ly*, *That Evangelical Obedience, or Works of Righteousness done by us after faith in Christ, are excluded from that faith which justifies, is evident, because they follow the faith which justifies*, i. e. *procures the pardon of our past sins.* For, *saith the* Apostle, we are saved (*from the wrath due unto us for our past sins*, Rom. 5. 9. *or we are put into the way or state of salvation*) by grace through faith, not of works; for we are created in Christ Jesus to good works, which God hath ordained that we should walk in, *Eph.*2.8,9,10. *So that we must be first in Christ by virtue of this faith, before we can be fitted to do works of Evangelical Righteousness. And this Argument may be confirmed from many instances of Persons who believed, and were immediately baptized the same day; for being baptized* for the remission of sins, *they must be justified. Thus at St.* Peter's *Sermon, three thousand believed, and were* baptized the same day, *Acts* 2.41. *Thus the* Samaritans *upon the hearing* Philip *preach* concerning the Kingdom of God, and the Name of the Lord Jesus, *were immediately baptized*, Acts 8. 12. *So also was the* Eunuch *upon his preaching to him*, v. 38. *So was* Cornelius, *and all that heard St.* Peter's *Sermon*, Acts 10. 48. *So was the* Jaylor, *and* all his house straitway, *Acts* 16.33. *See* Acts 9.35,42. & 11.21. & 13.12,48,49. & 14.1. & 17.4,12,34. & 19. 18. *Now what Evangelical Obedience could these men perform to render them justified by works?*

4*ly*, *This may be fairly argued from the example of* Abraham's *justification, and the passage whence St.* Paul *concludes it*; Abraham believed God, and it was imputed to him for righteousness: *For it deserves to be observed that* Abraham *had faith, or was a Believer before this was said unto him, for* by faith Abraham being called obeyed, and went forth, *Heb.* 11. 8. *And after by a strong faith he offered up his Son* Isaac, believing that God was able to raise him from the dead, *v.* 17. *but neither of these instances are pitch'd upon by the* Apostle, *as fit for his purpose, because in both* Obedience *was joyned with Faith, whereas here was a pure act of faith without works; and of this act of faith it is said, what is not said of either of the other*, It was imputed to him for righteousness. *If therefore thus it was in the example of the* Father of the faithful, *we may hence conclude, it was so also in the Children of* faithful Abraham.

Lastly, *The Scripture is express and frequent in this assertion, That* Believers are justified by Faith; *in which expression either Faith must include Works, or Evangelical Obedience, or it doth not; if it doth not, we must be justified by Faith alone. And that it doth not formally include Works of Evangelical Righteousness, appears*

1. *From the plain distinction which the Scripture puts between them, when it,*

informs us that Faith works by	*Gal.* 5. 6.
love; acts with our works, and	*Jam.*2. 18.
is made perfect by them; *when it*	22. 2 *Pet.*1.
calls upon us to shew forth our	5, 6. *Rom.*
faith by our works; *and to* add	16. 26.
to our faith virtue, knowledge,	1 *Thess.*1.3.

of which the Apoſtle *was diſcourſing, was that of Juſtification, the Juſtification of the* ungodly, *and ſince this Bleſſedneſs is ſaid to conſiſt in the* remiſſion, covering, *the* not imputing *his ſins to him, it cannot reaſonably be denied that the Bleſſedneſs of a juſtified Perſon is here deſcribed by the Bleſſedneſs of a pardoned Perſon, as being one and the ſame thing.*

3*ly*, *This will be farther evident from the conſideration of the Phraſes the* Apoſtle *uſeth as equivalent to Juſtification, and interpretative of it.* As

1. Reconciliation to God, *that this is the ſame with Juſtification, appears by theſe words,* Much more being juſtified by his blood, we ſhall be ſaved from wrath by him; for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life, *Rom.* 5. 9, 10. *where to be* juſtified by his blood, and reconciled by his death, *ſeem plainly the ſame thing. Now that reconciliation is effected by the remiſſion of ſins, is evident from theſe words,* God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them, 2 *Cor.* 5. 19. *and therefore Juſtification alſo muſt be ſo obtained; for if upon the not imputing ſin to us, God did not account us as righteous, he could not be reconciled to us, becauſe he cannot be reconciled to any man continuing unrighteous, or under the notion of a ſinner.*

2*ly*, *Juſtification ſtands directly oppoſed to condemnation, in theſe words,* Who ſhall lay any thing to the charge of God's Elect, *or to Believers;* τὶς ἐγκαλέσει κ.τ.λ. who ſhall object *a crime againſt them,* it is God *that juſtifieth, who is he that condemneth them?* Rom. 8. 33, 34. *And again,* If the miniſtration of condemnation, *i. e. the Law which chargeth us with guilt, and ſo rendreth us obnoxious to condemnation,* was glorious, much more the miniſtration, ἡ δικαιοσύνης of juſtification doth exceed in glory, 2 *Cor.* 3. 9. *Now what is it that Mankind is accuſed of, and charged with by the Law, but ſin? What is it that they ſtand condemned for at God's Bar, but the tranſgreſſion of his Law? Juſtification therefore, which ſtands oppoſed to it, muſt be a clearing and diſcharging them from the guilt, or the condemning power of ſin.*

3*ly*, *Juſtification is ſaid to be from ſin*; By him all that believe are juſtified ἀπὸ πάντων from all thoſe ſins from which they could not be juſtified by the Law of Moſes, *Acts* 13. 39. *And again,* The judgment was from one ſin to condemnation, but the free gift to juſtification ἐκ πολλῶν παραπτωμάτων from many ſins, *Rom.* 5. 16. *Now what can Juſtification from ſin ſignifie, beſides our abſolution from the guilt of ſin?*

4*ly*, *The juſtifying the Believer, and the remiſſion of his ſins, are divers expreſſions of the ſame thing, as is apparent from theſe words,* God hath ſet forth Chriſt Jeſus to be a propitiation through faith in his blood: *This he hath done, ſaith the* Apoſtle, to declare his righteouſneſs in the remiſſion of ſins, *Rom.* 3. 25. viz. *to thoſe that have this faith,* i. e. *to manifeſt the way of Juſtification by faith, which he alone admits of for the remiſſion of ſins. He did this, ſaith the next verſe,* to declare his righteouſneſs, that he might be juſt, *in requiring this Propitiation for our ſins,* and the juſtifier of him that believeth in Jeſus, *v.* 26. *Is it not therefore manifeſt, that to juſtifie the Believer, and to remit his ſins, muſt be the ſame thing?*

5*ly*, *We are juſtified, ſaith the* Apoſtle, through the redemption that is in Jeſus, through Faith in his Blood, *Rom.* 3. 24, 25. through his Blood, *Rom.* 5. 9. *Now what doth this Blood procure* for us? forgiveneſs of ſins, *Eph.* 1. 7. *Col.* 1. 14. *ſaith the* Apoſtle, *it being* ſhed for the remiſſion of ſins, *Matt.* 26. 28. *He appearing* in the end of the world to put away ſin by the ſacrifice of himſelf, *Heb.* 9. 26. *What Benefit have Believers by it?* He hath loved them, and waſhed them from their ſins in his blood, *Rev.* 1. 5. *He hath* made peace *for them* by the blood of his Croſs, *Col.* 1. 20. with a God only angry for ſin; *He hath* obtained eternal redemption *from tranſgreſſions by it,* Heb. 9. 12, 15. *By all theſe equivalent expreſſions it appears, that God's juſtifying the ſinner, in St.* Paul's *ſenſe of the expreſſion, is his abſolving him from the guilt of his paſt ſins, from puniſhment, and condemnation by the Law for them, by an Act of Grace and free Pardon of them through the Blood of* Jeſus, *his being as fully reconciled to us, as if we never had offended againſt the former Covenant we were all under, till the new Covenant was eſtabliſhed in the Blood of* Jeſus.

§ 5. 3*ly*, *I add, That this Juſtification is, by St.* Paul *aſcribed to Faith alone, in oppoſition to Works of Righteouſneſs done, either by the* Jew *or* Gentile. *This plainly follows from that Notion of Juſtification which I have eſtabliſhed as the true Senſe of the Expreſſion in St.* Paul; *for how could* Jew *or* Gentile *be juſtified by the Works of that Law, whether* Moſaical *or* Natural, *which rendred them both Obnoxious to Condemnation for Sin, and guilty before God? Could they receive Remiſſion of Sins by compliance with that Law which left them under Condemnation for it? Can any Man imagine, after the Charge he lays againſt the* Gentiles, *Chap.* 1. *and againſt the* Jews, *Chap.* 2 *&* 3. *He could have any Inclination to aſſert they ſhould be juſtified, or abſolved from the guilt of thoſe Offences by their Works, and not by Faith only? The miſtake in this matter ſeems to lie here, that Men look upon Juſtification, not as looking backward only, and procuring an Abſolution from our paſt Sins, but as looking forward to our whole* Chriſtian *Converſation, and importing our Abſolution from all our Sins committed againſt the Tenor of the Covenant of Grace, or the*

the New Covenant; whereas it only doth consist ἐν τῇ παρέσει τῶν προγεγονότων ἁμαρτημάτων, *in* the remiſſion of our paſt ſins, *Rom.* 3.25. *in the* redemption of us from τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, the ſins committed againſt our former Covenant, *Heb.* 9.15. *in the* purgation of the Believer τῶν πάλαι αὐτοῦ ἁμαρτιῶν from his old ſins, 2 *Pet.* 1. 9. *And leaves us afterward to be abſolved or condemned, as we obey, perform, or violate the Conditions of the New Covenant, and ſo to be judged hereafter, not according to our Faith, but Works. See the Note on* Rom. 3. 25.

2*ly*, *This is exceeding evident from the plain words of the* Apoſtle, *and by the Arguments by which he proves we muſt be juſtified by Faith, and not by Works.* For, *ſaith he*, by the deeds of the Law ſhall no fleſh be juſtified in his ſight, for by the Law is the knowledge of (*that*) ſin, (*which renders us obnoxious to condemnation.*) *Now this knowledge of ſin, being chiefly produced by the* Moral Law, *Rom.* 7.7. *ſhews the* Apoſtle *excludes as well that, as the Ceremonial Law, from juſtification. And evident it is, that the* Antitheſis *runs all along not between* Ceremonial *and* Moral *Works, or between Works done by the Law of* Moſes, *or by the tenor of the Law of* Nature, *but between* Works *in general, and Faith*, the Law of Works, *and the* Law of Faith. *Again*, We are, *ſaith he*, juſtified freely by his Grace, *Rom.* 3. 24. i. e. *by a free Act of Grace in pardoning our paſt ſins, by which we had* fallen ſhort of the Glory of God: *Now a free Act of Grace is ſtill oppoſed to Works. Thus if our Election or Calling to the Faith of Chriſt*, be of Grace, then is it not of Works, *Rom.* 11. 6. By Grace ye are ſaved through Faith, not of Works, *Eph.* 2 8, 9. *See the Note there.* Not by works of righteouſneſs which we had done (before the goodneſs and loving kindneſs of God our Saviour appeared to us,) but according to his mercy he ſaved us, *Tit.* 3.5. *See the Note there. Moreover* we reckon, *ſaith he*, that a man is juſtified by faith without the works of the Law, *v.* 28. *where 'tis on all ſides granted, that the Works of the Law of* Moſes *are entirely excluded from Juſtification by Faith, and then much more the Works of the* Gentiles; *it being* the ſame God who juſtifies the Circumciſion by Faith, and the Uncircumciſion through Faith, *v.* 30. *In the next Chapter he ſaith*, To him that worketh not, but believeth in him that juſtifieth the ungodly, his Faith is reckoned for righteouſneſs, *Rom.* 4. 5. *Now how can the* ungodly *be juſtified by Works, and by what words can works be more entirely excluded, than by* not working?

3*ly*, *That Evangelical Obedience, or Works of Righteouſneſs done by us after faith in Chriſt, are excluded from that faith which juſtifies, is evident, becauſe they follow the faith which juſtifies*, i. e. *procures the pardon of our paſt ſins.* For, *ſaith the* Apoſtle, we are ſaved (*from the wrath due unto us for our paſt ſins*, Rom. 5. 9. *or we are put into the way or ſtate of ſalvation*) by grace through faith, not of works; for we are created in Chriſt Jeſus to good works, which God hath ordained that we ſhould walk in, *Eph.* 2.8,9,10. *So that we muſt be firſt in Chriſt by virtue of this faith, before we can be fitted to do works of Evangelical Righteouſneſs. And this Argument may be confirmed from many inſtances of Perſons who believed, and were immediately baptized the ſame day; for being baptized* for the remiſſion of ſins, *they muſt be juſtified. Thus at St.* Peter's *Sermon, three thouſand believed, and were* baptized the ſame day, *Acts* 2.41. *Thus the* Samaritans *upon the hearing* Philip *preach* concerning the Kingdom of God, and the Name of the Lord Jeſus, *were immediately baptized*, Acts 8. 12. *So alſo was the* Eunuch *upon his preaching to him*, v. 38. *So was* Cornelius, *and all that heard St.* Peter's *Sermon*, Acts 10. 48. *So was the* Jaylor, *and* all his houſe ſtraitway, *Acts* 16.33. *See* Acts 9.35,42. & 11.21. & 13.12,48,49. & 14.1. & 17.4,12,34. & 19. 18. *Now what Evangelical Obedience could theſe men perform to render them juſtified by works?*

4*ly*, *This may be fairly argued from the example of* Abraham's *juſtification, and the paſſage whence St.* Paul *concludes it*; Abraham believed God, and it was imputed to him for righteouſneſs: *For it deſerves to be obſerved that* Abraham *had faith, or was a Believer before this was ſaid unto him, for* by faith Abraham being called obeyed, and went forth, *Heb.* 11. 8. *And after by a ſtrong faith he offered up his Son* Iſaac, believing that God was able to raiſe him from the dead, *v.* 17. *but neither of theſe inſtances are pitch'd upon by the* Apoſtle, *as fit for his purpoſe, becauſe in both* Obedience *was joyned with Faith, whereas here was a pure act of faith without works; and of this act of faith it is ſaid, what is not ſaid of either of the other*, It was imputed to him for righteouſneſs. *If therefore thus it was in the example of the* Father of the faithful, *we may hence conclude, it was ſo alſo in the Children of* faithful Abraham.

Laſtly, The Scripture is expreſs and frequent in this aſſertion, That Believers are juſtified by Faith; *in which expreſſion either Faith muſt include Works, or Evangelical Obedience, or it doth not; if it doth not, we muſt be juſtified by Faith alone. And that it doth not formally include Works of Evangelical Righteouſneſs, appears*

1. *From the plain diſtinction which the Scripture puts between them, when it,*

informs us that Faith works by love; acts with our works, and is made perfect by them; *when it calls upon us to* ſhew forth our faith by our works; *and to* add to our faith vertue, knowledge,	*Gal.* 5. 6. *Jam.* 2. 18. 22. 2 *Pet.* 1. 5, 6. *Rom.* 16. 26. 1 *Theſſ.* 1. 3.

godlineſs, temperance, patience, brotherly kindneſs, charity; *and when it ſpeaks of the* work of faith, *and the* obedience of faith.

2*ly*, *Faith in the nature of it is only an aſſent to a Teſtimonny, Divine Faith an aſſent to a Divine Teſtimony, Faith in Chriſt an aſſent to the Teſtimony given by God of Chriſt. Now 'tis not reaſonable to conceive that Chriſt, and his* Apoſtles, *making uſe of a word which had this known and fixed import, ſhould mean more by the word, than what it ſignified in common uſe, as ſure they muſt have done, had they included in the meaning of the word the whole of our Evangelical Righteouſneſs; Though therefore Faith is the ſpring, and the foundation of that righteouſneſs, and, where 'tis cordial and laſting, will moſt aſſuredly produce it; yet is not that righteouſneſs included in the very nature, or contained in the import of it.*

Object. *But doth not St.* James *ſay expreſly, That* a man is juſtified by works, *and* not by faith only? *Chap.* 2. 24.

Anſw. *In anſwer to this capital Objection, I ſhall firſt produce the words of the Apoſtle* James, *with a ſhort Paraphraſe, and then return a poſitive Anſwer to the Objection, The words I paraphraſe thus:*

Ver. 14. [*And let not any Jew or Chriſtian think his Faith ſufficient to juſtifie and ſave him without thoſe works of charity and mercy here ſpoken of,* v. 8---13. *for*] what doth it profit, my Brethren, if a man ſay he hath faith, [i.e. *in words profeſs to have faith in God,* v. 19. *or in Chriſt,* v. 1.] and have no works [*to evidence the truth of that profeſſion,*] can [*ſuch a naked, fruitleſs*] faith ſave him?

Ver. 15. If a brother or ſiſter be naked, or deſtitute of daily food,

Ver. 16. And one of you ſay unto them, depart in peace, be you warmed and filled, [*making profeſſion of compaſſion for, and good will to them in your words, but*] notwithſtanding ye give them not thoſe things which be needful for [*the cloathing or feeding of*] the body, what doth it profit [*them to hear your kind words?*]

Ver. 17. Even ſo faith [*profeſſed with the mouth,*] if it hath not works [*anſwerable to that profeſſion, or conſequent upon it,*] is dead [*and fruitleſs as thoſe words,*] being alone, [i.e. *without works ſhewing the truth of it.*]

Ver. 18. Yea, a man may ſay, [*to ſuch a Solifidian,*] thou haſt [*in profeſſion*] faith, and I have [*real*] works, ſhew me thy faith, [*which thou profeſſeſt*] without thy works, [*which thou canſt never do, faith being ſeated in the heart, and only diſcoverable by its effects,*] and I will ſhew thee by my works my faith, [*as the cauſe is demonſtrated by the effect.*]

Ver. 19. Thou [*being a Jew*] believeſt there is one God, thou [*in this*] doſt well, [*but doſt no more than the very devils, for*] the Devils alſo believe and tremble, [*and if thou haſt no better faith than they, thou haſt the ſame reaſon to tremble which they have.*]

Ver. 20. But wilt thou know, oh vain man, [*who makeſt profeſſion of ſuch a naked faith,*] that faith without works is dead, [*and ſo unable to juſtifie or ſave thee; ſee it in the example of that very* Abraham, *in thy Relation to whom thou ſo confideſt:*]

Ver. 21. [*For*] was not Abraham [*whom we ſtile*] our Father, juſtified by works [*proceeding from his faith,*] when he had offered his ſon Iſaac upon the Altar? [*counting that God was able to raiſe him from the dead,* Heb. 11. 17, 19.]

Ver. 22. Seeſt thou how [Gr. *thou ſeeſt by this example that*] faith wrought with his works [*to produce them?*] and by works was faith made perfect, [*and advanced in him to the greateſt height.*]

Ver. 23. And the Scripture was [*again*] fulfilled which ſaith, Abraham believed in God, and it [viz. *that faith which produced theſe works,*] was accounted to him for righteouſneſs, and [*upon that account*] he was called the friend of God.

Ver. 24. Ye ſee then how that by works [*proceeding from faith*] a man is juſtified, and not by faith only, [i.e. *being alone, and without them.*]

Now in anſwer to the Objection from theſe words, I ſay,

That when St. Paul *ſaith, we are juſtified* by faith without the works of the Law, *and that* to him that worketh not, but believeth in him that juſtifieth the ungodly, faith is imputed for righteouſneſs, *or to juſtification; Juſtification there aſcribed to faith without works, imports only our abſolution from condemnation by reaſon of our paſt ſins committed before faith in Chriſt, and our reconciliation to God by the pardon of them, or the not imputing them to thoſe who believe in him. This I have ſhewed already, and 'tis apparent from the chief Argument the Apoſtle uſeth to prove, that both* Jew *and* Gentile *ſhould be juſtified freely by his grace, and not by works, becauſe they were all under ſin, all become guilty before God, all* having ſinned, and come ſhort of the glory of God, *Rom.* 3. 9, 19, 23. *whereas, ſaith he,* being juſtified by faith, we have peace with God, and rejoyce in the hope of the glory of God, *Rom.* 5. 1, 2. *Therefore, Chap.* 3. *he muſt be ſpeaking of the condition both of* Jew *and* Gentile *before faith in Chriſt. So again when the Apoſtle ſaith,* The Scripture hath concluded all under ſin, that the promiſe [*of juſtification*] by [*the*] faith of Jeſus Chriſt might be given to them that believe [*in him.*] Wherefore the Law was [*then*] our School-maſter to bring us to Chriſt, that we might be juſtified by faith [*in him.*] But now, after that Faith is come we are no longer under a School-maſter, [i. e. *under the pædagogy of the Law;*] For ye are all the Children of God through Faith in Chriſt Jeſus, *Gal.* 3. 22, 23, 24, 25, 26. *He plainly inſinuates that we cannot be juſtified by*

by the works of the Law, becauſe the Law leads us to Chriſt for juſtification. And again, We are juſtified by grace, not of works; for we are God's workmanſhip, created in Chriſt Jeſus to good works, *Eph.*2. 10. *Where the Argument ſeems plainly to run thus, we cannot be juſtified by works preceding faith, becauſe we do no good works till by faith we are intereſted in Chriſt Jeſus. Whereas St.* James *ſpeaks plainly of thoſe works which follow faith, are wrought by it, and are the effects of it, and of their neceſſity in order to our continuance in a ſtate of juſtification, and our freedom from final condemnation. St.* James *ſpeaks of a mere profeſſion of faith with the mouth, St.* Paul of believing from the heart, *St.* James *of a faith* dead *and* fruitleſs, *when we have it, St.* Paul *of a faith working by love when we have it, and of a perſon only juſtified without works, becauſe he had no faith to produce them.*

§ 6. 4*ly*, *It ſeemeth neceſſary from the nature of the thing, and the ſtate and condition of the perſons to whom the Goſpel was firſt preached, that they ſhould be juſtified, or abſolved from the guilt of their paſt ſins, without new obedience, or without actual obedience to all the Cammandments of Chriſt; though not without that faith which did engage them to it, and was ſufficient to produce it. For*

1. *This was all that could be done by the convinced* Jews *or* Gentiles, *who at one Sermon or Diſcourſe believed, and were baptized for the remiſſion of ſins. 'Tis manifeſt they then knew but little of the Commandments of Chriſt, and ſo could not be doers of them. Either then they were not juſtified, and then* faith is not imputed to them for righteouſneſs, *nor did Baptiſm conſign to them* remiſſion of ſins; *or they were juſtified by that faith which did not include actual obedience to all the Commandments of Chriſt, as the condition of that juſtification. And ſeeing perſeverance to the end, and being* faithful to the death, *are by our Lord himſelf made the Conditions of Salvation, and of receiving from his hands* the Crown of Life; *if theſe be alſo the Conditions of the Juſtification promiſed to faith in Chriſt, no perſon is, or can be juſtified by faith till he dies. This faith therefore in* Jew *and* Gentile, *thus converted, could only import three things:* (1.) *By way of preparation for it, an owning the true God who gave this teſtimony to his Son, and ſo a* turning from dumb Idols to ſerve the living God, *and a ſorrow for the ſins committed againſt him in the time of their ignorance; and in the* Jews, *a ſorrow for their paſt ſins, and in particular for having* crucified the Lord of Life; *and in this ſenſe repentance goes before faith: And Chriſt's* Apoſtles *preached to the* Jews repentance for the remiſſion of ſins through faith in his Name, *Acts* 14. 15. *and to the* Gentiles, to turn from theſe vain things to the living God, who made Heaven and Earth; *and to both,* repentance towards God, and faith in our Lord Jeſus Chriſt, *Acts* 20. 21. (2.) *As a means to obtain this remiſſion of ſins, faith in our Lord Jeſus Chriſt.* (3.) *An engagement for the future to ceaſe from ſin, and to give up themſelves to the ſervice of God, according to the Rules and Precepts delivered to them by his Son. Now this engagement was virtually contained in their repentance, and their faith in Chriſt, and was ſolemnly made by them at their* Baptiſm, *as will be proved hereafter. Now this being all that they could then do, it muſt be all they were obliged to do in order to their juſtification; and yet 'tis certain that a promiſe of obedience, is not obedience; and that even the New Covenant requires, in order to ſalvation, a ſincere and conſtant performance of the obedience thus promiſed. So that the Conditions of Salvation, and of Juſtification from our paſt offences, can never be the ſame.*

2*ly*, *This will be farther evident, if we conſider that no man can enter into Covenant with God, be reconciled to him, be admitted to his grace and favour, or be enabled to ſerve him acceptably, till his ſins be pardoned; for God cannot be reconciled to ſinners whilſt they continue under the guilt of ſin unpardoned; nor can he enter into Covenant with them, or receive them to his grace and favour, or accept their ſervices, till he be reconciled to them. When God entred into Covenant with his own People, a Sacrifice was firſt offered to make atonement for their ſins, and the Blood of it was ſprinkled upon all the People,* Heb. 9. 19. *And the new Covenant, in which he promiſed to* be merciful to our iniquities, and to remember our ſins no more, *was ſtabliſhed in the Blood of Jeſus ſhed for the remiſſion of our ſins. So that the ſins of a Believer muſt be immediately pardoned upon his faith in Chriſt, or he can have no peace with God, no reconcilement to him, no intereſt in the New Covenant, and be in no capacity to do him any acceptable ſervice. This is the import of thoſe words* Chriſt ſuffered for our ſins, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, that he might bring us to God, 1 *Pet.* 3. 18. For to bring us to God *in all other places of the New Teſtament, in which this phraſe is uſed, with reſpect to Chriſt, is to give us freedom of acceſs to God, who by our ſins were formerly excluded from it, and baniſhed from his gracious preſence;* By him, *ſaith the* Apoſtle, we have προσαγωγὴν προς ἐ πατέρα admiſſion to the Father, *Eph.*2.18. *by him we do obtain* a freedom εἰς ἣν προσαγωγὴν of acceſs to God with confidence, *Eph.* 3. 12. *This is obtained, ſaith the ſame* Apoſtle, *by virtue of Chriſt's Blood; for* we who ſometimes were afar off, are by the Blood of Chriſt brought nigh unto him, for he is our peace, *v.*13,14. *and he hath reconciled both* Jew *and* Gentile *to God by his Croſs. If then the Blood of Chriſt procured this freedom of acceſs to God, 'tis certain we had no freedom of acceſs to him without it; and 'tis as certain we muſt have it by that*

faith

faith which giveth us an intereſt in the propitiation purchaſed by it.

To ſet this matter in the cleareſt light, and ſhew the reaſon why it was neceſſary that ſuch an act of grace in pardoning our paſt ſins upon our faith in Chriſt ſhould be vouchſafed, that ſo we might be reconciled to God, capacitated for his friendſhip, and fitted for his ſervice, let it be obſerved,

1. *That* to come to God, *is to approach him in the way of worſhip, as in thoſe words,* He that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him, *Heb.* 11. 6.

See Pſal. 42. 2. & 65. 2. 86. 9. 95. 26 Iſa. 1. 12.

2ly, *That God being an holy God, none were to come into his preſence who had any pollution or defilement upon them, upon pain of death, till they were ſanctified, or cleanſed from it, by ſome purification or atonement made for them to God. He dwelt in the whole Camp of* Iſrael, *and ſo thoſe* Lepers, *who were ſo unclean as to pollute the Camp, were drawn from it,* Lev. 13. 46. Numb. 5. 2, 3. 2 Kings 15. 5. *And thoſe Sin-offerings which were polluted with the ſins of the whole Congregation, were carried out of the Camp,* Lev. 16. 21, 22, 27. Heb. 13. 11. *God dwelt more eſpecially in the* Temple, *and therefore they who had leſſer impurities,* i. e. *who were defiled by the dead, or by an iſſue, and all menſtruous women, were not to come thither till they were cleanſed from thoſe defilements,* Lev. 12. 4. & 15. 31. *Moreover, he being a God* of purer eyes than to behold iniquity, *they who had committed any ſin of ignorance, or lay under the guilt of it, were not permitted to come into the Court of the Men of* Iſrael, *till they had brought their Offering of Atonement. See* Ainſworth *on* Numb. 5. 3.

3ly, *They who had no Ceremonial Defilement to be purged away, and no known ſin to make Atonement for, were admitted to come near to God, as being holy, they had προσαγωγὴν τῷ Θεῷ,* a freedom of acceſs to God *in his* Tabernacle, *and in his* Temple, *whence they are ſtiled ὁ λαὸς ἐγγίζων αὐτῷ,* the people that draw near to God, *Pſal.* 65. 4. & 148. 14. Lev. 10. 3. *And God is ſaid to be ὁ Θεὸς ἐγγίζων αὐτοῖς,* a God near to them, *Deut.* 7. 4. *both by relation, as having owned them as his Children, and entred into Covenant to be their God, and by his more eſpecial preſence with them, for the* Shechinah, *or the glorious Preſence dwelt among them in the holy place, and ſo to them belonged ἡ λατρεία the privilege of coming to his Court to worſhip him, and a promiſe of his bleſſing if they ſincerely did it: Whereas the* Heathens *who by reaſon of their* Idolatry *were not permitted to ſerve him, are ſaid to be* afar off, *and ſo far without God in the World, as to have no freedom of acceſs to his Service, no ſuch converſe with him, or relation to him,* Eph. 1. 12, 13, 17, 19.

Now God being ſtill as holy a God as ever, and ſtill of purer eye than to behold iniquity *the* Scriptures *of the New Teſtament ſeem as plainly to make our freedom of acceſs to God to depend upon our being ſanctified in the* ſacrifical *ſenſe,* i. e. *our being purged, and delivered from the guilt of ſin by an atonement made for us by the Blood of Chriſt, that our ſins being thus pardoned through faith in his Blood, we may have peace with God, and an acceſs to his favour. This plainly ſeems to be the import of thoſe words,* If the blood of Bulls and Goats, and the aſhes of an Heifer, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, (and by ſo doing procureth an admiſſion of the perſon cleanſed to ſerve God in the Sanctuary,) How much more ſhall the Blood of Chriſt, who through the Eternal Spirit offered himſelf without Spot to God [*for us,*] purge your Conſcience from dead works, *Heb.* 9. 12. [*or works expoſing you to death, the puniſhment of the perſon who came unclean into God's preſence, that ſo you may be admitted*] to ſerve the living God? *See the Notes there. So again, the* Apoſtle *having ſaid that the Covenant eſtabliſhed in the Blood of Chriſt, was this, that* he would be merciful to our iniquities, and remember our ſins no more; *and having thence inferr'd, that having thus obtain'd remiſſion for us, there was no need that he ſhould make himſelf again* an offering for ſin, *he adds, that* therefore we may draw near to God with full aſſurance of Faith, *that we ſhall be accepted through the beloved,* as having our hearts ſprinkled *by his Blood, and therefore cleanſed from all guilt of Conſcience,* and our Bodies waſhed [*by Baptiſm*] with pure water, *Heb.* 10. 16, 17, 18, 19, 20, 21, 22.

Two things obſerved by the judicious Dr. Barrow, *ſeem here conſiderable,*

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‘ *juſtifie*

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'*faith, or hath an abſolute need of ſuch a juſti-*
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'Λογιζόμεθα ἔν, We therefore collect, *ſaith*
'*he,* that a man is juſtified by faith without
'the works of the Law, *whether* Natural *or*
'Moſaical, *which juſtification muſt therefore*
'*import their receiving that free pardon which*
'*the criminal and guilty World did ſtand in*
'*need of, and without which no man could have*
'*any comfort in his mind, or peace with God:*
'*For if the ſtate of Man was a ſtate of Rebel-*
'*lion, and ſo of heinous guilt, of having for-*
'*feited God's favour, and of obnoxiouſneſs to*
'*his wrath, then that juſtification which he*
'*needed muſt be a diſpenſation of Mercy re-*
'*moving that Guilt, and reſtoring him to the*
'*favour of God.*

And this may alſo ſtrongly be argued from the Objections *which the* Jew *and* Gentile *made againſt this Doctrine of Juſtification by a free Act of Grace, that it ſeemed to render it unjuſt in God to take vengeance on thoſe Sins which tended ſo highly to the glory of God's grace; ſee the Note on* Rom. 3. 5. *and to encourage us to do* evil that good may come. *See the Note on* v. 8. *And more eſpecially from the Objections which he anſwers,* Chap. 6. 1, 15. *For thus they run,* τὶ ἔν ἐρῦμεν; What do we ſay then? [*do we ſay this,*] Let us [*who have received this grace,*] continue [*ſtill*] in ſin, that grace may abound [*towards us?*] *And* v. 15. What then ſhall we [*go on in*] ſin, becauſe we are not under the Law, [*which condemns us to death for every tranſgreſſion,*] but under [*that Covenant of*] Grace [*which allows the pardon, and promiſes the forgiveneſs of it?*] *That is, do we by declaring that* we are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus, *Chap.* 3. 24. *and that* as ſin abounded grace did more abound, *give juſt occaſion for theſe Inferences? Now if the faith to which St.* Paul, *in this Diſcourſe aſcribed our Juſtification, did not only oblige us to, but even comprehend and include Evangelical and conſtant Obedience, what colour could there be for theſe Objections? And therefore*

2*ly, The* Doctor (p. 83.) *propoſes it as his Conjecture, That the* Apoſtle *in this Diſcourſe deſignedly ſets himſelf to anſwer this Objection of the* Jew *and* Gentile *againſt this Doctrine of* Chriſtianity, *viz. that it did upon ſo ſlender a Condition or Performance as that of Faith, tender to all Perſons indifferently, howſoever culpable their former lives had been, a plenary remiſſion of their ſins, and reception into God's favour. The* Jews *could not conceive or reliſh that any man ſo eaſily ſhould be tranſlated into a ſtate equal, or ſuperior to that which they ſuppoſed they did enjoy. The* Gentiles *themſelves could hardly digeſt it, that the* Chriſtians *ſaid,* Believe, and ἡ πίςις σε σώσι σε, thy faith ſhall ſave thee; *this is one of the Exceptions which* Celſus *makes againſt it. And* (d) Zozimus *having ſaid, that the* Heathen Prieſts *having told* Conſtantine *that their Religion afforded no purgation for his Crimes, he was perſwaded to embrace* Chriſtianity, *as being told the Chriſtian Doctrine would take away all ſin; and had this promiſe annexed to it, That* the ungodly, who would embrace it, ſhould preſently be abſolved from all ſins, *intimates that he looked on this as a juſt Exception againſt the* Chriſtian Faith. *This prejudice againſt the Goſpel, ſaith he, St.* Paul *removes, by ſhewing that,* '*becauſe of all mens guilt and*
'*ſinfulneſs, ſuch an exhibition of mercy, ſuch*
'*an overture of acceptance and remiſſion of*
'*ſins was neceſſary in order to ſalvation, ſo*
'*that without it no man could be exempted*
'*from wrath and miſery, and that conſequently*
'*all other Religions, as not exhibiting ſuch a*
'*remiſſion, muſt be eſteemed in a main point*
'*defective.*

§ 7. Object. 1, *But againſt this it may be objected, That our Juſtification ſeems to be connected with our Glorification, for* whom he juſtifies them he alſo glorifies, *Rom.* 8. 30. *Now it is certain that our future ſtate of Glory, depends not only on our Faith, but Works; And by the ſame* Apoſtle, *in the ſame Epiſtle, is promiſed to him that* worketh good, *Rom.* 2. 6, 7, 10. *we being all to be hereafter recompenſed* according to our works.

Anſw. 1. *To this it may be anſwered in the words of the Reverend Dr.* Hammond, *(Pr. Catech. p.* 89.) That whom God juſtifies, if they paſs out of this Life in a juſtified ſtate, them he will certainly glorify. *Or as in his Paraphraſe,* Whom he called to ſuffer after the example of his Son, them upon patience and perſeverance under thoſe Sufferings, he juſtifies, *i. e.* he approves of as ſincere, and worthy, as they ſuffer for, ſo to be glorified with him, *Rom.* 8. 17. 2 *Tim.* 2. 11, 12. 1 *Pet.* 4. 13. *and* whom he thus juſtifies, them he will alſo glorify. *And according to this import of the words, Juſtification doth not ſignify, as in the great diſpute of the* Apoſtle, *the remiſſion of our paſt ſins committed before Faith in Chriſt, but rather our Juſtification at the great Day of our Accounts, as his ſincere and faithful Servants. As it ſeems to import moſt clearly in thoſe words of the ſame* Apoſtle, I know nothing of my ſelf *(whereby to condemn my ſelf of unfaithfulneſs in the diſcharge of my Office)*

(d) Προσήει τοῖς Ἱερεῦσι καθάρμαλα τῶν ἡμαρτημένων αὐτῶν, εἰπόντων ὑπὸ τοῦ θεοῦ καθαρμὸν τρόπον δύνασθαι ἁμάρτημα τηλικοῦτο καθῆραι δυνάμενον. Hiſt. l. 2. p. 61.

(e) Πάσης ἁμαρτάδος ἀναιρετικὸν εἶναι τῶν Χειστιανῶν δόξαν, καὶ τοῦτο ἔχειν ἐπάγγελμα τὸ τὰς ἀσεβῶς μεταλαμβάνοντας αὐτῆς, πάσης ἁμαρτίας ἔξω θεσπέσιον καθίστασθαι, Ibid.

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faith which giveth us an intereſt in the propitiation purchaſed by it.

To ſet this matter in the cleareſt light, and ſhew the reaſon why it was neceſſary that ſuch an act of grace in pardoning our paſt ſins upon our faith in Chriſt ſhould be vouchſafed, that ſo we might be reconciled to God, capacitated for his friendſhip, and fitted for his ſervice, let it be obſerved,

1. *That* to come to God, *is to approach him in the way of worſhip, as in thoſe words,* He that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him, *Heb.* 11. 6.

See Pſal. 42. 2. & 65. 2. 86. 9. 95. 26 Iſa. 1. 12.

2ly, *That God being an holy God, none were to come into his preſence who had any pollution or defilement upon them, upon pain of death, till they were ſanctified, or cleanſed from it, by ſome purification or atonement made for them to God. He dwelt in the whole Camp of* Iſrael, *and ſo thoſe* Lepers, *who were ſo unclean as to pollute the Camp, were drawn from it,* Lev. 13. 46. Numb. 5. 2, 3. 2 Kings 15. 5. *And thoſe Sin-offerings which were polluted with the ſins of the whole Congregation, were carried out of the Camp,* Lev. 16. 21, 22, 27. Heb. 13. 11. *God dwelt more eſpecially in the* Temple, *and therefore they who had leſſer impurities,* i. e. *who were defiled by the dead, or by an iſſue, and all menſtruous women, were not to come thither till they were cleanſed from thoſe defilements,* Lev. 12. 4. & 15. 31. *Moreover, he being a God* of purer eyes than to behold iniquity, *they who had committed any ſin of ignorance, or lay under the guilt of it, were not permitted to come into the Court of the Men of* Iſrael, *till they had brought their Offering of Atonement. See* Ainſworth *on* Numb. 5. 3.

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And this may also strongly be argued from the Objections *which the* Jew *and* Gentile *made against this Doctrine of Justification by a free Act of Grace, that it seemed to render it unjust in God to take vengeance on those Sins which tended so highly to the glory of God's grace; see the Note on* Rom. 3. 5. *and to encourage us to do* evil that good may come. *See the Note on* v. 8. *And more especially from the Objections which he answers,* Chap. 6. 1, 15. *For thus they run,* τὶ οὖν ἐρεῦμεν; What do we say then? [*do we say this,*] Let us [*who have received this grace,*] continue [*still*] in sin, that grace may abound [*towards us?*] *And* v. 15. What then shall we [*go on in*] sin, because we are not under the Law, [*which condemns us to death for every transgression,*] but under [*that Covenant of*] Grace [*which allows the pardon, and promises the forgiveness of it?*] *That is, do we by declaring that* we are justified freely by his grace, through the redemption that is in Christ Jesus, *Chap.* 3. 24. *and that* as sin abounded grace did more abound, *give just occasion for these Inferences? Now if the faith to which St.* Paul, *in this Discourse ascribed our Justification, did not only oblige us to, but even comprehend and include Evangelical and constant Obedience, what colour could there be for these Objections? And therefore*

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Answ. 1. *To this it may be answered in the words of the Reverend Dr.* Hammond, *(Pr. Catech. p.* 89.) That whom God justifies, if they pass out of this Life in a justified state, them he will certainly glorify. *Or as in his Paraphrase,* Whom he called to suffer after the example of his Son, them upon patience and perseverance under those Sufferings, he justifies, *i. e.* he approves of as sincere, and worthy, as they suffer for, so to be glorified with him, *Rom.* 8. 17. 2 *Tim.* 2. 11, 12. 1 *Pet.* 4. 13. *and* whom he thus justifies, them he will also glorify. *And according to this import of the words, Justification doth not signify, as in the great dispute of the* Apostle, *the remission of our past sins committed before Faith in Christ, but rather our Justification at the great Day of our Accounts, as his sincere and faithful Servants. As it seems to import most clearly in those words of the same* Apostle, I know nothing of my self *(whereby to condemn my self of unfaithfulness in the discharge of my Office)*

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yet am I not thereby juſtified, but he that judgeth me is the Lord, 1 *Cor.*4.4. *And in thoſe words of the Epiſtle to the* Romans, Not the hearers of the Law *only* ſhall be δίκαιοι juſt before God, but the doers of the Law δικαιωθήσονται ſhall be juſtified, *Rom.*2.13. *And ſo St.* James, Abraham was juſtified by works and he was called the Friend of God.

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Again, Faith in him as our Saviour, *one who hath by his death purchaſed deliverance to us from death, and from the wrath to come, muſt ſure oblige us, as well in point of Duty, as of Gratitude, to* live to him who died for us, 2 *Cor.* 5. 15. *and being bought with ſuch a* price, to glorifie him with our Souls and Bodies which are his, 1 *Cor.* 6. 20. *eſpecially when we conſider that this was one great end of theſe his Sufferings; he having* died for all, that they who live ſhould not henceforth live to themſelves, but to him that died for them, *that he might* redeem us from this preſent evil world, *Gal.* 1. 4. and purify us to himſelf a People zealous of good Works, *Eph.* 5. 25, 26. *and that we* being dead to ſin, might live to righteouſneſs, 1 *Pet.* 2. 24. *And ſurely, they cannot expect the Bleſſings of his ſalutary Paſſion, who defeat the deſign, and fruſtrate the purpoſe of it.*

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In a word, to what other end can we think an holy God was ſo concerned that we ſhould firmly be perſwaded of, and yield a free aſſent to theſe things? Can it be only this, that he ſhould fill our heads with Notions, but leave us ſtill at liberty to diſobey the Meſſage ſent us from Heaven by his only Son? Why then, ſaid he, This is my beloved Son, hear him? *Matth.* 17. 5. *Can he ſuffer us to ſlight the Terms on which alone Salvation is thus tendred to us? Why then were they at all propounded? Can he permit us to be diſobedient to this Lord, or Rebels to this King of Saints? Why then was this Authority conferred upon him? Hath he made him the Judge, and the Rewarder of all Men at the great Day? And will he not reward them all according to their Works?*

But then if we conſider further, this Faith, as it hath Baptiſm annexed to it, according to thoſe words of Chriſt, He that believeth and is baptized ſhall be ſaved; *our obligation to Obedience by it will ſtill be more evident. For is not our Baptiſm in the Name* of the Father, Son, and Holy Ghoſt, *an entire dedication of our ſelves to the ſervice of the* Bleſſed Trinity, *a ſolemn entrance into Covenant that we will own no other God, will ſerve no other Lord, will not be led by the unclean, but by the conduct of the good and holy Spirit? Did not Chriſt command his* Diſciples *to teach them whom they baptized,* to obſerve all things which he commanded? *Matth.* 28. 20. *and muſt they not be obliged to obey what they were to be taught in his Name? What is it to baptize, but* μαθητεύειν *to* make Diſciples *to the* holy Jeſus; *and hath he not ſaid,* Then only are you my Diſciples indeed, when you continue in my word? *John* 8. 31. *What is it to be baptized, but to make the* ſtipulation of a good Conſcience towards God? 1 *Pet.* 3. 21. *and are not we obliged to be true to this ſolemn Promiſe made to God? Or can we neglect to do ſo without mocking him, and taking his ſacred Name in vain? Are we not baptized into the Name of* Chriſt? *And are not they who name that Name engaged* to depart from all Iniquity? 2 *Tim.* 2. 19. *Hath not St.* Paul *informed us, that* as many as are baptized into Chriſt, are baptized into his death, *Rom.* 6. 3. *and ſo are by that baptiſm obliged* to die to ſin, *v.* 6. 11. not to obey it in the luſts thereof, not to yield their Members inſtruments of ſin to unrighteouſneſs, *but to* walk in newneſs of life, *v.* 12, 13. to live to God, *and* to preſent their Members inſtruments of righteouſneſs to God, *v.* 4. 10, 13. *and to* have their fruit to holineſs, that the end may be eternal life, *v.* 22. *And that upon this conformity to Chriſt's Death and Reſurrection depends our hope that* we ſhall live with him? *v.* 8. *So that 'tis evident to a demonſtration, that both our Faith and Baptiſm do lay upon us the ſtricteſt Obligations to depart from all iniquity, and yield ſincere Obedience to the Laws of God and Chriſt, as we expect the Bleſſings*

purchaſed by him for, or promiſed to Believers. As then St. Peter *ſaith on this account, that* Baptiſm now ſaveth us, 1 *Pet.* 3. 21. *ſo may ſalvation be on the ſame account aſcribed to our Faith in Chriſt.*

2ly, *Faith is the Spring and the Foundation of all the Obedience we afterwards perform, and therefore may be well ſaid to ſave as many as obtain Salvation, becauſe it worketh in them that Obedience by which they are ſaved, and moves them to perform thoſe Conditions on which their actual Salvation doth depend. Thus of Faith in God, the* Apoſtle *teacheth that it muſt be neceſſarily laid as the foundation of all the ſervice we perform unto him; for* he that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek [*to pleaſe*] him, *Heb.* 11. 6. *And thus he ſhews it was with all the* Patriarchs *and holy People of God before the Revelation of the Goſpel; they by that Faith, which was* the expectation of things hoped for, the evidence of things not ſeen, obtained teſtimony that they were righteous, *Heb.* 11. 4. *and that they* pleaſed God, *v.* 5,8,18,19. obeyed his call *in the moſt difficult inſtances*; choſe rather to ſuffer affliction with the People of God, than to enjoy the pleaſures of ſin for a ſeaſon; wrought righteouſneſs, and ſuffered death, not accepting a deliverance, *v.* 25,26,33,35. *And ſo it is with Faith in Chriſt, 'tis the foundation of all our Obedience, which therefore is in Scripture ſtiled* the obedience of faith, *Rom.* 1. 5. & 16. 26. *and of all our good works, they being all* the work of faith, 2 *Theſſ.* 1. 11. *It is by vertue of this Faith that we are enabled*

1 *John* 5. 5. to overcome the World, *to* re-
1 *Pet.* 5. 9. ſiſt the Devil, *and to* quench all
Eph. 6. 16. the fiery darts of Satan. *'Tis faith* that works by love *to God, and to our Brother, which love we teſtify to God* by keeping his Commandments, *and to our Neighbour* by fulfilling the Laws of Juſtice and Charity. *And this is very evident even from the nature of Faith; for can any man obey the Precepts this* Prophet *hath delivered in his* Father's *name, unleſs he believes he was that* Prophet *which was ſent by him to reveal his will? And that* King *by whoſe Laws we muſt be governed? Can he ſubmit to the Terms of Salvation propounded by him, till he believes* he is the Author of Salvation to all that obey him? *Can he herein* exerciſe himſelf to have always a Conſcience void of offence towards God and Man, *but by that Faith which doth aſſure him, that* he will judge all men *by theſe Laws, awarding* glory and immortality to every man that worketh righteouſneſs, *Rom.* 2. 8. and puniſhing them with everlaſting deſtruction from his preſence that obey not his Goſpel? 2 *Theſ.* 1. 8. *And is not then this Faith the true Foundation of all Chriſtian Piety? Thus doth the* juſt man live by his faith, *and doing ſo* believeth to the ſalvation of his ſoul.

As therefore we are ſaid to be ſaved by hope, *Rom.* 8. 24. *becauſe it is the motive to ſtedfaſtneſs in our obedience, ſo may we be ſaid to be ſaved by faith upon the ſame account. And,*

3ly, *We may be well ſaid to be ſaved by Faith, becauſe where faith is hearty and conſtant, it will produce ſincere Obedience, and Holineſs will follow in the Life; And when it doth not follow, this is to be aſcribed to the want of faith. This will be evident if we conſider the material Objects of our Faith, the Bleſſings promiſed to the Obedient, and the Evils threatned to the Diſobedient; for it is certain, that the Bleſſings promiſed in the Goſpel, do far exceed all other Bleſſings that we can enjoy; and that the Evils threatned there are far more laſting and intolerable than any other Evils we can ſuffer; and it is no leſs certain that theſe Bleſſings are by our Lord confined to the Obedient; for* not every one that ſaith unto me, Lord, Lord, ſhall enter, *ſaith he,* into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven, *Matth.* 7. 21. *And 'tis as ſure that theſe tremendous Evils are entailed upon the wicked, Chriſt having ſolemnly declared he will ſay to them at the great day,* Depart from me, I know ye not, ye workers of iniquity, *v.* 23. *And if we do believe our Saviour was a* Prophet *ſent from God, we muſt believe thoſe Revelations he hath made concerning both our future happineſs and miſery, and the conditions on which alone the one can be obtained, and the other is to be avoided. Now can a man at the ſame time believe theſe are the greateſt Bleſſings which he can enjoy, and yet prefer a leſſer Good before them? If not, whenever he doth this, he ceaſes in effect to have this faith. Can a Man fully be perſwaded, that what he is about to do will render him obnoxious to the worſt of Evils, and yet be mov'd to do it to avoid a leſſer Evil? If not, whenever he doth chuſe to do what renders him obnoxious to the worſt of Evils, he ceaſeth to believe they are ſo. When therefore we neglect to do that which is by our Lord declared abſolutely neceſſary to obtain, and to ſecure our eternal Intereſts, and venture upon that to which he threatneth everlaſting Miſery, 'tis certain that we have no lively, full perſwaſion of theſe Truths then preſent to our Minds, and therefore do not actually believe them then. So that although we may have ſtill ſuch an habitual aſſent to all that this great* Prophet *hath delivered, as that we do not doubt the truth of what he taught, yet doth not* Chriſt dwell in our hearts by faith, *nor have we any living ſenſe, or permanent perſwaſion of theſe Thruths on our Souls, but faith is at the preſent dead, and ſo no more deſerves the name of Faith, than a dead man can properly be called a man. Thus for example, when* Chriſt *ſaith to his Diſciples, fearing to periſh in the ſtorm,* how is it that ye have not faith? *Mark* 4. 40. *He lays this to their charge, not that they disbelieved his power to*

ſave

ſave them, for this they teſtify, by ſaying, Maſter, ſave us; *but that they did not actually exert this Truſt by an intire Commiſſion of themſelves to the protection of his Providence. As therefore when we do what is contrary to our love to God, or to our hope, and our affiance in him, there always is a want of love, and hope, and truſt in God; ſo when we do what is oppoſite to the great Objects of our faith, there muſt be in us a like want of faith, and ſo when this is cuſtomarily done, there muſt be a defect as to the habit, or the grace of faith.*

2ly, *This will be ſtill more evident, if we conſider all the glorious things which are aſcribed in Scripture to this faith, and do compare them with other paſſages of the ſame Scripture: For inſtance,* Whoſoever believeth that Jeſus is the Chriſt, is born of God, 1 *John* 5. 1. *ſaith the* Apoſtle John; *But then he adds in the ſame Chapter,* Whoſoever is born of God overcometh the world, *v.* 5. *by virtue of this faith: And again,* We know that whoſoever is born of God ſinneth not; but he that is begotten of God keepeth himſelf, and the wicked one toucheth him not; *v.* 18. *chap.* 3. 9. *Whence it muſt follow, that he believeth not in the* Apoſtle's *ſenſe, that* Jeſus is the Chriſt, *who overcometh not by virtue of that faith, the temptations of the World, the Fleſh, and the Devil.* Whoſoever confeſſeth, *ſaith the ſame* Apoſtle, that Jeſus is the Son of God, God dwelleth in him, and he in God, 1 *John* 4. 15. *But then he alſo ſaith,* He that abideth in him, ought alſo to walk as he walked, 1 *John* 2. 6. *that we do hereby* know that we are in him, by keeping of his word, *v.* 5. *that* whoſoever abideth in him ſinneth not, and he that ſinneth hath not ſeen him, neither known him; that if we ſay we have fellowſhip with him, and walk in darkneſs, we lie. *So that if this faith doth not preſerve us from ſin, and engage us to walk in the light, and as he walked, 'tis not that faith in the Son of God the* Apoſtle *ſpeaks of. We are not* juſtified by the Works of the Law, but by the Faith of Jeſus, *ſaith St.* Paul *to the* Galatians, *Gal.* 5. 6. & 6. 15. *But then it is, ſaith he, that* Faith which works by love, *and renders us* New Creatures. *The ſame he ſaith in the* Epiſtle *to the* Romans, *declaring that his Goſpel was* the power of God through faith unto Salvation, *Rom.* 1. 16. *v.* 5. *But then 'tis* the obedience of faith *in the ſame Chapter,* Obedience in word and deed, *Chap.* 15. 18. Obeying from the heart the form of Doctrine delivered to them, *Chap.* 6. 16. *which makes this faith become the power of God to ſalvation Whence it is evident that he eſteemed that alone true faith which was productive of Obedience, and ſo doth virtually, although not formally, include Obedience, as the effect is virtually contained in the cauſe. So that the difference between men of judgment, as to ſaving faith, is more in words than ſenſe, they all deſigning the ſame thing, that we cannot be ſaved by that faith which doth not produce in us a ſincere Obedience to the Laws of Chriſt.*

A PARAPHRASE WITH ANNOTATIONS ON THE EPISTLE to the *GALATIANS.*

CHAP. I.

Verse 1. [I] Paul [*who am*] an Apoſtle, a not of man, neither by man, [*for I received not my Call, or my Commiſſion to that Office from Man, nor was I choſen to it by Man, as Matthias was,*] but by Jeſus Chriſt [*appearing to me in Perſon for that end, that he might ſend me to the Gentiles,* Acts 22.21. & 26.16,17] and God the Father [*who choſe me that I ſhould know his will, and ſee that juſt One, and be his Witneſs to all Men, of what I had ſeen and heard,* Acts 22. 14, 15. *and revealed his Son to me,* v.13. *even that God*] who raiſed him from the dead;

2. b And all the Brethren which are with me, [*and own the Doctrine which I preach, ſend greeting*] to the Churches of Galatia;

3. [*Wiſhing that*] Grace [*may be*] to you, and peace from God the Father, and from our Lord Jeſus Chriſt,

4. Who gave himſelf [*an expiatory Sacrifice*] for our Sins, that he might deliver us from [*the wrath and condemnation of*] this preſent evil world, c according to the will of God, and our Father [Gr. *of our God and Father.*]

5. To whom be glory for ever and ever. Amen.

6. I marvel that ye are ſo ſoon removed d from him that called you to e the grace of Chriſt, to another Goſpel.

7. Which, [*whatſoever ſome may ſuggeſt, who preach another thing under the ſpecious title of the Goſpel,*] is not [*indeed*] another [*Goſpel, nor would be ſo eſteemed by any of you,*] but [*that*] there be ſome who trouble you [*with falſe ſtories,*] and would pervert the Goſpel of Chriſt [*by mixing with it the neceſſary obſervance of the Law of Moſes.*]

8. But [*whatſoever they ſuggeſt to you of another Goſpel, taught by Peter, James and John,*] though we [*Apoſtles,*] or [*even*] an Angel from Heaven, [*ſhould*] preach any other Goſpel to you, than that which we [*Paul, and Barnabas,*] have preached to you, let him be accurſed.

9. [*And that ye may not think this proceeds raſhly from me, but may the more regard it,*] As we ſaid before, ſo ſay I now again, if any man preach any other Goſpel to you, than that ye have received [*from us*] f let him be accurſed.

10. [*But this you cannot reaſonably ſuſpect concerning me,*] For do I now [*in the execution of my Apoſtleſhip,*] g perſwade [*obey, or ſeek to appeaſe*] men, or God? Or do I ſeek to pleaſe men? [*no ſure,*] for if I yet pleaſed men, [*if I made that my buſineſs,*] h I ſhould not be the ſervant of Chriſt [*in that work of the Goſpel which creates me ſo much hazard from them.*]

11. But [*howſoever others may leſſen my Goſpel,*] I certifie you Brethren, that the Goſpel which was preached of me [i. e. *by me to you, and others,*] is not after man.

12. i For I neither received it of man, [*as the Jews do their Traditions from their Fathers,*] neither was I taught it, but by the [*immediate*] k revelation of Jeſus Chriſt.

13. [*And of this you may be further ſatisfied from my former Converſation, and my Deportment, ſince I began to preach the Faith of Chriſt;*] For [*doubtleſs*] ye have heard of my

my Converſation in times paſt in the Jews Religion, [*which was ſuch*] that beyond meaſure I perſecuted the Church of God, and waſted it. [*Acts* 8. 3. *&*. 9. 1, 13, 14. *&* 22. 4. *&* 26. 10, 11.]

14. And profited in the Jews Religion above many my equals in mine own Nation, [*or above many Jews of the ſame age with me,*] being more exceedingly zealous [*than they were*] [l] of the Traditions of my Fathers.

15. [*Thus, I ſay, was my Converſation in times paſt*;] But when it pleaſed God, who ſeparated me from my mother's womb, [*as he had formerly done Jeremiah, to be a Prophet of the Nations*, Chap 1. 5.] and [*after*] called me by his grace [*to preach the Goſpel*, Acts 22. 14.]

16. To reveal his Son [m] in [*to*] me, that I might preach him among the Heathen, immediately I conferred not [n] with fleſh and blood, [i. e. *with any man, ſo as to receive any Miſſion from them to that work, or any Inſtructions how to perform it.*]

17. Neither went I up to Jeruſalem to them that were Apoſtles before me, [*as, if I had wanted either Authority, or Inſtruction, I ſhould have done,*] but I went from Damaſcus, [*the place of my Converſion,*] to [o] Arabia, and returned again to Damaſcus, [*preaching the Goſpel there.*]

18. Then after three years [*of my Converſion,*] I went up to Jeruſalem to ſee Peter, and abode with him fifteen days.

19. But [p] other of the Apoſtles ſaw I none, ſave James the Lord's Brother, [*and therefore could not learn my Goſpel from them.*]

20. Now [*of the truth of*] the things which I write to you, [*you may reſt aſſured, for*] [q] behold, before God I lie not.

21. Afterwards I came into the Regions of Syria, [i. e. *to Cæſarea*, Acts 22. 17, 18.] and [*to Troas*, Acts 9. 30. & 22. 3. *in*] Cilicia.

22. And was [*all the while*] unknown by face to the Churches of Judæa which were in Chriſt.

23. But they had heard only, that he which perſecuted us [*Chriſtians*] in times paſt, now preacheth the faith which once he deſtroyed.

24. [r] And they glorified God, [*for the Converſion he had wrought*] in me.

Annotations on Chap. I.

a Verſe 1. Οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, *not of man, neither by man.*] It is no objection againſt the truth of theſe words, that the *Holy Ghoſt*, ſaying by the *Prophets* at *Antioch*, *Separate me Barnabas and Saul to the work of the miniſtry to which I have called them*, they faſted, and prayed, and laid their hands on them, and ſent them away, *Acts* 13. 2, 3. for that this was not a Miſſion to the *Apoſtolical Office*, appears, becauſe St. *Paul*, at leaſt nine years before, was immediately called to it by God, and ſent to exerciſe it by *Jeſus Chriſt*; and becauſe *Barnabas* is here equally ſeparated to this Office, and ſent with him, who yet was never an Apoſtle properly ſo called. This Separation, and Miſſion therefore of them was only by way of Prayer, and Benediction of them in their Miniſtry; or by way of ſpecial Commiſſion to preach in the Synagogues of the *Jews*, v. 5. And this Miſſion they preſently compleated, and then returned to *Antioch*, declaring to them what they had done in purſuance of it, *Acts* 14. 26, 27.

b Ver. 2. Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *and all the Brethren that are with me.*] It is the Conjecture of the Reverend Dr. *Hammond*, that the word *Brethren* here denotes, thoſe that accompanied St. *Paul* in his Travels, and aſſiſted him in preaching the *Goſpel*; in which ſenſe *Soſthenes* is called, *a Brother*, 1 Cor. 1. 1. as alſo *Apollos*, 1 Cor. 16. 12. *Timothy*, 2 Cor. 1. 1. *Titus*, Chap. 2. 12. *Tychicus*, Eph. 6. 23. *Epaphroditus*, Philip. 2. 25. *Oneſimus*, Col. 4. 9. *Sylvanus*, 1 Pet. 5. 12. St. *Paul*, 2 Pet. 3. 15. And in this ſenſe the word *Brethren* ſeems to be diſtinguiſhed from that of *Saints*, Philip 4. 21. and mention is made of the *Brother whoſe praiſe is in the Goſpel*, 2 Cor. 8. 18. of *Titus*, *Paul's fellow worker*, of the Brethren, who are the *Apoſtles* of the *Church*, v. 25. and of the Brethren, who for his Name's ſake, went forth to preach the Goſpel, *taking nothing of the Gentiles*, 3 John 3——7. or elſe it may be ſaid that the *Apoſtle* writes according to the form of *Epiſtles* uſed in the beginning of *Chriſtianity*, when *Biſhops* ſent to other Churches, not in their own names only, but in the name of the whole Church where they reſided: So (a) *Clemens* begins his Epiſtle to the Church of *Corinth* thus, *The Church of God in Rome, to the Church of God at Corinth*; and ſo this *Epiſtle* being writ from *Rome*, ſhews the conſent of that Church with him in his Doctrine.

c Ver. 4. Κατὰ τὸ θέλημα τοῦ Θεοῦ, *according to the will of God.*] Theſe words may refer to our deliverance from the evil manners of this world, this being *the will of God, even our*

(a) Ἡ Ἐκκλησία Θεοῦ ἡ παροικοῦσα Ῥώμῃ, τῇ Ἐκκλησίᾳ Θεοῦ παροικούσῃ Κόρινθον.

Sanctifi-

Sanctification, 1 Theſſ. 4. 3. and the great end of our Lord's Salutary Paſſion, *who gave himſelf for us, that he might redeem us from all iniquity, and puriſie to himſelf a peculiar people zealous of good works, and bare our ſins in his body on the Tree, that we being dead to ſin, might live to righteouſneſs*, 1 Pet. 2. 24. 2 Cor. 5. 15. Eph. 5. 25, 26. whence it is evident that Chriſt's inherent Righteouſneſs is not imputed to us; for ſure he died not to this end, that we might do our ſelves what he already had done for us, and ſo what he had made it needleſs for us to do. Or elſe theſe words may be connected thus, Chriſt gave himſelf for us according to the will of God, *viz.* that he ſhould die for our ſins; and then the *Apoſtle* here aſſerts, in oppoſition to the *Judaizing Chriſtians*, that our Juſtification by Faith in Chriſt's Death is according to the will of God, and that he died in purſuance of his Decree to eſtabliſh that new Covenant in his Blood by Faith, by which we are tranſlated from that Wrath, and ſtate of Alienation from God, in which the World lies, and have obtain'd Peace with God, and are become his Church and People.

d Ver. 6. Ἀπὸ τ῀ καλέσαν῀Θ- ὑμᾶς, *from him that called you*;] i. e. from God: For the *Apoſtle* ſcarce ever aſcribes this work to himſelf, but conſtantly to *God* the Father. See *Rom.* 9. 24. 1 *Cor.* 7. 15. *Gal.* 1. 15. 1 *Theſſ.* 2. 12. & 4. 7. & 5. 24. 2 *Theſſ.* 2. 14. 2 *Tim.* 1. 9.

e Ibid. Ἐν χάριτι Χριστ῀, *to the grace of Chriſt.*] Or rather, by, or through the grace of Chriſt offered you in the Goſpel. For though ἐν be often put for ἐις, yet ἐν χάριτι, where it is elſewhere uſed, doth either ſignifie, in the grace, or through the grace, as *Rom.* 5. 15. 2 *Cor.* 1. 12. 2 *Theſſ.* 2 16. 2 *Tim.* 2. 1. nor do I find where it is ever uſed in the *Epiſtles* for εἰς χάριν.

f Ver. 9. Ἀνάθεμα ἔσω, *let him be Anathema.*] Hence it follows (1.) That the Doctrine of Juſtification by Faith, as it ſtands oppos'd to the contrary Doctrine of the Neceſſity of the obſervance of the *Moſaical* Law to Juſtification, is a Fundamental Doctrine, to which he that oppoſeth himſelf, maintaining the Neceſſity of obſerving the Law of *Moſes* to that end, deſerveth an *Anathema*, as introducing another *Goſpel*. Whence *Commentators* here obſerve, that the *Apoſtle* calls not the *Galatians Saints*, becauſe they had begun to decline from the *Goſpel*, by ſeeking thus to be juſtified by the *Law*; but ſpeaks of them as thoſe who had Chriſt yet to be formed in them; and who were to be *born again*, Chap. 4. 19.

2*ly*, Hence it appears that a man may err fundamentally, not only by rejecting a fundamental Article of Faith, but alſo by maintaining, and teaching in the Name of *Chriſt*, things unneceſſary to be neceſſary, ſo as to ſay Salvation cannot be obtained without them: And herein conſiſts the great Guilt of the Church of *Rome*, and particularly of the *Trent Council*, that they have added many unneceſſary Articles to the true *Chriſtian Creed*, and have defin'd them to be ſo neceſſary to be believed by all *Chriſtians*, that no Salvation can be obtain'd without the belief of them: And ſo they ſeem plainly to have fallen under the *Anathema* of St. *Paul*, more dreadful than all the vain *Anathema*'s they have thundred out againſt the *Proteſtants*.

Mr. *Walker*, and *Grotius* note, that the *Apoſtle* ſpeaks here only of Doctrines contrary to his Goſpel. But this Expoſition is (1.) contrary to the very words of the *Apoſtle*, who ſaith not, againſt, but παρ' ὅ, *beſides what* I have delivered. And it is contrary to the Expoſition of the (b) Fathers, St. *Chryſoſtom*, *Oecumenius*, among the *Greeks*, and St. *Auſtin* among the *Latins*, whoſe note is this, *He ſaith not, if they preach things contrary, but if they preach things never ſo little different from the Goſpel which I have preached to you.* 'Tis very true, as *Eſthius* ſuggeſts, that the *Apoſtle* doth not pretend to propound an *Anathema* againſt any man who ſhall ſuggeſt any thing farther in confirmation of *Chriſt*'s Goſpel, as St. *John* after did, or give any further Rules purſuant to the Precepts of it, by the ſuggeſtion of that Spirit by which the Goſpel was endited, for then he would have pronounced an *Anathema* upon all that writ after him, and even upon himſelf who writ many *Epiſtles* after this; but yet he pronounceth an *Anathema* upon all thoſe who preach a Goſpel which differed from the Goſpel which they preached, to whom alone it was by *Chriſt* committed to propound the terms of Salvation, and this is that of which we do accuſe the *Church* of *Rome*, that they propound terms of Salvation no where delivered by *Chriſt*, or his *Apoſtles*.

2*ly*, This Expoſition of Mr. *Walker* will not free them from the *Anathema* of the *Apoſtle*; for by this very thing, that they add any thing to the Goſpel of *Chriſt* as ne-

(b) Καὶ ἐκ εἶπεν ἐὰν ἐναλία καλαγγέλλεσιν, ἀλλὰ κὰν μικρὸν τὶ εὐαγγελίζον῀Θ παρ' ὃ ἐυαγγελισάμε῀Θα. *Reſtat ergo, ut non ex divinis Scripturis, ſed ex vobis iſta dicatis. Proinde digniſſime reſpondebitur anathema ſitis. Tenent enim Eccleſiæ Apoſtolico labore fundatæ, cum quanta cura ſibi prædictum ſit; ſi quis vobis Evangelizaverit præterquam quod accepiſtis, Anathema ſit.* De unitate Eccl. contr. Epiſt. Petil. To. 7. c. 15. p. 542. *Sive de Chriſto, ſive de ejus Eccleſia, ſive de quacunque alia re quæ pertinet ad fidem, vitamque noſtram, ſi Angelus de Cœlo nobis Evangelizaverit præterquam quod in Scripturis legalibus & Evangeliis accepiſtis, Anathema ſit.* L. 3. contra. Lit. Petil. c. 6. p. 167.

ceſſary

ceſſary to be believed, or done to Salvation, they do no leſs oppoſe the Doctrine of the *Apoſtle*, than they did who joyned the obſervation of the Law of *Moſes*, as neceſſary to the Faith of *Chriſt*; for therefore did they oppoſe his Doctrine, becauſe they teaching this was needful to Salvation, did thereby teach that what the *Apoſtle* had taught as ſufficient to Salvation, was not ſo without their Additions, which is the very thing the *Papiſts* do by their *New Articles*, and *Traditionary* Doctrines; for if they be indeed neceſſary to Salvation, what is delivered in the Goſpel, in which confeſſedly ſome of their Doctrines are not, cannot be ſufficient to Salvation. Moreover, it is extreamly evident, that *Prayer in an unknown Tongue* is plainly contrary to the *Apoſtle*'s Doctrine, 1 *Cor.* 14. and that *Communion in one kind* is oppoſite both to *Chriſt*'s Inſtitution, and to St. *Paul*'s Diſcourſe upon the Sacrament, 1 *Cor.* 11.

g Ver. 10. Πείθειν, *to perſwade.*] The *Criticks* here obſerve, that the word πείθειν ſignifies to *pacifie*, and *appeaſe* any one incenſed againſt us. So when *David*'s Soldiers, hunted and haraſſed by *Saul*, were earneſt, when they found *Saul* in the Cave, that they might have liberty to ſlay him, ἔπεισε Δαβὶδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις, *David pacified his men with words*, 1 Sam. 24. 7. So to induce the Soldiers to own that Chriſt's Body was ſtolen away by his Diſciples from the Sepulchre whilſt they ſlept, the chief *Prieſts* and *Elders* promiſe, that if this come to the Governour's ear, πείσομεν αὐτὸν, we will appeaſe him, *Matt.* 28. 14. And *Menelaus* promiſed *Ptolomy* to give him much Money, πρὸς τὸ πεῖσαι τὸν Βασιλέα, if he would pacifie the King towards him, 2 *Mac.* 4. 5. Or (2.) the word may ſignifie to obey; for ſo the word is uſed by St. *Paul* in this Epiſtle, when he ſays, *Who hath bewitched you, τῇ ἀληθείᾳ μὴ πείθεσθαι, that you ſhould not obey the truth?* Chap. 3. 1. and, *ye did run well, who hindred you τῇ ἀληθείᾳ μὴ πείθεσθαι, that you ſhould not obey the truth?* Chap. 5. 7. and elſewhere: So τοῖς ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, *to thoſe who obey not the truth, but obey unrighteouſneſs*, Rom. 2. 8. πείθεσθε τοῖς ἡγουμένοις, *obey your Governours.* Heb. 13. 17. See alſo *Acts* 5. 36, 37. *James* 3. 3. And ſo is the word often uſed by *Heathen* Authors when they treat of *Moral* Subjects: So (c) *Plato* ſaith, Philoſophy compels *the Irrational Affections to obey Reaſon*, and introduceth (d) *Socrates* ſaying, πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν, *I will obey God rather than you.* (e) *Plutarch* ſaith, *It is the ſame thing* ἕπεσθαι Θεῷ, καὶ τὸ πείθεσθαι λόγῳ, *to follow God, and obey reaſon.* So (f) *Arian*; *This is to be placed among the higheſt pleaſures,* ὅτι πείθῃ τῷ Θεῷ, *that thou obeyeſt God; I am free, and the friend of God,* ἵν' ἑκὼν πείθωμαι αὐτῷ, *that I might willingly obey him. I know to whom I ought to be ſubject* τίνι πείθεσθαι, καὶ Θεῷ καὶ τοῖς μετ' ἐκεῖνον, *and to obey God, and thoſe that are next to him.* And *Zeno*, *That it is fit* τοὺς παῖδας τοῖς παιδαγωγοῖς, *that Children ſhould obey their Maſters*, Dion. Laert. l. 7. p. 432. So then the import of theſe words is this, Do I in preaching the Goſpel act in obedience to Men, who every where perſecute me, and oppoſe me for it, or in obedience to that God who called me to be an *Apoſtle* of the *Gentiles?* v. 15, 16. And this ſenſe is confirmed by the Verſe following.

Mr. *Cl.* here is poſitive that πείθω ſignifies only to perſwade; whereas the (g) Lexicographers ſay expreſly, *tria ſignificat pareo, morem gero, ſuadeo, perſuadeo.* So *Heſychius*, πείθω σε τὸ ὂν τὸ πρᾶγμα, *I obey thee in this thing*; and πείθομαί σοι τοῦτο, ſaith *Stephanus*, ought to be rendred, *pareo tibi in hac re*, or *pareo conſilio tuo in hac re.* And whereas he fancies an *Ellepſis* of μὴ ἀγανακτεῖν μοι, *not to be diſpleaſed with me*, making the ſenſe to run thus, For do I now perſwade Men, or God, not to be diſpleaſed with me? he is ſtill out; for who can ſee either any Connection of theſe with the former words, or any force in the *Apoſtle*'s reaſon, according to this ſtrained ſenſe? *If any Man*, ſaith he, *preach any other Goſpel than that which ye have* received from us, *let him be Anathema*, v. 9. for do I in preaching this Goſpel obey Men, or God? ſaith our Interpretation, making both the Connection clear, and the Reaſon ſtrong; ſeeing God could not command him to preach one *Goſpel*, and others another; let him be *Anathema*, ſaith Mr. *Cl.* for do I now perſwade God, not to be diſpleaſed with me? where, let him that can, ſhew either Reaſon, or Connection. 2*ly*, How could St. *Paul* ſay, he did not perſwade Men not to be diſpleaſed with him, when in this *Epiſtle* he ſo often doth it? ſaying, *Brethren, I beſeech you be as I am*, Chap. 4. 12. *am I therefore become your Enemy, becauſe I tell you the truth?* v. 16. *From henceforth let no man trouble me*, Chap. 6. 17. See *Chap.* 5. 11. And 3*ly*, why ſhould he tell the *Galatians*, he perſwaded God not to be diſpleaſed with him, when he was ſo honeſtly diſcharging his Office, that he knew nothing of Inſincerity by himſelf in the execution of it, 1 *Cor.* 4. 4. and ſurely had no mind to give them any reaſon to ſuſpect he had diſpleaſed him.

h

Ibid. Χριστοῦ δοῦλος οὐκ ἂν ἤμην, *I ſhould not be the ſervant of Chriſt.*] That is, ſay the *Greek Commentators*, I ſhould not have left

(c) Τὸ μὲν ἄλογον τῷ λογικῷ πείθεσθαι. Tim. locr. p. 1096. C.
(d) *Apol.* p. 23. B. (e) *De audit.* p. 37. F. (f) *Arian.* l. 3. c. 4. p. 343. l. 4 c. 3, 12. (g) *Conſtantine.*

Judaiſm

Judaiſm to embrace *Chriſtianity*; i.e. I ſhould not have quitted Honour, Friends and Kindred, for Dangers, Perſecutions, and Diſhonours, which I continually ſuffer for the Cauſe of *Chriſt*. And this Expoſition is confirmed from thoſe words, *If I preach Circumciſion, why do I yet ſuffer Perſecution, ſince then is the offence of the Croſs ceaſed?* Chap. 5. 11. and from his account that others preached up Circumciſion only, *leſt they ſhould ſuffer Perſecution for the Croſs of Chriſt*, Chap. 6. 12.

i Ver. 12. Οὐ παρ' ἀνθρώπου, *I received it not by man.*] In the firſt Verſe he ſaith, He was not an Apoſtle by Man, *but by Jeſus Chriſt*; Here, that he was not taught his Goſpel by Man, *but by Jeſus Chriſt*; whence *Chryſoſtom*, *Theodoret*, St. *Jerom*, *Oecumenius*, and *Theophylact* conclude that our Lord was not only Man, but God; and ſo *Novatian* (*cap.* 13.) argued before the *Nicene Council*, *if St.* Paul *was not conſtituted an Apoſtle of, or by Man, and yet was conſtituted ſuch by Jeſus Chriſt*, Merito Chriſtus eſt Deus, *Chriſt muſt be God*; for though the *Scripture* ſometimes calleth Magiſtrates, and Judges Gods, as *Crellius* here notes, it never ſaith that what was done by them, was not done by Man. *Crellius* adds further, That our Lord being the only begotten Son of God, and having now obtained his Celeſtial Kingdom, was exempted from the common rank of Men; and *from the ſtate of mortal Men*, ſaith *Grotius*; And ſo the *Apoſtle* might ſpeak of him not as a Man, as *Sampſon* ſaith of himſelf, *If they bind me with Wreaths, I ſhall be as a Man*, Judges 16. 7, 11, 17. But there it is not ſaid, *I ſhall be as a Man*, but כאחד האדם *as one Man*, i. e. as weak as one Man only, or having no more ſtrength than another Man. *Crellius* therefore hath not ſaid any thing appoſite in anſwer to this Argument. Nor doth the *Apoſtle* here oppoſe Man to Man, or Mortal Man to thoſe Bleſſed Spirits who are Immortal, but only to *Jeſus Chriſt*, and *God the Father*.

k Ibid. Δι' ἀποκαλύψεως, *by Revelation.*] At what time this Revelation was made to him is uncertain, but it is probable it muſt be before he went to preach the Goſpel to the *Gentiles*; for the words following, *I conſulted not with fleſh and blood, but preached at Damaſcus*, ſeem plainly to imply this Revelation was made to him before he preached there, or went to *Jeruſalem*.

l Ver. 14. Τῶν παλαικῶν μου παραδόσεων, *of the Traditions of my Fathers.*] He being a *Phariſee*, and ſpeaking of the Traditions not of the *Law*, but of the *Fathers*, ſeems to mean the *Oral Traditions*, that Sect ſo highly magnified even above the *Law*, and the *Prophets*. See Note on *Mark* 7. 3. *Acts* 28. 17. Now there is reaſon to believe, that a Man ſo exceeding zealous for the Religion of the *Jews*, and ſo full of hatred to that of *Chriſtians*, would not have renounced the Religion he had ſo great a Reverence for, to embrace that he was ſo incenſed againſt, without ſome more than Humane Motive.

Ver. 16. Ἐν ἐμοὶ, *to me.*] So ὁ λαλῶν ἐν ἐμοὶ, *He that ſpeaketh to me ſhall be a Barbarian*, 1 Cor. 1. 11. See *Mark* 1. 15. *Acts* 4. 12. 1 *Cor.* 9. 15. 2 *Cor.* 4. 3. & 8. 1. m

Ibid. Σαρκὶ καὶ αἵματι, *with fleſh and blood.*] This Phraſe in *Scripture*, and among *Jewiſh Writers*, is only a *Periphraſis* for Man, as *Matt.* 16. 17. 1 *Cor.* 15. 20. *Eph.* 6. 12. *Heb.* 2. 14. *Ecclus.* 14. 18. and ſo all other Interpretations of it muſt be alien from the Scope of the *Apoſtle*. n

Ver. 17. Εἰς Ἀραβίαν, *into Arabia.*] Of this Journey into *Arabia*, St. *Luke*, not being with him, ſaith nothing. o

Ver. 19. Ἕτερον δὲ τῶν Ἀποστόλων, *other of the Apoſtles.*] Hence it appears, p

1*ſt*, That only *Peter* and *James* were then at *Jeruſalem*, for *Barnabas* brought him to the *Apoſtles* that were there, *Acts* 9. 27.

2*ly*, That *James* the *Lord*'s Brother was an *Apoſtle* in the ſtrict and proper ſenſe of the word, ſince *Peter*, who is mentioned with him, was doubtleſs ſo, and *Barnabas* who brought him to *Peter* and *James*, is ſaid to bring him to the *Apoſtles*; and *Peter*, *James*, and *John*, who are here called *the Men of Reputation*, and *Pillars of the Church*, Chap. 2. 6, 9. ſeem plainly to be the ſame Perſons, who in his ſecond Epiſtle to the *Corinthians*, are called λίαν Ἀπόστολοι, *the chief of the Apoſtles*; And (h) *Origen* ſaith expreſly of *James* the Juſt, *This is that James, whom Paul in his Epiſtle to the Galatians ſaith he ſaw*, citing thoſe very words for the proof of it. See this confirmed in the Preface to the Epiſtle of St. *James*. Note

3*ly*, That the *Apoſtle*'s Argument is to this effect, Having therefore preached the Goſpel ſo long before I ſaw them, and ſtaying ſo little while with them, and going then only to ſee, not to learn of them, it cannot be conceived I ſhould receive my Inſtructions how to preach the Goſpel from them.

Ver. 20. Ἰδοὺ ἐνώπιον τοῦ Θεοῦ, *behold before God.*] Hence it is evident that the *Apoſtle*, when it was neceſſary to confirm the truth of the Goſpel, or of his Commiſſion to, or his Sincerity in preaching it, *i. e.* when the q

(h) Ἰάκωβος ὁ ἔστιν οὗτος, ὃν λέγει Παῦλος ἰδεῖν ἐν τῇ πρὸς Γαλάτας ἐπιστολῇ, εἰπὼν ἕτερον δὲ τῶν Ἀποστόλων, &c. Hom. 13. in Matth. Ed. Huet. p. 223. C. & l. 1. contra Celſum. p. 35.

benefit

benefit of Souls required him thus to attest to Men, what otherwise, they could not be assured of, refused not to swear, and so esteemed not our *Saviour*'s Prohibition of an Oath to be absolute. See *Rom.* 1. 2. & 9. 1. 2 *Cor.* 1. 23. & 11. 31. 1 *Thess.* 2. 5. See the Note on 2 *Cor.* 1. 23.

Ver. 24. This Testimony of the *Jewish Christians* was a Confirmation of his Doctrine; for if they could have found any just Exceptions against it, they would not have glorified God for his preaching of it.

CHAP. II.

a Verse 1. THen a fourteen years after my [*first journey thither,*] I went up again to Jerusalem with Barnabas, and took Titus with me also [*though uncircumcised, to shew the liberty I took of conversing with Persons not circumcised.*]

b 2. And I b went up by Revelation, and communicated to them [*at Jerusalem,*] that Gospel which I preach [*every where*] among the Gentiles, but [*this I did*] c privately to them which were of reputation, [*or the chief Men there, not that I distrusted my Doctrine, or needed their Instructions, but*] lest by any means, [*or false suggestions of the Judaizers, that my Doctrine was contrary to what they who were called before me, preached, and such as they would not own,*] I should run [*hereafter,*] or had run [*hitherto,*] in vain.

c 3. But [*even then was nothing done by me which shewed any change in my Doctrine or Practice, or any opposition made by them to it, for,*] neither Titus who was [*then*] with me, being a Greek, was [*upon that account*] compelled to be circumcised, [*as they would have contended he should, had they thought Circumcision necessary to the Gentiles.*]

d 4. And that [*which concerns the bringing and retaining Titus with me uncircumcised, was done*] d because of false Brethren, [*who came down to Antioch,* Acts 15. 1.] unawares brought in [Gr. *introduced into the Assembly,* Acts 15. 5. *or insinuating themselves into the Church of Antioch,* v. 1.] who came in privily to spy out, [Gr. *to ensnare us in*] our liberty [*from the observance of the Jewish Law,*] which we have in [*and through*] Christ Jesus, that they might bring us into bondage [*to it, they pleading for the necessity of circumcising the Gentiles, and commanding them to keep the Law,* Acts 15. 1.]

5. To whom we gave place by subjection, no not for an hour, [*by submission to their Demands, but continued firm to our Resolution, to: to subject the Gentiles to this yoke of bondage,*] that the truth of the Gospel [*of Christ, which frees the Gentiles from the Obligation of the Law,*] might continue with [*or among*] you.

6. But of those who seemed to be somewhat, whatsoever they were, [*or, but whatsoever they were who seemed to be somewhat,*] it maketh no matter to me; [*their seeming, or their real greatness affects not my Doctrine,*] God accepteth no man's person; for they who seemed to be somewhat, in conference added nothing to me; [*or to my Doctrine, nor corrected any thing in it, and so neither am I concerned for their greatness, nor doth God respect them the more upon that account.*]

7. [*They added, I say, nothing to my Doctrine,*] but contrariwise [*they approved of it, for*] for when they saw that the Gospel of the Uncircumcision was committed to me, [*and I was authorized to preach to the Gentiles,*] as the Gospel of the Circumcision was to Peter, [*he being appointed to preach to the Jews:*]

8. [*As evidently it was,*] For he who wrought effectually in [*with*] Peter, towards the Apostleship of the Circumcision, the same was mighty in me, [Gr. *wrought also with me*] towards the Gentiles, [*Rom.* 15. 19.]

e 9. e And when James, Cephas and John, who seemed to be Pillars [*of the Church,*] perceived the grace [*of God*] that was given to me [*for the Apostolick Office*] they gave to me, and Barnabas the right hand of fellowship, [*concluding*] that we should [*still*] go [*on to preach*] to the Heathen, and they [*should still continue preaching*] to the Circumcision.

f 10. f Only they would that we should remember the poor [*Christians in Judea,*] the same which [Gr. *which same thing*] I also was forward to do.

g 11. But when Peter was come to Antioch, g I withstood him to the Face, because he was to be blamed.

12. For before that certain [*Brethren of the Jews*] came from James, he did [*freely*] eat with the Gentiles, but when they were come, he withdrew, and separated himself [*from them,*] fearing [*to exasperate, or scandalize*] them which were of the Circumcision.

13. And the other Jews dissembled likewise with him, insomuch that [*even*] Barnabas also was carried away with their dissimulation.

h 14. But when I saw that [*in this matter*] h they walked not uprightly, according to the truth of the Gospel, I said to Peter before them all, If thou being a Jew, [*one of*

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i Ver. 12. Οὐ παρ' ἀνθρώπου, *I received it not by man.*] In the firſt Verſe he ſaith, He was not an Apoſtle by Man, *but by Jeſus Chriſt*; Here, that he was not taught his Goſpel by Man, *but by Jeſus Chriſt*; whence *Chryſoſtom*, *Theodoret*, St. *Jerom*, *Oecumenius*, and *Theophylact* conclude that our Lord was not only Man, but God; and ſo *Novatian* (*cap.* 13.) argued before the *Nicene Council*, *if St.* Paul *was not conſtituted an Apoſtle of, or by Man, and yet was conſtituted ſuch by Jeſus Chriſt*, Merito Chriſtus eſt Deus, *Chriſt muſt be God*; for though the *Scripture* ſometimes calleth Magiſtrates, and Judges Gods, as *Crellius* here notes, it never ſaith that what was done by them, was not done by Man. *Crellius* adds further, That our Lord being the only begotten Son of God, and having now obtained his Celeſtial Kingdom, was exempted from the common rank of Men; and *from the ſtate of mortal Men*, ſaith *Grotius*; And ſo the *Apoſtle* might ſpeak of him not as a Man, as *Sampſon* ſaith of himſelf, *If they bind me with Wreaths, I ſhall be as a Man*, Judges 16. 7, 11, 17. But there it is not ſaid, *I ſhall be as a Man*, but באחד האדם *as one Man*, i. e. as weak as one Man only, or having no more ſtrength than another Man. *Crellius* therefore hath not ſaid any thing appoſite in anſwer to this Argument. Nor doth the *Apoſtle* here oppoſe Man to Man, or Mortal Man to thoſe Bleſſed Spirits who are Immortal, but only to *Jeſus Chriſt*, and *God the Father*.

k Ibid. Δι' ἀποκαλύψεως, *by Revelation.*] At what time this Revelation was made to him is uncertain, but it is probable it muſt be before he went to preach the Goſpel to the *Gentiles*; for the words following, *I conſulted not with fleſh and blood, but preached at Damaſcus*, ſeem plainly to imply this Revelation was made to him before he preached there, or went to *Jeruſalem*.

l Ver. 14. Τῶν πατρικῶν μου παραδόσεων, *of the Traditions of my Fathers.*] He being a *Phariſee*, and ſpeaking of the Traditions not of the *Law*, but of the *Fathers*, ſeems to mean the *Oral Traditions*, that Sect ſo highly magnified even above the *Law*, and the *Prophets*. See Note on *Mark* 7. 3. *Acts* 28. 17. Now there is reaſon to believe, that a Man ſo exceeding zealous for the Religion of the *Jews*, and ſo full of hatred to that of *Chriſtians*, would not have renounced the Religion he had ſo great a Reverence for, to embrace that he was ſo incenſed againſt, without ſome more than Humane Motive.

Ver. 16. Ἐν ἐμοί, *to me.*] So ὁ λαλῶν ἐν ἐμοί; m
He that ſpeaketh to me ſhall be a Barbarian, 1 Cor. 1. 11. See *Mark* 1. 15. *Acts* 4. 12. 1 *Cor.* 9. 15. 2 *Cor.* 4. 3. & 8. 1.

Ibid. Σαρκὶ καὶ αἵματι, *with fleſh and blood.*] n
This Phraſe in *Scripture*, and among *Jewiſh Writers*, is only a *Periphraſis* for Man, as *Matt.* 16. 17. 1 *Cor.* 15. 20. *Eph.* 6. 12. *Heb.* 2. 14. *Eccluſ.* 14. 18. and ſo all other Interpretations of it muſt be alien from the Scope of the *Apoſtle*.

Ver. 17. Εἰς Ἀραβίαν, *into Arabia.*] Of o
this Journey into *Arabia*, St. *Luke*, not being with him, ſaith nothing.

Ver. 19. Ἕτερον δὲ τῶν Ἀποστόλων, *other of the* p
Apoſtles.] Hence it appears,

1*ſt*, That only *Peter* and *James* were then at *Jeruſalem*, for *Barnabas* brought him to the *Apoſtles* that were there, *Acts* 9. 27.

2*ly*, That *James* the *Lord*'s Brother was an *Apoſtle* in the ſtrict and proper ſenſe of the word, ſince *Peter*, who is mentioned with him, was doubtleſs ſo, and *Barnabas* who brought him to *Peter* and *James*, is ſaid to bring him to the *Apoſtles*; and *Peter*, *James*, and *John*, who are here called *the Men of Reputation*, and *Pillars of the Church*, Chap. 2. 6, 9. ſeem plainly to be the ſame Perſons, who in his ſecond Epiſtle to the *Corinthians*, are called λίαν Ἀπόστολοι, *the chief of the Apoſtles*; And (h) *Origen* ſaith expreſly of *James* the Juſt, *This is that James, whom Paul in his Epiſtle to the Galatians ſaith he ſaw*, citing thoſe very words for the proof of it. See this confirmed in the Preface to the Epiſtle of St. *James*. Note

3*ly*, That the *Apoſtle*'s Argument is to this effect, Having therefore preached the Goſpel ſo long before I ſaw them, and ſtaying ſo little while with them, and going then only to ſee, not to learn of them, it cannot be conceived I ſhould receive my Inſtructions how to preach the Goſpel from them.

Ver. 20. Ἰδοὺ ἐνώπιον τοῦ Θεοῦ, *behold before* q
God.] Hence it is evident that the *Apoſtle*, when it was neceſſary to confirm the truth of the Goſpel, or of his Commiſſion to, or his Sincerity in preaching it, *i. e.* when the

(h) Ἰάκωβός ἐστιν οὗτος, ὃν λέγει Παῦλος ἰδεῖν ἐν τῇ πρὸς Γαλάτας ἐπιστολῇ, ἕτερον τῶν τοῦ Ἀποστόλων, &c. Hom. 13. in Matth. Ed. Huet. p. 223. C. & l. 1. contra Celſum. p. 35.

benefit

benefit of Souls required him thus to attest to Men, what otherwise they could not be assured of, refused not to swear, and so esteemed not our *Saviour*'s Prohibition of an Oath to be absolute. See *Rom.* 1. 2. & 9. 1. 2 *Cor.* 1. 23. & 11. 31. 1 *Thess.* 2. 5. See the Note on 2 *Cor.* 1. 23.

Ver. 24. This Testimony of the *Jewish Christians* was a Confirmation of his Doctrine; for if they could have found any just Exceptions against it, they would not have glorified God for his preaching of it.

CHAP. II.

a Verse 1. THen a fourteen years after my [*first journey thither,*] I went up again to Jerusalem with Barnabas, and took Titus with me also [*though uncircumcised, to shew the liberty I took of conversing with Persons not circumcised.*]

b 2. And I b went up by Revelation, and communicated to them [*at Jerusalem,*] that Gospel which I preach [*every where*] among the Gentiles, but [*this I did*] c privately to them which were of reputation, [*or the chief Men there, not that I distrusted my Doctrine, or needed their Instructions, but*] lest by any means, [*or false suggestions of the Judaizers, that my Doctrine was contrary to what they who were called before me, preached, and such as they would not own,*] I should run [*hereafter,*] or had run [*hitherto,*] in vain.

c 3. But [*even then was nothing done by me which shewed any change in my Doctrine or Practice, or any opposition made by them to it, for,*] neither Titus who was [*then*] with me, being a Greek, was [*upon that account*] compelled to be circumcised, [*as they would have contended he should, had they thought Circumcision necessary to the Gentiles.*]

4. And that [*which concerns the bringing and retaining Titus with me uncircumcised,*
d *was done*] d because of false Brethren, [*who came down to Antioch,* Acts 15. 1.] unawares brought in [Gr. *introduced into the Assembly,* Acts 15. 5. *or insinuating themselves into the Church of Antioch,* v. 1.] who came in privily to spy out, [Gr. *to ensnare us in*] our liberty [*from the observance of the Jewish Law,*] which we have in [*and through*] Christ Jesus, that they might bring us into bondage [*to it, they pleading for the necessity of circumcising the Gentiles, and commanding them to keep the Law,* Acts 15. 1.]

5. To whom we gave place by subjection, no not for an hour, [*by submission to their Demands, but continued firm to our Resolution, to subject the Gentiles to this yoke of bondage,*] that the truth of the Gospel [*of Christ, which frees the Gentiles from the Obligation of the Law,*] might continue with [*or among*] you.

6. But of those who seemed to be somewhat, whatsoever they were, [*or, but whatsoever they were who seemed to be somewhat,*] it maketh no matter to me; [*their seeming, or their real greatness affects not my Doctrine,*] God accepteth no man's person; for they who seemed to be somewhat, in conference added nothing to me; [*or to my Doctrine, nor corrected any thing in it, and so neither am I concerned for their greatness, nor doth God respect them the more upon that account.*]

7. [*They added, I say, nothing to my Doctrine,*] but contrariwise [*they approved of it, for*] for when they saw that the Gospel of the Uncircumcision was committed to me, [*and I was authorized to preach to the Gentiles,*] as the Gospel of the Circumcision was to Peter, [*he being appointed to preach to the Jews:*]

8. [*As evidently it was,*] For he who wrought effectually in [*with*] Peter, towards the Apostleship of the Circumcision, the same was mighty in me, [Gr. *wrought also with me*] towards the Gentiles, [*Rom.* 15. 19.]

9. e And when James, Cephas and John, e
who seemed to be Pillars [*of the Church,*] perceived the grace [*of God*] that was given to me [*for the Apostolick Office*] they gave to me, and Barnabas the right hand of fellowship, [*concluding*] that we should [*still*] go [*on to preach*] to the Heathen, and they [*should still continue preaching*] to the Circumcision.

10. f Only they would that we should re- f
member the poor [*Christians in Judea,*] the same which [Gr. *which same thing*] I also was forward to do.

11. But when Peter was come to Antioch,
g I withstood him to the Face, because he g
was to be blamed.

12. For before that certain [*Brethren of the Jews*] came from James, he did [*freely*] eat with the Gentiles, but when they were come, he withdrew, and separated himself [*from them,*] fearing [*to exasperate, or scandalize*] them which were of the Circumcision.

13. And the other Jews dissembled likewise with him, insomuch that [*even*] Barnabas also was carried away with their dissimulation.

14. But when I saw that [*in this matter*]
h they walked not uprightly, according to h
the truth of the Gospel, I said to Peter before them all, If thou being a Jew, [*one of*

that Nation to which alone the Law of Moſes was given,] liveſt after the manner of the Gentiles, [*converſing freely with them, and eating of their Meats, as, ſince the Viſion which thou ſaweſt, thou haſt done,*] and not as do the Jews, [*abſtaining from their Meats, and Perſons as unclean,*] why [*now*] compelleſt thou the Gentiles, [*by thy Example,*] to live as do the Jews?

15. We who are Jews by [*birth, or*] nature, and not i ſinners of the Gentiles, [*not idolatrous Heathens.*]

i

16. Knowing that a man is not juſtified by the works of the Law, but [*only*] by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and [*thereby have teſtified our own Conviction, that we could*] not [*be juſtified*] by the works of the Law, [*as indeed we cannot be,*] for by the works of the Law ſhall no fleſh be juſtified.

k

17. k But if while we [*thus*] ſeek to be juſtified by Chriſt, we our ſelves alſo are found ſinners, [*as we muſt be, if we be ſtill obliged to obſerve that Law we have renounced as unable to juſtifie us*] is therefore Chriſt [*who taught us thus to renounce the Law, and to ſeek Juſtification by Faith in him,*] the miniſter of ſin? God forbid [*that we ſhould charge this on him.*]

18. [*And yet we by aſſerting the neceſſity that the Gentiles ſhould obſerve the Law, and ſo much more the Jews, do in effect ſay that Chriſt hath taught us to be ſinners,*] for if I [*thus*] build again the things that I deſtroyed, [*urging the neceſſity of obſerving that Law to Juſtification, which I declared unable to juſtifie, and therefore renounced for Faith in Chriſt,*] I make my ſelf a Tranſgreſſor [*by not obſerving it to that end.*]

19. [*But whatſoever others may think fit to do, far be it from me to imitate them;*] for I through the Law, [*teaching me that it condemns all men to death; and bearing witneſs to the Juſtification which is of God by Faith,* Rom. 3. 21.] am [*become*] dead to [*the obſervance of*] the Law, that I might [*for the future*] live to God, [Rom. 7. 4.]

20. I am crucified with Chriſt, [*and ſo dead to the Law,* Rom. 6. 4.] nevertheleſs I live, yet not I [*as formerly a Jew, and an obſerver of the Law,*] but Chriſt liveth in me, [*and I am acted by his Spirit,* Rom. 7. 6.] and the life that I now live in the fleſh, I live by the Faith of the Son of God, who loved me, and gave himſelf for me.

21. I do not fruſtrate the grace of God, [*as I ſhould do, did I ſeek for Righteouſneſs by the Law;*] for if Righteouſneſs come by the Law, then Chriſt is dead in vain, [*there being then no neceſſity that he ſhould die to purchaſe Juſtification for us, and no ſufficient Virtue in his Death to procure it.*]

Annotations on Chap. II.

a Verſe 1. Δια δεκατεσσάρων ἐτῶν, *fourteen years after.*] I cannot aſſent to thoſe *Critick*s, who for δεκατεσσάρων, *fourteen*, would read τεσσάρων, *four years after*; for not only all the Manuſcript Copies and Verſions read *fourteen*, but *Irenæus l.* 3. *c.* 13. doth confirm this reading in theſe words, *Then after fourteen years I went up to Jeruſalem*, &c. *if any man carefully examine by the Acts of the Apoſtles, the time mentioned of his aſcent to Jeruſalem for the queſtion aforeſaid, he will find the years agreeing with thoſe mentioned by St.* Paul. Now theſe years muſt be reckoned from the time of his Converſion mentioned here *Chap.* 1. 18. which hapned in the year of our Lord 35. and then between that and the Council of *Jeruſalem*, aſſembled *Anno Chriſti* 49. will be *fourteen* intervening years; for whereas ſome reckon theſe *fourteen years* from the third year of his Converſion to the *Council* met at *Jeruſalem*, and ſo make that *Council* meet *Anno Domini* 52. becauſe it is ſaid here ἔπειτα, *afterwards*, and πάλιν ἀνέβην, *I went up again*; it may be anſwer'd that the word ἔπειτα, *afterwards*, doth not connect theſe words with the three years mentioned *Chap.* 1. 18. as is evident, becauſe there follows another ἔπειτα, *afterwards*, v. 21. nor doth πάλιν ἀνέβην, *I went up again*, relate to his firſt Journey to *Jeruſalem*, mentioned *Chap.* 1. 18. for he had been twice at *Jeruſalem*; three years after his Converſion, to ſee *Peter*, and nine years after that, to carry Alms to the Brethren at *Jeruſalem*, Acts 11. 30. though, ſeeing then none of the *Apoſtles*, he makes no mention of that Journey here, as being nothing to his purpoſe; See Dr. *Pearſon Annal. Paulin. p.* 8, 9. So that whereas he had ſaid, *Chap.* 1. 18. that *three years after* my Converſion, *I went up to Jeruſalem, to ſee Peter*, he ſaith here, *and fourteen years after it, I went up again.* Now that the *Apoſtle* here ſpeaks of the Journey to *Jeruſalem* mentioned *Acts* 15. will appear,

1. From the agreement of what he here relates, with what then hapned, as that *he communicated to them the Goſpel, which he preached among the Gentiles*, v. 2. as he then did *Acts* 15. 4. That Circumciſion was not then judged neceſſary to the *Gentiles*, v. 3. as we find *Acts* 15. 24. That *when they ſaw the Goſpel of Uncircumciſion was committed to him, they gave to him and Barnabas the right hand of fellowſhip*, v. 9. as then they did, ſending their very Decree, with one conſent to the Gentiles, *by the hands of Paul and Barnabas*, Acts 15. 22, 25. who were received by the *whole Church*, v. 4. and ſtiled *beloved*, v. 25.

2*ly*, It

2*ly*, It ſeems not likely that the *Apoſtle* writing this Epiſtle about nine years after the decree of that *Council*, ſhould make no mention of a thing ſo advantagious to the Cauſe he is pleading here, and ſo proper to confute the Pretences of the Adverſaries he diſputes againſt: And

3*ly*, *James*, *Peter*, and *John* being all the *Apoſtles* that were preſent at the *Council* then held at *Jeruſalem*, the mention of their Conſent to his Doctrine and Practice, was all that was neceſſary to his Purpoſe to be mentioned concerning that *Council*. It is no objection againſt this Opinion that we find no mention *Acts* 15. of *Titus*'s being with him, for he is not mentioned in the whole Book of the *Acts*, during which interval this journey muſt have hapned.

b Ver. 2. Ἀνέβην κατὰ ἀποκάλυψιν, *I went up by Revelation.*] Made to the *Apoſtle*, ſaith Dr. *Hammond*, to comply with this Determination of the Church of *Antioch*; made to the Prophets of the Church of *Antioch*, to ſend them, ſaith Dr. *Lightfoot*, which I do not gainſay. But the *Apoſtle* doth not ſay he went up δι ἀποκαλύψεως *by Revelation*, but κατὰ ἀποκάλυψιν *according to Revelation*. Now he had ſaid before, he received not his Doctrine or Goſpel by Men, or of Men, *but by the Revelation of Jeſus Chriſt*; and here he may be ſuppoſed to add, that in his journey he acted ſuitably to the Revelation which conſtituted him the *Apoſtle* of the *Gentiles*, telling the Church of *Jeruſalem* what things he had done among the *Gentiles* in purſuance of it, not enquiring what they did, but declaring what God did by him; not permitting *Titus* a *Greek* to be circumciſed; *not giving place for an hour to the falſe Brethren*, &c.

c Ibid. Κατ' ἰδίαν δὲ τοῖς δοκοῦσι, *privately to them of Reputation.*] Not that his Doctrine might be confirmed by the Concurrence of St. *Peter*, or others with him in it, as *Eſthius* from St. *Jerom*, and St. *Auſtin*, here ſuggeſts; for ſure that Doctrine which he received by immediate Revelation from *Jeſus Chriſt*, and God the *Father*, needed no farther confirmation from the Authority of Man; but only to obviate the Cavils of thoſe who laboured to hinder the effect of his Goſpel, by ſuggeſting that it was contrary to, or diſowned by thoſe *Apoſtles* who were called before him.

d Ver. 4. Διὰ τοὺς ψευδαδέλφους, *becauſe of falſe Brethren.*] Theſe falſe Brethren, ſaith (a) *Epiphanius*, were *Cerinthus*, and thoſe of his Party.

Ver. 9. Note, That the beginning of this e
Verſe from the *Greek* runs thus, *And James, Cephas and John, who ſeemed to be Pillars of the Church, knowing the grace*, &c.

Ver. 10. Note That from theſe four Ver- f
ſes, the Supremacy of *Peter* over the reſt of the *Apoſtles*, and the whole Church, may be by many Arguments refuted. For

1. *James* is here mentioned firſt among the *Apoſtles* of the Circumciſion, according to the common Doctrine of the *Ancients*, who ſtile him, (b) *the firſt Biſhop, Archbiſhop, Prince, and Biſhop of Biſhops*, τὸν τῆς νέας Ἱερουσαλὴμ Ἀρχιεράτηγον, τὸν τῶν Ἱερέων ἡγεμόνα, τῶν Ἀποστόλων τὸν ἔξαρχον, τὸν ἐν κεφελαῖς κορυφαῖον, *the Chieftain of the New Jeruſalem, the Leader of the Prieſts, the Prince of the Apoſtles, the Top of the Heads.* And this agrees with the *Eccleſiaſtical Tradition* mention'd by (c) *Euſebius*, That the Brethren and Kinſmen of our Lord, whilſt they lived, were preferr'd before other *Apoſtles* and *Biſhops*, and that therefore *Peter* and *John* contended not with *James* the Lord's Brother, but *choſe him Biſhop of Jeruſalem*, and after his death judged *Simeon his Coſin German worthy of that See*, ὡς ἀπὸ γένους ὂν τοῦ Κυρίου, *as being of the Kindred of our Lord.*

2*ly*, He puts no difference betwixt theſe *Pillars*, or *chief of the Apoſtles*; which no more agrees with the ſuppos'd Supremacy of *Peter*, than it would with the *Pope*'s Supremacy to be reckoned among, or after ſome of the *Cardinals*, which as it is never done by them, who own the *Pope*'s Supremacy, ſo neither would this have been done by St. *Paul*, had he owned the Supremacy of *Peter*.

3*ly*, He ſays the Goſpel of the Uncircumciſion was committed to him, as was that of the Circumciſion to *Peter*, by which words (d) *he ſhews himſelf equal to Peter*, ſay the *Scholiaſts*. By theſe words, ſaith *Hilary the Deacon*, *Plena authoritas Petri in prædicatione Judaiſmi data dignoſcitur, & Pauli perfecta authoritas in prædicatione Gentilium invenitur.*

Laſtly, *It makes no matter to me*, ſaith he, *what they were*; which ſure could not fitly be ſaid of him whom *Chriſt* had conſtituted to be his Head and Judge.

Ver. 11. Αὐτῷ ἀντέστην, *I withſtood him*, &c.] g
(e) *Quis ergo auderet Petro, primo Apoſtolo— reſiſtere, niſi alius talis qui fiducia ſuæ electionis ſciens ſe non eſſe imparem, conſtanter*

(a) Καὶ ἄλλοι εἰσὶν ὁ Κήρινθος, καὶ οἱ μετ' αὐτὸν εἰργάσαντο, ἐν αὐτῇ τῇ Ἱερουσαλὴμ, ὅπηνίκα Παῦλος ἀνῆλθε μετὰ Τίτου—διὸ καὶ Παῦλος λέγει, ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, &c. Hær. 28. § 4. p. 112.

(b) *Heſych. apud Phot.* Cod. 275. p. 1525. See *Cotel. Not. in Barnab.* p. 6. (c) *Eccleſ. Hiſt. l.* 2. *c.* 1. *l.* 3. *c.* 11. *l.* 4. *c.* 20. & 32.

(d) Δείκνυσιν ἑαυτὸν ἰσότιμον τῷ Πέτρῳ, ἑαυτὸν Χριστοῦ τῷ Πέτρῳ. Chryſoſt. Oecum. Theophylact.

(e) *Hilar. in locum.*

h *improbaret, quid ille ſine conſilio fecerat?*

Ver. 14. Οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, *they walked not uprightly.*] By this action *Peter* is charged with a ſinful fear, *v.* 13. *not walking uprightly according to the truth of the Goſpel*, v. 14. with hypocriſie and *diſſimulation* againſt his own knowledge, and practice elſewhere, *v.* 13. with *building again what he had pulled down*, v. 18. and with *compelling the Gentiles to live as do the Jews*, v. 14. where obſerve, that he is ſaid *to compel*, in *Scripture*, not only who doth violently force, but, who being of Authority, provokes by his Example, as here: As alſo they who lay a neceſſity on others to do any thing, either by their Deportment, as the *Corinthians* who *compelled* St. *Paul* to glory, 2 *Cor.* 12. 11. or by their Doctrine, as did the *Judaizers*, *compelling the Gentiles to be circumciſed*, Gal. 6. 12. and in this ſenſe our *Saviour* ſays to his *Diſciples*, *compel them to come in*, Luke 14. 23.

i Ver. 15. Ἁμαρτωλοὶ, *ſinners of the Gentiles.*] This word in the *Scripture* phraſe ſignifies a great and habitual ſinner; and becauſe the *Gentiles* were by the *Jewiſh* Nation ſtill eſteemed ſuch, and generally were ſo, therefore the word is uſed to denote the *Gentiles* that knew not God. So what is ἐθνικοὶ, the *Heathens*, in many Copies, *Matth.* 5. 46, 47. is ἁμαρτωλοὶ, *ſinners*, Luke 6. 32, 33, 34. And to be delivered εἰς χεῖρας τῶν ἁμαρτωλῶν, *into the hands of ſinners*, Matth. 26. 45. Mark 14. 41. is to be delivered τοῖς ἔθνεσι *to the Gentiles*, Matth. 20. 19. Mark 10. 33. Luke 18. 32.

k Ver. 17, 18. This Expoſition of theſe two Verſes, which I have taken from *Hilary*, and all the *Greek Scholiaſts*, ſeems much better than that of *late Commentators*, who make the *Seventeenth Verſe* to be an Objection againſt St. *Paul*'s Doctrine of Juſtification by Faith, and the *Eighteenth* an Anſwer to it; for which I ſee no ground in the *Apoſtle*'s words.

CHAPTER III.

a b Verſe 1. a O Fooliſh Galatians, b who hath bewitched you, [*or envied your happineſs, and ſo endeavoured*] that c you ſhould not obey the truth, c before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?

2. This only would I learn of you; Received you the Spirit [*in his gifts and powerful operations*] by [*obedience to*] the works of the Law, or by the hearing of Faith? [i. e. *the belief of the Goſpel; if by the latter; this is a manifeſt token, that your juſtification and acceptance with God, was the fruit of your faith, and not of your obedience to the Law, ſince God by giving you his Spirit whilſt uncircumciſed, as well as to believing Jews, bare witneſs to this very thing, that he put no difference betwixt you and them, on that account*, Acts 15. 8, 9.]

3. Are ye [*then*] ſo fooliſh? having [*thus*] begun in the Spirit, [*as to receive his miraculous Gifts by Faith, without the Works of the Law,*] are ye now [*ſeeking to be*] made perfect by the fleſh [*by Circumciſion, and obſerving the Carnal Ordinances of the Law?*]

4. Have ye ſuffered ſo many things [*from the perſecuting Jews*, Acts 17. 5. in vain? d if it be yet [*or even*] in vain.

5. [*To re-aſſume my Argument,*] He therefore that miniſtreth the Spirit to you [*in his extraordinary Gifts*] and e worketh Miracles among you, doth he it by [*virtue of your obedience to*] the works of the Law, or by the hearing of Faith? [i. e. *that Faith which taught you to believe in a crucified Saviour.*]

6. [*For we muſt be juſtified,*] even as Abraham [*the Father of the faithful was, who*] f believed in God, and it was accounted to him for righteouſneſs.

7. Know ye therefore, that they who are of Faith [*and ſeek juſtification by it,*] the ſame are the [*true*] Children of [*faithful*] Abraham.

8. And the [*Holy Ghoſt in*] Scripture foreſeeing that God would juſtifie the Heathen through Faith, preached before [*the giving of the Law, and before his Circumciſion,*] the Goſpel to Abraham, [*by*] ſaying [*Gen.* 12. 3.] g in thee ſhall all Nations be bleſſed.

9. So then they which are of faith, [*and ſeek juſtification by it*, Rom. 9. 32.] are bleſſed with faithful Abraham, [*and as he was.*]

10. [*And not by the works of the Law;*] For as many as are of the works of the Law, [*and ſeek to be juſtified by them,*] are under the curſe [*of it, and ſo uncapable of juſtification by it;*] for it is written [*there*] Curſed is every one that continueth not in all things that are written in the Book of the Law to do them, [*Deut.* 27. 26. *Now this being perfectly done by none, all that are under the Law are under the Curſe of it.*]

11. But that no man is juſtified by [*obſervance of*] the Law in the ſight of God, it is [*farther*] evident, for [*the Prophet Habakkuk ſaith*, Chap. 2. 4.] h the juſt ſhall live by faith.

12. And [*now, or whereas*] the Law is not

not of faith, but [*ſaith,*] the man that doth them, [i. e. *that perfectly obſerves what is required by the Law,*] ſhall live in [*or by*] them.

13. [*This being ſo,*] Chriſt hath redeemed us from the curſe of the Law, [*by*] being made [*according to the Sentence of the Law,*] i a curſe for us; for [*there*] it is written, i Curſed is every one that hangeth on a tree, [*as you know he did upon the Croſs.*]

14. [*And this he ſuffered,*] That the bleſſing of Abraham might come on the Gentiles through [*faith in*] Jeſus Chriſt, that we [*Gentiles believing in him*] might receive k the promiſe of the Spirit k through Faith, [*for we are all the Sons of God through faith in Chriſt Jeſus; and becauſe we are Sons, God hath ſent forth the Spirit of his Son into our hearts,* Gal. 4. 5.]

15. Brethren, I ſpeak after the manner of men, [*uſing an example taken from the common practice of all men, and ſpeaking what is owned in all civilized Nations;* See Note on 1 *Cor.* 9. 8.] though it be but a man's covenant [*that is made,*] yet if it be [*legally*] confirmed, no man diſanulleth [*it,*] or addeth any thing thereto.

l 16. Now to Abraham, and his l Seed were the promiſes made; He [*God*] ſaith not, And to Seeds, as of many; but as m [*ſpeaking*] of one, and m to thy Seed, which is Chriſt.

17. And this I [*farther*] ſay, that the Covenant which was confirmed before of God in Chriſt, [i. e. *the Covenant made in Chriſt the promiſed Seed, and confirmed by God to Abraham before the Law was given,*] the Law n which was [*given*] n four hundred and thirty years after, cannot diſanul, [*ſo*] that it ſhould make the promiſe [*be*] of none effect, [*as it muſt have done, were juſtification to be obtained by the Law, for then none could be bleſſed in, and by, the promiſed Seed only, or without the Law.*]

18. For if the Inheritance [*of the bleſſing promiſed to Abraham,*] be [*to be obtained by obſervance*] of the Law, it is no more [*the effect*] of [*the*] promiſe; but [*that cannot be ſaid, for*] God gave it to Abraham by promiſe.

19. [*But you will enquire,*] Wherefore then ſerveth the Law? [*I anſwer,*] it was o added [*after the promiſe made,*] o becauſe of tranſgreſſions, until the Seed ſhould come to whom the promiſe was made, and it was ordained, [*or delivered, not as the Promiſe, immediately by God himſelf to Abraham, but*] by Angels, [*it being the word ſpoken by Angels,* Heb. 2. 2. *not as the Promiſe, without a Mediator betwixt God giving, and Abraham receiving it, but*] in the hand of a Mediator, [*even Moſes, who ſtood between them, and the Lord at that time, to ſhew them the word of the Lord,* Deut. 5. 5. *and ratifie the Covenant on the Peoples part.*]

20. Now [*But the Promiſe required no Mediator, for*] p a Mediator is not of one [*party only,* but God [*who made the Promiſe to Abraham*] is one [*only.*] p

21. Is the Law then againſt the Promiſes of God? [*as it muſt be, if it condemns them to whom the promiſe doth aſſign a bleſſing: Or is it againſt thoſe Promiſes, which ſay the juſt ſhall live by faith, and the Bleſſing of Abraham ſhall come upon us by faith? as it muſt be, provided we are to be juſtified not by faith, but by the works of the Law: But*] God forbid [*it ſhould be thought he had given a Law which diſanulled his Promiſes; as it muſt have done, had juſtification to life depended on the obſervance of it:*] For if there had been [*ſuch*] a Law given which could have given life, verily righteouſneſs [i. e. *juſtification to life,* Rom. 5. 18.] ſhould have been by the Law, [*whereas it ſubjecting us to death, we may be ſure God never did intend it for that end.*]

22. But the Scripture hath concluded all [*men of all Nations*] under ſin, [*and ſo under condemnation by the Law Moral, and Ceremonial, and ſentenced not to life, but death by it, and thereby ſhewed the neceſſity*] that the promiſe [*of juſtification*] by faith of Jeſus Chriſt, [*the promiſed Seed,*] might be given to them that believe [*in him; and thus the Law is not contrary, but ſubſervient to the Promiſes of living by Faith.*]

23. But before faith came [*to be revealed,*] we were kept under [*the Diſcipline of*] the Law, q ſhut up unto the Faith which ſhould afterwards be revealed. q

24. r Wherefore the Law was [*then*] our School-maſter to bring us to Chriſt, [*and cauſe us, thus condemned by the Law, to fly to him who is the end of the Law for Righteouſneſs,* Rom. 10. 3.] that we might be juſtified by faith [*in him.*] r

25. But [*now*] after that faith is come, we are no longer under a School-maſter, [*being no longer Children in minority,* Rom. 7. 3.]

26. For ye are all the [*adult*] s Children of God, [*and ſo heirs of God*] by faith in Chriſt Jeſus. s

27. For as many of you as have [*believed in Chriſt, and upon that faith have*] been baptized into Chriſt, have put on Chriſt, [*and ſo are become Sons of God; for to as many as believed in him, he gave power to be the Sons of God,* John 1. 12.]

28. There is [*under the Goſpel Diſpenſation,*] neither [*diſtinction made of*] Jew, nor Greek; there is neither [*of*] bond, nor free; there is neither [*of*] male, nor female, [*as under the Jewiſh Oeconomy, the Male only bearing the ſign of the Covenant,*] for ye are all one, [*as to the privileges of the Goſpel*] in Chriſt Jeſus.

29. And

*

29. And if ye be Chriſt's, then are ye [*indeed*] Abraham's Seed, [*not from Iſmael, but Iſaac,*] and [*therefore*] heirs t according t to the promiſe.

Annotations on Chap. III.

a Verſe 1. Ὦ ἀνόητοι, *O fooliſh.* &c.] The *Apoſtle* by calling the *Galatians, fooliſh*, doth not contradict our *Saviour's* Precept, becauſe he doth it not εἰκῇ *raſhly* and *without cauſe*, ſaith *Theophylact*, nor out of anger, and ill will to them, but from an ardent deſire to make them ſenſible of their folly.

b Ibid. Τὶς ὑμᾶς ἐβάσκανε, *who hath bewitched you?*] Τὶς ἐφθόνησε, *who hath looked upon you with an evil, or envious eye*, as envying you the Bleſſings of the Goſpel? ſo the *Greek Scholiaſts.* The word alſo ſignifies, *oculis præſtigia imponere*, to put Deluſions, or as we ſay, *Miſts before the Eyes*, which import ſuits beſt with the following words. The Reverend Dr. *Hammond* obſerves here, that this Seduction may refer to the *Ebionites*, if the time would permit, as doubtleſs it will, for they were only a Branch of the *Nazarens*, or *Cerinthians*, who were contemporary with St. *Paul*; and all his *Epiſtles* ſhew that then there were many who maintained, and eagerly promoted among the *Gentile* Converts the chief Doctrine of thoſe Sects, *viz. that they were obliged to obſerve the Legal Conſtitutions*, (a) *as being not capable of Salvation only by Fauth in Chriſt, and a Life agreeable to it.* And if this once be granted, there will be no need of his *Gnoſticks* in this, and perhaps not in any other of St. *Paul's* Epiſtles.

I cannot ſufficiently wonder at Mr. *leClerc's* wild Conjecture, That the *Ebionites* were *Samaritans*, eſpecially after he had given us the words of *Origen*, in which he twice ſaith, they were οἱ ἀπὸ Ἰουδαίων εἰς τὸν Ἰησοῦν πιστεύσαντες, *thoſe of the Jews that believed in Jeſus*, l. 2. contr. Celſ. p. 56. Had he not read in *Irenæus* that they did *Prophetica curioſius exponere, & Judaico charactere vitæ uti, & Hieroſolymam adorare, quaſi domus ſit Dei*, lib. 1. c. 26. And could the *Samaritans* do this? Doth not St. *Jerom* ſay of them, *Dum volunt Judæi eſſe, & Chriſtiani, nec Judæi ſunt, neç Chriſtiani?* Ep. ad Auguſt, yea, even his own *Epiphanius* informs us, (*Hær.* 10. *Anaceph. p.* 240.) that Ἰουδαῖοι ὄντες *being Jews*, they uſed the *Goſpel.*

c Ibid. Οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος.] Theſe words may bear this Conſtruction, *Before whoſe eyes Jeſus Chriſt crucified, hath been evidently ſet forth to, or among you*, viz. in, and from the Scriptures of the *Old Teſtament*; for the words ἐν ὑμῖν, are not in the *Alexandrian Manuſcript*, and ſo may be here omitted, or conſtrued with the word προεγράφη, and ſo they accord both with the Context, and with the way of preaching uſed by the *Apoſtles*, whoſe cuſtom it was to prove out of the *Old Teſtament*, that *Jeſus was the Chriſt*, and that *Chriſt ought to have ſuffered for us according to the Scriptures*, Acts 17. 3. And then the Argument runs thus, If he died to procure the pardon of our ſins, and ſo our Juſtification, why do we render his Death upon the Croſs vain, by ſeeking to be juſtified by the Law? He having by his Sufferings *blotted out the hand writing which was againſt us, and nailed* theſe Ordinances *to the Croſs*, why is it that you *who are dead with Chriſt*, from *theſe Elements of the World, are ſtill ſubject to Ordinances?* Eph. 2. 15, 16. Col. 2. 14, 20.

d Ver. 4. Εἰγε καὶ εἰκῇ, *if it be in vain.*] As it muſt be upon your *Hypotheſis* of the Neceſſity of the obſervance of the Law, for *then is the ſcandal of the Croſs ceaſed*, Chap. 5. 11. and all neceſſity of ſuffering Perſecution is removed; theſe Deceivers themſelves doing and urging others to theſe things only, *leſt they ſhould ſuffer Perſecution for the Croſs of Chriſt*, Chap. 6. 12. For the firſt Perſecutions which the Church ſuffered, were either from the

Jews in Perſon, or by the	*Acts* 8. 1.
incitation of the *Jews*, who	1 *Theſſ.* 2. 14,
being every where diſperſed,	15, 16. *Acts*
ſent choſen men from Jeruſalem to all places, where they,	13. 15. & 14. 19. & 17. 5,
and the Chriſtians were, to ſtir up the Heathen Governors	13.

againſt them, as (b) *Juſtin Martyr* teſtifies. Note alſo, That they were chiefly ſcandalized at the Doctrine of the Croſs, 1 *Cor.* 1. 23. not only as it contradicted their pleaſant Dream of a Temporal Meſſiah, under whom they ſhould live glorioufly, and triumphantly, but as being that which put an end to the *Jewiſh* Ceremonies, and taught Men to expect Juſtification, not by obſervance of the Law, but by Faith in the Blood of Chriſt ſhed for us, upon which account they were incenſed againſt all who thus taught, or thus believed it.

(a) Ὡς μὴ διὰ μόνης τῆς εἰς τὸν Χριστὸν πίστεως, καὶ τῶν κατ' αὐτὸν βίου σωθησομένους. Euſeb. Eccl. Hiſt. l. 3. c. 27.
(b) *Dial. cum Tryph.* p. 234.

Note

Note alſo hence, That all the good Actions we have done, will be done in vain, if we perſevere not in well-doing to the end.

e Ver. 5. Ἐνεργῶν δυνάμεις, *he that worketh Miracles among you.*] This is the Obſervation of all the (c) *Ancients* that comment upon this and the ſecond Verſe, That *to commend the beginnings of the Chriſtian Faith, the Gift of Tongues, Prophecy, and working of Miracles, were vouchſafed to Believers, as to the Apoſtles at the beginning, according to our Lord's prediction*, Mark 16. 17, 18.

And let thoſe that queſtion the truth of *Chriſtianity* obſerve, that this was the chief Argument which carried the Cauſe in the Council at *Jeruſalem*, that the miraculous Gifts of the *Holy Ghoſt*, were equally vouchſafed, to the uncircumciſed *Gentile*, and to *Jews*, Acts 15. 8, 9. and that this is here urged by St. *Paul*, as a thing undeniable to confirm the *Galatians*, and to confute thoſe who endeavoured to prevail on them to admit of Circumciſion, and the obſervance of other Legal Rites. This Confirmation therefore of the Truth of *Chriſtian* Faith, was ſuch as none, concerned to do it then, were able to gainſay, much leſs can any now find reaſon to doubt of it.

f Ver. 6. Ἐπίστευσε τῷ Θεῷ, *believed God.*] Hence it is evident, that 'tis the Act of Faith, and not the Object of it, which doth juſtifie, for *Abraham* believed God ויחשבה & imputavit eam fidem, *and he imputed that faith to him for righteouſneſs*, Gen. 15. 6. *The bleſſed God*, ſaith *R. Salom*, *imputed this to Abraham for Righteouſneſs, for the Faith by which he believed in him.*

g Ver. 8. Ἐν σοὶ, *in thee.*] That is, *in thy Seed*, v. 16. So *Acts* 3. 25. *Ye are the Sons of the Prophets, and of the Covenant which God made with your Fathers, ſaying, And in thy Seed ſhall all the Families of the Earth be bleſſed*; that is, *in Chriſt*; for ſo it follows, *v. 26. To you firſt, God having raiſed up his Child Jeſus, ſent him to bleſs you.* And this confutes them who, with the *Jews*, interpret theſe words as a Form of Benediction thus, *God make thee like to Abraham.*

h Ver. 11. Ὁ δίκαιος, &c. *the juſt ſhall live by faith.*] Thus do the *Jews* themſelves expound theſe words of *Habakkuk*, *Faith is the cauſe of bleſſedneſs, as it is the cauſe of eternal life, according to theſe words, The juſt ſhall live by his faith*, Sephet Ikkarim l. 1. c. 21.

i Ver. 13. Ἐπικατάρατος πᾶς, *curſed is every one.*] When all were obnoxious to the Curſe of the Law, ſaith *Theodoret*, he undertook that Death which by the Law was accurſed, to free us from the Curſe. To reſtrain the words, *he redeemed us from the Curſe of the Law*, to the *Jews* only, is in effect to ſay, Chriſt only ſuffered for the *Jews*, ſeeing he only ſuffered by hanging on the Croſs, the Tree on which he did expire. The *Gentiles* were not indeed ſubject to the particular Maledictions contained in the Law of *Moſes*, becauſe that Law was not given to them, but only to the *Jews*; But they were ſubject to that Death which was the general Puniſhment threatned to the Violaters of the Law, and was the Curſe denounced againſt *Adam*, and his Seed. And ſince it was by virtue of *Chriſt*'s hanging on the Croſs, that *the bleſſing of Abraham came upon the Gentiles*, he muſt have been thus made a Curſe for them alſo, and not for the *Jews* only.

Now here ſeems to be a plain Evidence that our Lord ſuffered in our ſtead, by way of Surrogation, the Puniſhment the Law denounced againſt us for ſin, for we were obnoxious by the Law to a Curſe, he, that he might redeem us from it, did for our ſakes, and in our ſtead, willingly ſubmit himſelf to that Death which by the Sentence of the Law did render any Man accurſed, for *he bare our ſins, in his own body on the tree.* Now the Law expreſly ſaith, *Curſed is every one that hangeth on a Tree*; and *Crellius* here is forced to own a double Commutation, both of the Perſon ſuffering, and of the Evils ſuffered; for whereas we ought to have ſuffered, *Chriſt*, ſaith he, ſuffered for us; and whereas we ought to have ſuffered a Curſe, *Chriſt* ſuffered a Curſe for us. But then he adds, that we ought to have ſuffered a real Curſe, *Chriſt* only ſuffered a Curſe improperly ſo called for us. The Curſe threatned by the Law to us was Death eternal, the Curſe *Chriſt* ſuffered for us was only Temporal Death. But

1*ſt*, If the Curſe threatned to us was only the Curſe of the Law, and *Chriſt* ſuffered the Curſe of the Law, both which things the *Apoſtle* here affirms, what ground hath *Crellius* to put theſe differences betwixt the Curſe *Chriſt* ſuffered, and the Curſe threatned by the Law? Or does he not hereby ſeem to make the *Apoſtle*'s Argument ſophiſtical, and unconcluding?

2*ly*, The ſins to which the Curſe is threatned, *Deut.* 27. were either ſuch to which God elſewhere threatned Death, or cutting off, or ſuch as he required them to abſtain from, that they *might live*, and *not die*. Now ſeeing the *Socinians* ſo ſtifly do contend that the Life promiſed to the obſervers

(c) *Ad rudimenta fidei commendanda.* Hilar. in locum. Καθ' ἑκάτερον τὸ καιρὸν οἱ τὸ πνευματικὸν χάρισμα ἀξιόμενοι, καὶ γλώσσας διαφόρους ἐλάλουν, καὶ προεφήτευον, καὶ ἐθαυματούργουν, ἀπὸ τῶν θαυμάτων λαμβάνοντες τὸ κηρύγμα τὸ βεβαίωσιν, Theodoret. Chryſoſt. Oecum. Theophylact.

of

of the Law, was only *Temporal*, why ſhould they ſay, that the Death threatned to the Violation of it is *Eternal Death?* 'Tis true, all Death muſt be Eternal to them that cannot raiſe themſelves, and have no promiſe of a Reſurrection; upon which two accounts our *Saviour*'s Death was not Eternal, becauſe he had power to revive himſelf, and had a Promiſe that *he ſhould not ſee Corruption*; but the Death threatned by the Law, in its own Nature, being only the Separation of the Soul and Body, this our Lord did as truly ſuffer, as they could do who ſhould never live again.

The diſtinction therefore which the Caſe requires, is only that which reſults neceſſarily from the difference of the Perſon; *i. e.* we ſhould have ſuffered the Curſe of the Law for our own Sins, and conſequently ſhould alſo have been accurſed, in the ſight of God; *Chriſt* actually ſuffered the Legal Curſe to obtain Pardon for the Sins of others, and therefore only was accurſed in the Eye of the Law, and in the ſight of Men; but being in his own Perſon wholly innocent, he could not be accurſed in the ſight of God. And thus it is, and muſt be in all Vicarial Sufferings, the Perſon ſinning, and he that undertakes to ſuffer for him, are both guilty in the Eye of the Law, and ſuffer the Puniſhment the Law requires, but one of them alone is guilty in the ſight of God. *Chriſt* therefore was ſo made a Curſe, as he was *made ſin for us*, 2 Cor. 5. 20. not by contracting the Guilt, but by ſuffering the Puniſhment of our Sins, by being *numbred with Tranſgreſſors*, and condemned with them to the Death which the Law ſtiles *accurſed*.

k Ver. 14. Διὰ τ πίσεως, *through Faith.*] It ſeems to follow from theſe words, and from 2 *Cor.* 2. 7, 8. that the miniſtration of the Spirit belonged not to the Law, but to the Goſpel, the Law being rather the miniſtration of Death; hence the *Apoſtle* here oppoſes to the Curſe of the Law, *the bleſſing of Abraham, which*, ſaith he, *is the promiſe of the Spirit through faith.*

l Ver. 16. Αἱ ἐπαγγελίαι, *the Promiſes*] Made to *Abraham*, Gen. 12. 3. and repeated *Gen.* 22. 18. and to *Iſaac*, Gen. 26. 4.

m Ibid. Καὶ τῷ σπέρματί σ8, *and to thy Seed, which is Chriſt.*] This Interpretation is owned by the (d) *Jews*, who obſerve that *it is not written here, thy Son, but thy Seed, that is, the King Meſſiah.* And, as *Theodoret* obſerves, the words are capable of no other ſenſe; for by *Chriſt* only was the Promiſe fulfilled, and in him alone did the *Gentiles* receive this Bleſſing. He therefore in whom alone this Promiſe was verified, muſt be the Perſon of whom it was chiefly, if not only intended. And ſo St. *Peter*, aſſiſted by the Holy Ghoſt, interprets theſe words, ſaying, *You are the Children of the Prophets, and of the Covenant which God hath made to your Fathers, ſaying, And in thy Seed ſhall all the Families of the Earth be bleſſed; To you firſt God having raiſed up his Child Jeſus, ſent him to bleſs you*; This Child therefore is the Seed: We need not the Gloſs of Mr. *Cl.* that St. *Paul* here argues according to the *Allegorical Interpretation of that Age*; *but if it be conſidered in it ſelf, it cannot be thought of any force by thoſe who have other Sentiments, becauſe the Hebrew Zerah is a collective Name*; for this is the very Objection of *R. Iſaac*, that great Enemy of the *Chriſtian* Faith, and is anſwered by the Reverend *Biſhop* of *Bath* and *Wells*, by ſhewing that the *Hebrew* word is uſed of one, *Gen.* 3. 15. & 4. 25. & 15. 3. & 38. 8, 9. and that the *Jews* themſelves ſo expound it. *Demonſtrat. of the Meſſias, part* 2. *p.* 256. Nor his other corrupt Gloſs, that *by Chriſt is meant Chriſt's Diſciples*; for is this ſenſe, *In thy Seed*, i. e. *in Chriſt's Diſciples, ſhall all the Families of the Earth be bleſſed?* Is not this to aſcribe that to *Chriſt's Diſciples* which belongs to him alone? and to make them the Saviours of the World? And why does he ſay that *nothing was promiſed to Chriſt*, when the *Apoſtle* tells us, that *in thee*, and *in thy Seed*, ſignifies *Chriſt*, who was to be the Bleſſing both of *Jew* and *Gentile?* For though indeed the Promiſe was to *Abraham*, the firſt ſubject of it was *Chriſt*, which is all the *Apoſtle* here intends.

Ver. 17. Μετὰ ἔτη τετρακόσια κ τριάκοντα, *four* n *hundred and thirty years after.*] Hence it is evident, that the *Apoſtle* here refers primarily to the Promiſe made, *Gen.* 12. 3. ſince from that only are the four hundred and thirty years to be computed, for then *Abraham* was *ſeventy five years old*, Gen. 12. 4. from thence to the birth of *Iſaac*, which happened when *Abraham* was *a hundred years old*, Gen. 21. 5. is five and twenty years; from his birth to the birth of *Jacob* was ſixty years, for *Iſaac was ſixty years old when Rebeccah bare him*, Gen. 25. 26. from *Jacob*'s birth to his deſcent into *Egypt*, were one hundred and thirty years, as he ſaith to *Pharaoh*, Gen. 47. 9. the abode of him, and his Poſterity in *Egypt*, was two hundred and fifteen years; for that, with their ſojourning in *Canaan*, was four hundred and thirty years, *Exod.* 12. 40. according to the *Septuagint.*

Ver. 19. Τῶν παραβάσεων χάριν, *becauſe of* o *Tranſgreſſions.*] (e) *Maimonides* in his *More Nevochim*, acknowledges, that the Ceremonial Law was given for the Extirpation of *Idolatry*: 'For, ſaith he, when God ſent

(d) *Moſes Haddarſan ad Gen.* 19. 34. (e) *Part* 2. *c.* 32. *p.* 432, 433.

Moſes

'*Moſes* to redeem his People out of *Egypt*, 'it was the uſual Cuſtom of the World, 'and the Worſhip in which all *Nations* were 'bred up, to build Temples in Honour of 'the Sun, Moon and Stars, and to offer di-'vers kinds of Animals to them, and to have '*Prieſts* appointed for that end, therefore 'God knowing it is beyond the ſtrength of 'Humane Nature, inſtantly to quit that 'which it hath been long accuſtom'd to, and 'ſo is powerfully inclined to, would not 'command that all that worſhip ſhould be 'aboliſhed, and he ſhould be *Exod.* 20. 24. 'worſhipped only in Spirit, & 25. 24. *Lev.* 'but that he only ſhould be 1. 2. *Exod.* 22. 'the Object of this outward 19. & 34. 14. 'Worſhip, that theſe Tem-*Exod.* 22. 41. 'ples, and Altars, ſhould be 'built to him alone, theſe Sa-'crifices offer'd to him only, and theſe Prieſts 'ſhould be conſecrated to his Service. And the like is ſaid, by (f) *Cedrenus*, of their Feſtivals, Separations, Purgations, Oblations, Decimations, that God enjoyned them, that ἡ πολυθέῳ πλάνης ἀνασήσωσι, *being employed in doing theſe things to the true God, they might abſtain from Idolatry.* And thus, ſaith Dr. *Spencer*, were they kept, or guarded under the Diſcipline of the Law, and ſhut up from the Idolatrous Rites and Cuſtoms of the *Heathen* World, by the ſtrictneſs of theſe Legal Obſervations, and the Penalties denounced againſt the Violaters of them. And it is well known that all the *Ancient Fathers* were of this Opinion, That God gave the *Jews* only the *Decalogue*, till they had made the *golden Calf*, and that afterwards he laid this yoke of Ceremonies upon them to reſtrain them from *Idolatry*. Thus when God firſt brought them out of *Egypt*, and commanded them not to *defile themſelves with the Idols of Egypt*, Ezek. 20. 7. he is ſaid to have *given them his Statutes, and ſhewed them his Judgments, which if a man do, he ſhall live in them*, v. 11. But, ſaith he, ſtill their hearts were after their Father's *Idols*, the *Egyptian Apis*, &c. *wherefore I gave them Statutes which were not good, and Judgments whereby they ſhould not live*, v. 24, 25. that is, that Law of *Carnal Commandments*, which, ſaith the *Apoſtle*, was aboliſhed for *the weakneſs and unprofitableneſs of it*, Heb. 7. 16, 18. And thoſe words of *Maimonides* give us a clear Reaſon why theſe Rituals were called by St. *Paul* στοιχεῖα τοῦ κόσμου, *the Rudiments of the World*, Gal. 4. 3. Col. 2. 28. namely, becauſe for Matter they were the ſame which *Heathens* uſed before to their falſe Gods. This is a very ancient Expoſition, and is partly true, but it containeth not the whole truth. For the *Apoſtle*, in the Epiſtle to the *Romans*, which is the beſt Expoſitor of this, informs us that *the Law entred that Sin might abound*, Rom. 5. 20. i. e. that it might appear to abound unto Death, that *Sin might appear, ſin working death in us*, Chap. 7. 13. and that *the Law worketh wrath*, Chap. 4. 15. & 3. 20. by giving us the knowledge of that Sin which deſerveth it: And this anſwers to that which the *Apoſtle* here ſaith, That *the Law was added becauſe of Tranſgreſſions*, viz. to diſcover them, and their Puniſhment; that the *Scripture hath concluded all men under ſin*, viz. by virtue of the Law, that *as many as are under the Law, are under the Curſe*, v. 10. and that upon theſe accounts, *the Law is our Schoolmaſter to bring us to Chriſt, that we may be juſtified through faith in him*, who are condemned by the Law, *v.* 24. *Chriſt being the end of the Law for juſtification to every one that believeth*, Rom. 10. 3.

Ver. 20. Ὁ δὲ μεσίτης.] Perhaps theſe words may better be expounded thus, (g) *But this Mediator*, (viz. Moſes) *was only the Mediator of the Jews, and was only the Mediator of one Party, to whom belonged the Bleſſing of Abraham*, v. 8, 14. *But God who made the Promiſe, That in one ſhould all the Families of the Earth be bleſſed, is One*, the God of the one Party, the *Gentiles* as well as of the *Jews*, and ſo as ready to juſtifie the one as the other, ἐπείπερ εἷς ὁ Θεὸς, *ſeeing he is one God who will juſtifie the Circumciſion by Faith, and the Uncircumciſion through Faith*, Rom. 3. 30. To ſtrengthen this Expoſition, let it be noted that the *ancient Jews* thought, that in thoſe words, *The Lord thy God is one God*, Deut. 6. 4. was contained this Myſtery, That God ſhould be owned and celebrated not by the *Jews* only, but by all the *Gentiles*, that he ſhould be King over all the Earth, and in that day, the Lord ſhould be One and his Name One. So *Jarchius* on theſe words, the *Lord our God is one God*, ſays, *it is intimated that Jehovah, who is now our God, and not the God of the Gentiles, ſhall hereafter be one God, as it is written* Zeph. 3. 9. *then will I turn to the Nations a pure lip, that they may all call upon the name of the Lord*; and *Zech* 14. 9. *The Lord ſhall be King over all the Earth, and in that day ſhall the Lord be One, and his name One.* See *Campegius Vitringa de Synag. Vet. l.* 3. *part.* 2. *c.* 17. *p.* 1084, 1086.

Ver. 23. Συγκεκλεισμένοι.] The *Apoſtle* ha-

(f) *Comp. Hiſt.* p. 239.

(g) Λέγει τοίνυν ὅτι Μωσῆς μὲν ἐμεσίτευσε πρὸς τὴν δόσιν τοῦ νόμου, ἀλλ' ἑνὶ μόνον ἐμεσίτευσεν ἔθνει, διὸ οὐ τῶν ὡς πανδαῖς μέλλουσα μεσιτεύειν πρὸς τὸν ἁπάντων ἐθνῶν ἕνα Θεὸν, οὐκ ὢν ἑνὸς ἔθνους ἀλλ' ὢν πάντων κοινωὸς τῆς ἀσεβείας τοιήσασθαι, ἐπειδὴ καὶ πάντων ἐθνῶν εἷς ἐστι Θεός. Gennadius in locum.

ving ſaid in the foregoing Verſe, συνέκλεισεν, *the Scripture hath ſhut up all, both Jew and Gentile, under ſin*, it ſeems moſt reaſonable to interpret the word here, of Men ſhut up as *Priſoners*, condemned by the Law to death, the puniſhment of ſin, till that Faith came to be revealed, by which we obtain an happy freedom from Condemnation to Death.

And having thus explained the *Apoſtle*'s Argument, it ſeemeth neceſſary a little to conſider what Mr. *le Clerc* here offers in his Notes upon this Chapter, from *v.* 10. to the end.

1. Therefore when he ſays, *It was very difficult indeed to obſerve all the Rites of Moſes, yet he ſuppoſes his Law might be obſerved, and that it did not require a degree of Holineſs above humane ſtrength.* I anſwer with the diſtinction mentioned, Note on *v.* 24. This is all true, as to ſuch a ſincere performance of it as God would accept of; but 'tis not true as to the moſt exact, perfect, and unſinning obſervation of it in the higheſt import of the words.

Object. But doth then God command what is impoſſible? Is it not abſurd to make Laws that cannot be kept, and to puniſh men for what they cannot do?

Anſw. God never commands what is naturally impoſſible, and which when we offend againſt, we can juſtly plead, that had we uſed our utmoſt ſtrength and diligence, we could not have avoided the doing what was forbid, or leaving undone what was commanded; for of what is ſo impoſſible no man can rationally repent, nor can his Conſcience condemn him for it; but he may require what, through the weakneſs of the fleſh, is morally impoſſible to be always done or avoided; *v. g.* an infinitely holy God cannot but command, that we ſhould not ſin againſt him, *ſin being a tranſgreſſion of his Law*: But though there be no particular ſin of which we can truly ſay it is impoſſible we ſhould have avoided it, yet, through the Infirmity of Humane Nature, we have too much cauſe to ſay, that it is morally impoſſible we ſhould live without, or always free from ſin.

2*ly*, When he ſays, *The Laws of Moſes are not ſo ſevere, as not to pardon the leaſt ſin, God having inſtituted Sacrifices for ſome ſins.* This alſo I grant, according to the diſtinction mention'd, *viz.* That God for the ſake of thoſe Sacrifices cleanſed them from Ceremonial Defilements, and freed them from the Civil and Eccleſiaſtical Puniſhments, which by the Law of *Moſes* they would have been ſubject to, had no ſuch Sacrifice been offered for them. God alſo fully pardoned the ſins of the upright *Jews*, and freed them from the puniſhments of the other life, but not by virtue *of the blood of Bulls and Goats*, for the Reaſons there alledged, but by virtue of their Faith in the *Meſſiah*, owned by them to be *Meſſiah their Righteouſneſs.*

3*ly*, When he ſays, That *the Jews in St.* Paul's *time had got quite another Notion of it, than the Law of* Moſes, *as it is ſet down in the Pentateuch had, and boaſted it to be the moſt compleat and perfect Pattern of Sanctity imaginable, as appears by ſeveral places in* Joſephus, *and particularly in his Books againſt* Appio.

Anſw. *I anſwer*, That neither is *Joſephus* in this matter of much credit; neither ſaith he more than *Moſes* had ſaid before him in theſe words, *What Nation is there ſo great that hath Statutes and Judgments ſo righteous as all the Law which I ſet before you this day?* Deut. 4. 8. and much leſs *than* David, when he ſaith, *the Law of the Lord is perfect*, Pſal. 19. 8. Beſides, our *Saviour* ſeems to give us a contrary account of this matter in his Sermon on the Mount, where though it be diſputed whether he added to the Law it ſelf, yet no man queſtions but that he added to the *groſs* Senſes the *Jews* had then of it, and had put upon it.

4*ly*, When he adds, That *the Rabbins uſed (as appears by the Verſion of the Septuagint, and the Citations of St.* Paul *in this place,) to interpret* Deut. 27. 26. *as if the meaning of* Moſes *was there, that God required of them the moſt perfect holineſs, which if they did not perform, they muſt expect to be curſed by him; but in reality, all that* Moſes *ſays, is only, that the People were to curſe him that did not confirm the words of the Law to do them.*

Anſw. In all this there is ſcarce one word of truth; For 1. The *Rabbins* were ſo far from expounding this, or any other Text of *Moſes* in ſo high a ſenſe, that they thought it ſufficient to exempt them from God's curſe, that they were *of the Seed of Abraham*, and had him *for their Father*, Matth. 3. 8, 9. that they ſhould be accepted for *the Merit of Circumciſion*, and that 'twas enough *to be hearers of the Law, though they were not doers of it*, James 1. 22. and *that the obſervation of ſome Precepts of the Law*, would excuſe their neglect of the reſt. See Note on *Rom.* 2. 13. and *James* 2. 10, 11. and the Note there.

(2.) Whereas he ſaith, *This appears by the Verſion of the Septuagint*; if that way of arguing be of any force, then the contrary appears from the *Targum of Onkelos*, and *B. Uziel*, who have added nothing to the words. Moreover, What hath the *Septuagint* here added, which is not neceſſarily contained in the ſenſe of the words as they lie in the Hebrew? For (1.) whereas they add, πᾶς ἄνθρωπος, *every man*, do not all Interpreters add, *he*, and is not that the ſame in ſenſe? ought

ought not every Man, who committed the ſins againſt which any of theſe Curſes were denounced, to think himſelf ſubject to theſe Curſes? 2*ly*, Whereas they add ἐν πᾶσι to the *Hebrew*, doth not the Context plainly lead them to that addition? when it ſaith, *v.* 3. and *v.* 8. *Thou ſhalt write* כל דברי *all the words* of this Law, were not the *Jews* obliged to *do all the words of the Law*, i. e. all things commanded by the Law of *Moſes*? Deut. 19. 9. Yea, are not the Bleſſings in the next Chapter, promiſed to them only who *obſerve to do all the Commandments*, v. 1. and the Curſes denounced againſt them who *do not obſerve to do all his Commandments, and Statutes?* v. 15. Doth not the Holy Ghoſt, aſſiſting the Sacred Pen-men, warrant this Addition in other places? *See that thou make according to the Pattern*, ſaith the *Hebrew* and the *Septuagint*, Exod. 25. 43. See that thou make πάντα *all things according to the Pattern*, ſaith St. *Paul*, Heb. 8. 5. *At the mouth of two or three Witneſſes ſhall a word be eſtabliſhed*, ſaith the *Hebrew*, יקום כל דבר *ſhall every word be eſtabliſhed*, ſay the *Septuagint* and St. *Paul*. Nor (3*ly*,) hath St. *Paul* added any thing to the ſenſe of the words; for all the words of the Law being written by *Moſes* in the Book of the Law, it is plainly the ſame thing to ſay, *All the words of the Law*, and all the words *written in the Book of the Law*.

4*ly*, When he ſaith, Doubtleſs St. *Paul* would never have altered any thing in the words of *Moſes*, nor followed the *Septuagint* at all, but rendred the *Hebrew* himſelf exactly, if he had reaſoned from the bare Authority of the *Prophet*, and not from the Opinion of the *Jews*. I anſwer,

1*ſt*, That he caſts the vileſt Imputation on St. *Paul*, by ſaying here, that he argues only upon the falſe Suppoſition of the *Jews*: For St. *Paul* lays down this general Propoſition, *As many as are under the Law are under the Curſe*; this is falſe, ſaith Mr. *Cl. For in reality all that* Moſes *ſays is only, that the People were to curſe him that did not confirm the words of the Law to do them.* It is ſo, ſaith St. *Paul*, γέγραπται γάρ, *for it is written*, By your good leave, St. *Paul*, you are out again, there is no ſuch thing; but you are guilty of adding to the Word of God; if you underſtand your ſelf, you do not, and if you underſtand the words of *Moſes*, you cannot in this Argument depend upon what is written, but only on the falſe and rotten Notion of the *Jews* touching theſe words: So *le Clerc*.

2*ly*, Through the ſides of St. *Paul* here he wounds our bleſſed Saviour, and all the *Sacred Pen-men*; for if it be true of St. *Paul*, it muſt be alſo true of them; that if they had reaſoned from the bare Authority of the *Prophets*, and not from the Opinion of the *Jews*, (not grounded on the true ſenſe of the *Prophets*,) they would have rendred the *Hebrew* exactly, and never have altered any thing in the words of *Moſes*, nor followed the *Septuagint* at all; which ſeeing Ocular Demonſtration ſhews, that both our *Lord*, and his *Apoſtles* have often done, *you muſt not think*, ſaith Mr. *Cl. that they have given us the true ſenſe of the Prophets*, but only ſome corrupt Opinions which the *Jews* had of them. And let Mr. *Cl.* ſay as dogmatically as he pleaſes, that *it is common with St.* Paul *to cite the Old Teſtament*, ſo as it was uſually alledged by the *Doctors* of the *Jews*, whom they call *Darſchanim*, that is to ſay, *with little regard to the Circumſtances of the Place, or the proper ſignification of the words, and to argue from them ſo alledged*, I cannot but look upon it as a very bad Suggeſtion.

Ver. 24. Note, for the right Explication of theſe words from *v.* 21. to this Verſe, r

1*ſt*, That it cannot be denied that good and holy Men under the Law were juſtified, and obtained the Pardon of their Sins; ſince otherwiſe they could not be accepted by God here, or ſaved hereafter.

2*ly*, It alſo ſeemeth evident from the Diſcourſe of the *Apoſtle* in this, and the Epiſtle to the *Romans*, that they could not be juſtified by the Obſervance of the Law; for he lays down this as the foundation of his Diſcourſe, that *by the works of the Law no man is juſtified*, Rom. 3. 20. and *no fleſh ſhall be juſtified*, Gal. 2. 16. The Proofs he offers to confirm this Poſition do equally concern all Times and Perſons, from the giving of the Law to the revealing of the Goſpel: As *v. g.* (1.) Becauſe *by the Law is the knowledge of ſin* condemning us to death, *Rom.* 3. 20. & 7. 9, 10, 11, 13. Gal 3. 22. (2.) *Becauſe the juſt*, ſaith the Prophet *Habakkuk*, *ſhall live by his faith*, Rom. 1. 17. *whereas the Law is not of faith*; whence he infers, that *no man is juſtified in the ſight of God by the works of the Law*, Gal. 3. 11. (3.) Becauſe *as many as are under the Law are under the Curſe*, v. 10. (4.) Becauſe it was impoſſible, through the weakneſs of the Fleſh, that the Law ſhould juſtifie, *Rom.* 8. 3. or that it ſhould give life, *Gal.* 3. 21. and ſo it never was deſigned for that end. It had indeed its Expiatory Sacrifices, but they procured only Pardon of that Guilt which rendred them obnoxious to the violent Death threatned by the Law to ſuch and ſuch Offenders, but gave no remedy againſt Natural Death by the Promiſe of a Reſurrection to Eternal Life, and ſo exempted no Man from the Puniſhment of *Adam*'s Sin: Or they only releaſed Offenders from the Obligation to Civil and Eccleſiaſtical Puniſhments, but could not free them from the Puniſhments of the other Life; for the *Apoſtle* aſſures us, that the *blood of Bulls and Goats could not take away*

ſin, Heb. 10. 4. and that they did only *ſanctifie to the purifying of the fleſh*, Heb. 7. 13. See the Note there.

Now (3.) hence it follows, That they alſo muſt be juſtified by faith, from all thoſe ſins by which they could not be juſtified by the Law of *Moſes*, Acts 13. 39.

Object. But are not the *Jews* ſtiled Righteous before God, by virtue of their Obedience to the Law of *Moſes?* as in theſe words of *David*, *The Lord rewarded me according to my righteouſneſs*, Pſal. 18. 20. *for I have kept the ways of the Lord, and have not wickedly departed from my God*, v. 21. *For all his judgments were before me, and I did not put away his ſtatutes from me*, v. 22. *I was alſo upright before him, and kept my ſelf from mine iniquity*, v. 23. *Therefore hath the Lord recompenſed me, according to my righteouſneſs*, v. 24. Is it not ſaid of *Zachariah* and *Elizabeth*, that *they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs?* Luke 1. 6. Yea, doth not our *Apoſtle* ſay, *Not the hearers of the Law are δίκαιοι juſt before God, but the doers of the Law δικαιωθήσονται ſhall be juſtified?* Rom. 2. 13.

Anſw. Now to this I anſwer, That there is a double Juſtification of which the Scripture ſpeaks: (1*ſt*,) That which conſiſts in the Abſolution of a Sinner from the Guilt of Sin, by God's free Pardon or Remiſſion of it, or his not imputing it to the Sinner. And thus no Man is, or can be juſtified by the Law, either Ceremonial, or Moral, ſince neither of them do contain any Promiſe of the Pardon of it. Now all Men being Sinners, this Juſtification muſt be neceſſary to all Men, to put and keep them in a ſtate of Favour with God. And this is that Juſtification which St. *Paul* aſcribes to Faith, and which, ſaith he, could never be obtained from the Works of the Law. But

2*ly*, There is a Juſtification to be undergone by all Men at the great Day of their Accounts, and this is only the Pronouncing them ſincere in the performance of their Covenants, *Legal*, or *Evangelical*, or in compliance with the Laws of *Nature*, *Moſes*, or of *Grace*, the Providence of God had placed them under; and in this ſenſe we find mention of Men *working Righteouſneſs* under the Law of *Nature*, Job 1. 1. Acts 10. 35. under the Law of *Moſes*, Luke 1. 6. Pſal. 18. 20=24. and under the Law of *Grace*, 1 John 3. 7. Rev. 22. 11. And thus all pious Perſons, who made it their ſincere endeavour to obey the Law of *Moſes*, were righteous before God; though ſtill the Imperfections which cleaved to their Obedience were pardoned through Faith. To explain this, note,

1*ſt*, That the whole Nation of the *Jews* believed in the promiſed *Meſſias*, or the *Meſſiah* that was to come, and that *in the Seed of Abraham ſhould all the Families of the Earth be bleſſed*; this being one of their fundamental Articles.

2*ly*, They believed that this *Meſſiah* ſhould confer upon them not only Temporal, but Spiritual, yea Eternal Bleſſings; they expected Spiritual Bleſſings from him, even Remiſſion of Sins. So *Zacharias* ſpeaks of the *Baptiſt*, that *he ſhould go before the Lord to prepare his way, to give knowledge to his People of ſalvation through the remiſſion of ſins*, Luke 1. 76, 77. *To him*, ſaith *Peter*, *give all the Prophets witneſs, that through his Name all that believe in him ſhould receive remiſſion of ſins*, Acts 10. 43. So the *Jews* ſay, that the (h) *Meſſias* was to remove הרע כולל *the general ſin of mankind*, or *the ſin of the firſt man*. 2*ly*, They expected by him Juſtification, he being ſtiled by the *Prophet*, *The Lord our Righteouſneſs*, and by the *Jews* משיה צדקנו *Meſſiah our Juſtification*. Now this, ſay the Ancient *Fathers*, might be a juſtifying Faith in them without explicitly believing that *Chriſt* ſhould die for their Sins; though we have no reaſon to think that they who were ſo plainly taught this by the *Prophet Iſaiah*, by the Type of *Iſaac*, the lifting up of the *Serpent*, and by their *Sacrifices*, ſhould be wholly ignorant of it.

Ver. 26. Υἱοὶ διὰ τ πίστεως, *the Sons of God* s *through faith.*] Hence, ſaith the *Antipædobaptiſt*, it appears that *Infants* cannot be made the Sons of God by Baptiſm, becauſe we are all made the Sons of God *by faith in Chriſt Jeſus*; Now Infants have no Faith. *Anſw.* They might as well argue thus, *By grace you are ſaved through faith*, Eph. 2. 7. but Infants have no Faith, therefore they cannot be ſaved. Or thus, *He that believeth not ſhall be damned*, Mark 16. 16. No Infants do believe, *ergo* all Infants ſhall be damned. The *Apoſtle* plainly ſpeaks here of Perſons converted from *Heatheniſm* to *Chriſtianity*, who were therefore baptized being adult Perſons, as he doth in the Goſpel of St. *Mark*, and the Epiſtle to the *Epheſians*. This place can therefore, with no more reaſon be applied to the caſe of Infants, than the places cited from St. *Mark*, and that *Epiſtle*.

Ver. 29. Κατ' ἐπαγγελίαν κληρόνομοι, *Heirs* t *according to the Promiſe.*] It is to be obſerved for the Explication of many places in theſe *Epiſtles*, that there is frequent mention in the *New Teſtament* of the Promiſes in the plural Number, To the *Iſraelites belong the Promiſes*, Rom. 9. 4. *Jeſus Chriſt was a Miniſter of the Circumciſion to confirm the Promiſes*, Rom. 15. 8. *To Abraham and his Seed*

(h) *Voiſin de leg. Div. l.* 1. *c.* 8. *p.* 6, 66, 67, 68.

were

were the Promiſes made, Gal. 3. 16. & *v.* 21. *Is the Law then againſt the Promiſes? Thoſe all died in faith, not having received the Promiſes*, Heb. 11. 13, 17. & *v.* 39. *They all having obtained a good report through faith, received not the Promiſes.*

Now there is mention made in the *New Teſtament* of three ſorts of Promiſes:

1*ſt*, The Promiſe of a Seed *in which all the Families of the Earth ſhould be bleſſed*, viz. *in Chriſt*, Acts 3.25. & 12.23,33. & 26.6. *Rom.* 4. 13,14, 20. & 9. 9. *Gal.* 3. 21, 22. See the Note there.

2*ly*, The Promiſe of the *Holy Spirit* in his extraordinary Gifts and Operations, *Acts* 2. 33,39. by which Believers were then *ſealed up to the day of redemption*, Eph. 1. 13. and this is called *the Promiſe of the Father*, Luke 24.49. *Acts* 1.4. And this Promiſe was not immediately made to *Abraham*, but was the conſequent of the Bleſſing which God had promiſed to his Seed; *the Bleſſing of Abraham* being firſt to come upon the *Gentiles*, that they might receive the promiſe of the Spirit, *i. e.* that being made *the Sons of God through faith in Chriſt Jeſus*, the Seed promiſed, *God might ſend the Spirit of his Son into their hearts, crying, Abba, Father*, Chap. 4. 6.

3*ly*, The Promiſe of a Future Reſt, and an Eternal Inheritance; there being a *Promiſe made of entring into reſt*, Heb. 4. 3, 9. (See the Note there) peculiar to Believers, and to the People of God, after the Reſt which God had given them in *Canaan*, and a Promiſe of an *Eternal Inheritance*, Heb. 9. 15. & 10. 36. For that the *Patriarchs* did by Faith expect a *City having foundations whoſe builder and maker was God*, and *an heavenly Country*, we learn from *Heb.* 11. 9. 14,15. yea, they expected to obtain *a better Reſurrection*, v. 35. *viz.* by virtue of their *Meſſiah*, this being their common ſaying, (i) *The Meſſiah ſhall raiſe up thoſe that ſleep in the duſt*; and one of their fundamental Articles is this, That the *Meſſiah* will come ויחיי אמוחא and *will raiſe the dead*, and bring them into *Paradiſe*. This Faith generally obtained among them before our Saviour's Advent, as we learn, not only from the Book of the *Maccabees*, but from St. *Paul*'s plain words, *Acts* 24.15. & 26,7,8. If you enquire where any ſuch Promiſe was made to *Abraham* or others? I anſwer, That ſuch a Promiſe was made to him and to the Patriarchs, we are aſſured from this, that they by Faith expected ſuch things, all Faith being built upon a Promiſe; this Promiſe therefore might be made to *Abraham*, Gen. 17. 7. where God ſaith, *I will eſtabliſh my Covenant betwixt thee and thy Seed after thee in their generations, for an everlaſting Covenant, to be thy God, and the God of thy Seed after thee*; for that to be *the God of Abraham, Iſaac, and Jacob, is to be* the God that will raiſe them up from the dead, we learn from our *Saviour*'s Argument, *Matth.* 22. 32. See the Note there. And that he therefore was *called their God, becauſe he had prepared for them a City*, from *Heb.* 11. 15. And in reference to this future Recompence it is that the *Apoſtle* ſaith, *Theſe all died in faith, not having receiv'd the Promiſe, God having provided ſome better thing for us, that they without us ſhould not be made perfect*, Heb. 11. 39, 40. See the Note there. Now this ſeems to be the promiſe mentioned here, of which *Chriſtians* are ſaid to be the Heirs, *they being heirs of God, joint-heirs with Chriſt*, Rom. 8. 15. Gal. 4. 7.

(i) *Maim. Expl. c.* 10. *Tract. Sanhed.* p. 136. *Pocock. Not. p.* 109, 110.

CHAP. IV.

Verſe 1. NOW I ſay, [*to ſhew how you, who are Heirs of the Promiſes, ſhould be kept in bondage under a School-maſter*, Chap. 3.23,25.] that the Heir, as long as he is a Child, differeth nothing [*as to the poſſeſſion, and free uſe of his Eſtate,*] from a Servant, though he be [*by right of Inheritance*] Lord of all [*his Father left:*]

2. But is under Tutors and Governours until the time appointed by the Father [*in his laſt Will and Teſtament.*]

3. Even ſo we [*the Seed of Abraham,*] when we were Children, [*as till Faith came we were,*] were in bondage under the [a] Elements of the World, as Servants were of old to their Maſters.

4. But when the fulneſs of the time [*appointed for the appearance of the Meſſiah for the benefit of Jew and Gentile, that they might be made Sons by him,*] was come, God ſent forth his Son made of a Woman, made under [*ſubjection to*] the Law.

5. To redeem them that were under the Law [*from the bondage of it,*] that we [*together with them,*] might receive the Adoption of Sons.

6. And becauſe ye are [*now made*] Sons [*of God by Faith*, Chap. 3.25.] God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father, [i.e. *witneſſing to your ſpirits that ye are the Sons of God, and that he is your Father*, Rom. 8.15,16. *and enabling you to uſe the language, not of Servants, but of Sons.*]

7. Where-

[a] *we were,*

7. Wherefore thou art [*after this redemp-*
b *tion wrought,*] no more a Servant, b but a Son, and if a Son, then an Heir of God through Chriſt.

8. [*I ſay thou art no more a Servant,*] c Howbeit, then when ye knew not God, c ye d did ſervice d to them which by nature are no Gods:

9. But now after that ye have known God, or rather are known of God, [*being made his Sons by Adoption,*] how [*after this* e *freedom purchaſed by Chriſt,*] turn ye e again to the weak and beggerly Elements [*of the Law,*] whereunto you deſire again to be in bondage?

10. [*For*] ye obſerve [*the Jewiſh Sabbath*] f f days and months, [*the new Moons,*] and times [*of their ſolemn Feſtivals*] and [*Sabbatical*] years.

g 11. g I am afraid of you, leſt I have beſtowed on you labour in vain, [*in preaching the Goſpel to you.*]

12. Brethren, I beſeech you, be as I am, h for h I am as you are, ye have not injured me at all.

13. Ye know how [*that*] through infirmity of the fleſh I preached the Goſpel to you at the firſt.

i 14. And [*notwithſtanding*] i my temptation which was in my fleſh, ye deſpiſed [*me*] not, nor rejected [*me,*] but received me [*rather*] as an Angel of God, even as Chriſt Jeſus, [*thinking your ſelves very happy in having ſuch an Apoſtle.*]

15. Where is then the bleſſedneſs ye ſpake of? [*in having me for your Apoſtle, who taught you no ſuch thing as this, that you were to be juſtified by the Obſervance of the Law;*] for I bear you record [*you had once ſuch a great affection to me,*] that if it had been poſſible, you would have pluckt out your own eyes, and have given them to me.

16. [*And after this*] am I therefore become your Enemy, [*or look'd upon as ſuch,*] becauſe I tell you the truth?

17. They [*who ſeduce you, do indeed*] zealouſly affect you, but not well, [*and in a due manner,*] yea, they would exclude us [*from your affection,*] that you might affect them [*only.*]

18. But it is good [*for you*] to be zealouſly affected always in a good thing, [*as your affection to me, and to the truth I preached, is,*] and not only when I am preſent with you.

19. My little Children, of whom I travail in birth again, [*to renew you in the faith from whence ye are fallen,*] till Chriſt be [*fully*] formed in you, [*as the Child is in the Womb.*]

20. I deſire to be preſent with you now, k and to k change my voice, for I ſtand in doubt of you.

21. Tell me ye that deſire to be under the l Law, do ye not hear [*what is contained* l *in the Pentateuch, the Book of*] the Law?

22. For it is [*there*] written, That Abraham had two Sons, the one [*to wit, Iſmael*] by [*Hagar*] a Bondmaid, the other [*to wit, Iſaac,*] by [*Sarah*] a Free-woman, [*a Lady or Princeſs,*] [*as her name imports,* ſaith *Philo.*]

23. But he that was of the Bond-woman m was born after the fleſh, [*and ſo was not* m *to be accounted for the Seed,*] but [*whereas*] he of the Free-woman was by promiſe [*and ſo was only to be accounted for the the promiſed Seed,* Rom. 9. 8.]

24. Which things are an Allegory, [*expreſſing one thing, and by that hinting another to us,*] for theſe [*two, Hagar, and Sarah*] are [*intended typically to repreſent to us*] the two Covenants, the one [*viz. that of the Law given*] from Mount Sinai, [*is that Covenant*] which gendereth to bondage, [i. e. *ſubjects its Children to bondage, and is the Covenant*] which is [*typified by*] Hagar [*the Bond-woman.*]

25. n For this Hagar, [*whoſe name ſignifies* n *a Rock,*] is [*in the Allegory*] Mount Sinai in Arabia, [*whence the Law was given,*] and [*ſo ſhe*] anſwereth to [*that*] Jeruſalem which now is, [*they living long in the Wilderneſs, and receiving the Law from Mount Sinai in Arabia*] and is in bondage with her Children [*to the Law given there.*]

26. [*Thus it was, and is with the Terreſtrial Jeruſalem,*] but [*the*] o Jeruſalem which o is [*from*] above, [*and is ſignified by Sarah, the Type of the Second Covenant*] is free, [*is the Free-woman, and ſo her Children cannot be in bondage to the Law, as the Jews were, and it is this Jeruſalem*] which is the Mother of us all.

27. For [*of this Jeruſalem,* Iſa. 54. 1.] it is written, Rejoice thou barren which bear-eſt not, break forth, and cry, thou that travaileſt not, [*and ſo in this art like to Sarah,*] for [*now*] the deſolate hath many more Children than ſhe that hath an Husband, [*the Gentile, than the Jewiſh Church.*]

28. Now [*to apply theſe things to us,*] we Brethren, as Iſaac was, are the Children of the Promiſe, [*as being born, not of the fleſh, but of the ſpirit by virtue of the Promiſe, in thy Seed ſhall all the Families of the Earth be bleſſed.*]

29. But as then he that was born after the fleſh, [i. e. *Iſmael,*] p perſecuted him p that was born after the Spirit, [i. e. *Iſaac, the Seed produced by the Spirit of God, and the Repreſentative of us who are born of the ſpirit,* John 3. 3, 5.] even ſo it is now, [*the Jews, the Seed of Abraham according to the fleſh, every where perſecuting us Chriſtians,* 1 Theſſ. 2. 14, 15, 16.]

30. Nevertheleſs, what ſaith the Scripture? [i. e. *What is contained in the Scripture,*

even

even theſe words approved by God, Gen. 21. 12.] caſt out the Bond-woman and her Son; for q the Son of the Bond-woman q ſhall not be Heir with the Son of the Free-woman.

31. So then Brethren, we [*being Children of the Promiſe*, v. 28.] are not Children of the Bond-woman, [*and ſo in ſubjection to the Law*,] but of the Free [*woman, and therefore at liberty from the obligation, or bondage of it.*]

Annotations on Chap. IV.

a Verſe 3. Τὰ στοιχεῖα τοῦ κόσμου, *the Elements of the World.*] i. e. The *Jewiſh* Rites ſo called; becauſe, as was obſerved, *Chap.* 3. 19. they were for matter moſtly the ſame which had before obtained in the World, only they were directed to a better object, and a better end.

b Ver. 7. Ἀλλ' υἱός, *but a Son.*] That the Notion of Adoption includes a ſtate of Immortality, and that the Sons of God were to be *Sons of the Reſurrection*, I have ſhewed upon the parallel place, *Rom.* 8. 16----23. And that the *Jews* were not ignorant of this import of the Phraſe, we learn from the Author of the Book of *Wiſdom*, Chap. 2. 12. who introduceth the wicked *Atheiſts* ſpeaking thus, *Let us lay in wait for the righteous, for he calleth himſelf a Child of God. He maketh his boaſt that God is his Father. Let us ſee if his works be true——for if the juſt man be the Son of God, he will help him——— Let us condemn him to a ſhameful Death, for by his own ſaying he ſhall be reſpected. Thus*, ſaith he, *were they deceived, neither hoped they for the wages of Righteouſneſs, nor diſcerned a Reward for blameleſs Souls. For God created man to be immortal, and made him an Image of his own Eternity.———The Souls of the Righteous are in the hands of God, and their hope is full of immortality. Having been a little chaſtiſed, they ſhall be greatly rewarded, for God tried them, and found them worthy of himſelf.* And Chap. 5. he introduceth the ſame wicked Perſons, ſaying, *We fools counted his Life madneſs, and his end to be without honour; how is he numbred among the Children of God, and his lot is among the Saints?* Where

1. The Righteous are repreſented as the *Sons* and *Children of God*; And it is farther ſaid

2. That as ſuch they are to be rewarded in their Souls, which are to be received into *the hands of God*, and to be at reſt; and in their Bodies, which are to be *immortal*.

3. That, at the day of Recompence, they ſhall *ſtand in great boldneſs*, and ſhall, as being *the Sons of God*, have their *Lot and Portion with the Saints*, ἐν ἁγίοις ὁ κλῆρος αὐτῶν, that is, he ſhall be ὁ συγκληρονόμος, *an Heir* with the Saints.

Ver. 8. Ἐδουλεύσατε, *ye did Service.*] Hence c we learn how frivolous is the diſtinction of the *Papiſts*, that *Latria* is indeed Service proper to God, but *Dulia* is ſuch Worſhip, as may be paid to Saints and Angels; for ſeeing *Saints* and *Angels* are by Nature no Gods, the giving *Dulia* to them muſt be the thing condemned here in the *Heathens*, that being only this, that they did δουλεύειν, give *Dulia to them which by Nature were no Gods.*

Ibid. Τοῖς μὴ φύσει οὖσι θεοῖς, *to them which are* d *not God's by Nature.*] Hence we learn the Conſequence of the *Socinian Hypotheſis*, That *Jeſus Chriſt is not by Nature God*, and yet is to be honoured with the ſame Worſhip which all *Chriſtians* give to him who is by Nature God, ſeeing it teacheth us to do what St. *Paul* here condemneth in the very *Heathens*: And ſurely it muſt be abſurd to make that an Article of *Chriſtian* Faith, and a part of *Chriſtian* Worſhip, which the *Apoſtle* here makes a great Crime of the *Heathen* World, and a certain Evidence of their Ignorance of the true God. That the *Socinians* cannot anſwer this Objection, appears from what they here return to it, *viz.* That (a) *Gods by Nature, is not here oppoſed to Gods by Grace, or to thoſe who have received their Divinity from the one true God; for to ſerve and worſhip ſuch a God, by reaſon of the Empire which he hath received from God, is not prophane and wicked, but pious and neceſſary.* Now in anſwer to this, I ſay,

1*ſt*, That it is very evident from the Text, that thoſe who *are not God's by Nature*, are oppoſed to him who is God by Nature, *viz.* to him whom the *Heathens* knew not, and to him whom the *Galatians*, being *Chriſtians*, knew, and by whom they were known. Since then the *Socinians God by Grace* is not *a God by Nature*; ſince he is not the God intended in theſe words, *ye know not God*; he muſt be ranked among thoſe which are here oppoſed to him.

2*ly*, I have elſewhere ſhewn that the *Heathens* had the very ſame Sentiments with

(a) *Natura Dii non opponuntur Diis ex Gratia, qui Divinitatem habent ab illo uno Deo acceptam, Tali enim Deo, pro ratione imperii quod a Deo accepit, ſervire, eumque colere, non eſt profanum & impium, ſed pium, & neceſſarium.* Crellius in locum.

the

the *Socinians*, as to the worſhip of their Inferior *Deities*; and it is wonderful to ſee how they concur in ſenſe, and almoſt in words.

Sociniani.

1. *Qui Divi itatem habet ab illo uno Deo acceptam.* Crell.

2. *Chriſtum pro ratione Imperii quod a Deo accepit colendum ſentiunt.* Crell.

3. *Eum ſic colere pium & neceſſarium eſt.* Crell. *Chriſti enim honor & adoratio ſpectat ad Gloriam Dei Patris.* Wolf.

Ethnici.

1. *Dii minores ab uno illo facti, & ſublimiter collocati.* Apud Auguſt. de Civ. Dei. l. 6. cap. 1.

2. Τᾶτον ἕν, ἢ ἐκεῖθεν ἤκοίας τελυχηκότα, ἐ δεραπεύει δικαίως ὃ σέβων ἢ Θεὸν; Celſ. apud Orig. l. 7. p. 377.

3. Τὸν δεραπεύονλα δεὸς πλείονας τῷ ἓν τι τῶν τᾶ μεγάλα δεραπεύειν φίλον χ) ἐν τέτῳ ἐκεῖνῳ ποιᾶν. Celſ. ibid. l. 8. p. 381.

Indeed, there is ſcarce any Plea they uſe for the Worſhip of *Jeſus Chriſt*, as a *made God*, which was not before uſed by the (b) *Philoſophers* for the Worſhip of their *Inferiour Deities*.

2*ly*, Hence alſo it appears to be a miſtake to ſay that the *Galatians*, to whom the *Apoſtle* here writes, before they reecived the Goſpel, were, as to the greateſt part of them, *Proſelytes* of the Gate, or alſo of Righteouſneſs: ſeeing 'tis plain that they were *Heathens*, not knowing the true God, but ſerving them which *by nature were no Gods*, Chap. 4. 8, 9. and by the Goſpel were to be delivered ἐκ τᾶ ἐνες ῶτ ⊖ αἰῶν ⊖ πονηρᾶ, *from the preſent evil Age*, Chap. 1. 4. from which they who were made *Proſelytes of the Gate*, and worſhipped the true God were in a great meaſure delivered. (2*ly*,) The great endeavour of the *Judaizers* that crept in among them, was to perſwade them to be circumciſed, *Gal.* 5. 2. & 6. 12. whereas all the *Proſelytes* of Righteouſneſs, all the *Gentiles* which had before been ſubject to the *Jewiſh* Rites, muſt be circumciſed when they were admitted to be *Proſelytes of Righteouſneſs*, they being made ſuch by Circumciſion, and a Promiſe of Obedience to the Law of *Moſes*.

Object. It is the Jewiſh Law which is ſtiled *the Elements of the World to which they were in bondage*, Chap. 4. 3.

Anſw. The *Jewiſh* Law is indeed ſo called, but it was for this reaſon, that it was made up of Ceremonies, which for the Matter were the ſame with thoſe which had been uſed by other *Nations* of the World, the Object of them only being changed. See the Note on *Chap.* 3. 19. and they are no where called *Elements of Piety*, as Mr. *Clerc* ſuppoſes.

e Ver. 9. Πάλιν ἐπὶ τὰ ἀδενῆ χ) πλωχὰ ςοιχεῖα, *again to weak and beggerly Elements.*] Here *Interpreters* find great difficulty to ſhew, how the *Galatians*, who were never under the Law, can be ſaid to be *again, and anew, in bondage to theſe Elements.* But the Obſervation made on *Chap.* 3. 19. that the Rites of the *Jews* and *Heathens* were for the matter moſtly the ſame; removes that difficulty, and ſhews that they are ſaid to return to theſe Elements, not becauſe they before obſerved the *Jewiſh* Ceremonies, but becauſe the Ceremonies of the Law, being for the matter moſtly the ſame with thoſe the *Gentiles* uſed to their *Heathen Deities*, by returning to them, they returned to thoſe Elements. Theſe Rites are alſo weak and beggerly Elements in compariſon of the Riches of the *Holy Ghoſt*, and the Power of the *Holy Ghoſt*; they are weak, as having no power to cleanſe the Soul; and beggarly, as not being able to confer upon us the Spiritual Riches of the Goſpel, Pardon of Sins, Adoption, the Gifts and Graces of the Spirit, Eternal Redemption.

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(b) *Vide Tract. de vera Chriſti Deitate.* (c) *P.* 760. A. B. (c) *Mechilta Paraſch.* בא.

that for the due Obſervation of them they muſt entirely depend upon the *Jewiſh Sanhedrim*.

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i Ver. 14. Τὸν πειρασμόν μου τὸν ἐν τῇ σαρκὶ, *my temptation which was in the fleſh.*] It is the Opinion of the *Greek Commentators*, and of the Reverend Dr. *Hammond*, that the ἀσθένεια τῆς σαρκὸς, *the infirmity of the fleſh*, v. 13. *and the temptation in the fleſh*, here, only ſignify the Perſecutions the *Apoſtle* ſuffered for preaching the Goſpel; But that this cannot be the full import of the words, is evident from theſe Conſiderations, (1.) That the Perſecutions which he ſuffered for the Cauſe of Chriſt could miniſter no reaſon to the *Galatians* ἐξουθενῆσαι καὶ ἐκπτύειν, *to contemn, vilify, deſpiſe* him as nothing, and even *to ſpit upon him* who preached the Goſpel with ſuch great demonſtration of the Spirit, and ſuch power of Miracles under all his Perſecutions. Moreover, the *Apoſtle* in the *Epiſtles* to the *Corinthians* repreſents theſe Sufferings as a Vindication of the Truth of his *Apoſtleſhip*; yea, as an Argument of the *Life* and *Power of that Jeſus* who did ſuch mighty things by his *Apoſtles* under all their Sufferings, and as that which ſhould create the greater Reſpect to him; and gives them a large Catalogue of them, confirming it with an Oath, 2 *Cor.* 11. 31. which ſhews, that though he ſometimes feared the greatneſs of his Tribulations might make them faint, or ſhake them who were taught that they muſt alſo be Partakers of the like Sufferings, yet did he not conceive himſelf more contemptible, or vile in his own Perſon for his Perſecutions: And therefore as he mentions this to the *Theſſalonians* as a proof of his ſincerity, that *having before ſuffered, and been ſhamefully entreated at Philippi, he was ſtill bold to preach the Goſpel to them*, 1 Theſſ. 2. 2. As he mentions his Sufferings to the *Epheſians*, as *their glory*, Chap. 3. 13. ſo here he declares to his *Galatians*, that he ſtill ſuffered Perſecution; and he concludes his Epiſtle thus, *From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus*, Gal. 5. 11. inſinuating that theſe Sufferings were ſo far from giving any Perſon a juſt reaſon to deſpiſe him, that they were rather an inducement to a more honourable treatment of him.

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the *Socinians*, as to the worſhip of their Inferior *Deities*; and it is wonderful to ſee how they concur in ſenſe, and almoſt in words.

Sociniani.

1. *Qui Divi itatem habet ab illo uno Deo acceptam.* Crell.

2. *Chriſtum pro ratione Imperii quod a Deo accepit colendum ſentiunt.* Crell.

3. *Eum ſic colere pium & neceſſarium eſt.* Crell. *Chriſti enim honor & adoratio ſpectat ad Gloriam Dei Patris.* Wolf.

Ethnici.

1. *Dii minores ab uno illo facti, & ſublimiter collocati.* Apud Auguſt. de Civ. Dei. l. 6. cap. 1.

2. Τῆτον ἓν, ᾗ ἐκεῖθεν ἤκασίας τελυχηκότα, ἐ θεραπδεῖ δικαίας ὅ σέβων τ Θεὸν; Celſ. apud Orig. l. 7. p. 377.

3. Τὸν θεραπδεύσα θεὸς πλείονας τῶ ἓν τι τῶν τ μεγάλω θεραπδεῖν φίλον ϗ ἐν τέτῳ ἐκεῖνῳ ποιῆν. Celſ. ibid. l. 8. p. 381.

Indeed, there is ſcarce any Plea they uſe for the Worſhip of *Jeſus Chriſt*, as a *made God*, which was not before uſed by the (b) *Philoſophers* for the Worſhip of their *Inferiour Deities*.

2*ly*, Hence alſo it appears to be a miſtake to ſay that the *Galatians*, to whom the *Apoſtle* here writes, before they reecived the Goſpel, were, as to the greateſt part of them, *Proſelytes* of the Gate, or alſo of Righteouſneſs: ſeeing 'tis plain that they were *Heathens*, not knowing the true God, but ſerving them which *by nature were no Gods*, Chap. 4. 8, 9. and by the Goſpel were to be delivered ἐκ τ ἐνεςῶτ⊙ αἰῶν⊙ πονηρ, *from the preſent evil Age*, Chap. 1. 4. from which they who were made *Proſelytes of the Gate*, and worſhipped the true God were in a great meaſure delivered. (2*ly*,) The great endeavour of the *Judaizers* that crept in among them, was to perſwade them to be circumciſed, *Gal.* 5. 2. & 6. 12. whereas all the *Proſelytes* of Righteouſneſs, all the *Gentiles* which had before been ſubject to the *Jewiſh* Rites, muſt be circumciſed when they were admitted to be *Proſelytes of Righteouſneſs*, they being made ſuch by Circumciſion, and a Promiſe of Obedience to the Law of *Moſes*.

Object. It is the Jewiſh Law which is ſtiled *the Elements of the World to which they were in bondage*, Chap. 4. 3.

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diſpute againſt them, both here, and in the Epiſtle to the *Romans*, and in that to the *Hebrews*. Moreover, doth not Mr. *Clerc* tell us in his *Annotations* on the former Chapter, that *the Law, and a perfect Pattern of Holineſs, was the ſame in the Opinion of the Jews?* And muſt this *perfect Pattern of Holineſs* here, in the Opinion of the ſame *Jews*, be only a *Covenant gendring to Bondage*, and repreſented by *Hagar* a Bond-woman?

3*ly*, The *Apoſtle* doth not wonder that the *Galatians* had collected no ſuch *Allegory* from the ſtory referred to, but only asks if they had not heard the words he doth thus *allegorically* expound to them. He proceeds thus:

Object. *Farther, Seeing this Interpretation could not be urged againſt thoſe who might deny that the Scripture ought to be ſo underſtood, and the Apoſtle doth not make uſe of his Authority to confirm it, it is evident, that he argues here from what was generally allowed, which kind of things it is not material ſhould be true, or well grounded, as long as they contain nothing prejudicial to true Piety, and are believed by thoſe againſt whom we diſpute. So that from St.* Paul's *uſing ſuch an Allegory againſt the Judaizing Galatians, it does not follow that we in this Age are bound to admit it as a Secret revealed from Heaven to the Apoſtle.*

Anſw. To this I anſwer, (1.) That it is too confidently ſaid that *the Apoſtle doth not make uſe of his Authority to confirm this Interpretation*, for it is not, *Paul an Apoſtle, not of Man, but of Jeſus Chriſt, and of God the Father*, Chap. 1. 1. who writes thus to the *Galatians?* And had not the *Apoſtles* from the Holy Ghoſt *the Word of Wiſdom, and of Knowledge* to direct them in the underſtanding the Myſteries of the Old Teſtament? Does he not declare they ſpake *the Wiſdom of God in a Myſtery?* 1 Cor. 2. 7. that Wiſdom *which God had revealed to them by his Spirit*, v. 10. that they had *received the Spirit which is of God, that they might know the things which are freely given us of God, which things they alſo ſpake not in the words which Man's wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual*; See the Note *v.* 12, 13. there. And is not this a ſufficient Confirmation of all which they declared they writ as the *Apoſtles of Jeſus Chriſt?*

2*ly*, I add, That it cannot reaſonably be ſaid *he argues here from what was generally allowed*, not only becauſe I have proved, that nothing of this nature ever was, or could be allowed by the *Jews*, but alſo becauſe no one Inſtance can be produced where the *Apoſtle* uſeth any ſuch Argument *ad hominem*, or from their own miſtaken Principles, but where it is evident from his own words and declarations that he doth ſo. Had the *Apoſtle* ſaid, as he is forced in his *Paraphraſe* to make him ſpeak, *Theſe things uſe to be allegorically explained by the Jews, and may be interpreted ſo as to ſignify what I a little before ſaid*; or as he begins his *Chriſtian Allegoriſt, We take you at your word, O Jews:* There might have been ſome probability in this Fancy; but the *Apoſtle* having not given us the leaſt hint of any thing of this Nature, it muſt paſs for mere *Romance*. And the other things he adds, can be no better than a Reflection on the *Authority*, and Writings of the *Apoſtles*; for *do you not hear the Law?* ſaith the *Apoſtle:* No, ſaith Mr. *Cl.* that they do not, yea, they cannot in this caſe, *it being not at all neceſſary that the words of Scripture ſhould have any ſuch allegorical Interpretation, as that which is ſuppoſed* (here) *to belong to them. Do you not hear the Law, for it is written?* ſaith the *Apoſtle:* What then ſaith Mr. *Cl.* you groſly impoſe upon us in theſe words, connecting them to the former by a γὰρ for, and ſaying gravely, *It is written*, when indeed you argue not from what is written, but from ſome Whimſies of the Jews, perhaps neither *true*, nor *well grounded*. Theſe things *are an Allegory*, ſaith the *Apoſtle*; ſo you ſay, St. *Paul*, quoth this *Critick*; but *if we throughly conſider it, we ſhall find that moſt that hath been ſaid by learned Men againſt this way of interpreting Scripture in the general, may be objected againſt this particular Allegory. Theſe are the two Teſtaments*, ſaith St. *Paul: You are very dogmatical St.* Paul, ſaith Mr. *Cl. but we of this Age are not bound to admit this as a ſecret revealed from Heaven to you*; and by your good leave, *this Interpretation cannot be urged againſt thoſe who deny that the Scripture ought to be ſo underſtood.*

To conclude, What ſhall we ſay to the unbelieving *Jew* objecting thus from this Interpretation? 'Finding that your *Apoſtle* 'hath produced againſt us a weak Argu- 'ment, falſe and ill grounded, you pretend 'to help him out by ſaying, 'tis a *Jewiſh* '*Midraſh* vulgarly known: This we muſt 'take for an officious lie, till you can ſhew 'that either we, or our Fathers, or *Philo* 'the *Allegoriſt*, who ſpeaks of *Hagar* and '*Sarah* in a quite different way of *Allegory*, 'had any ſuch Sentiments. And if your *A-* '*poſtle* hath impoſed upon you here with 'ſuch ill-grounded Arguments and Inter- 'pretations, without giving you the leaſt 'hint that he was arguing only from our 'Conceſſions, how know you that he hath 'not often done the like in all his other 'Writings?

Ver. 23. Κατὰ σάρκα γεγέννηται, *was born after the fleſh.*] i. e. By natural Generation, and the ſtrength of the Fleſh, before *Abraham*'s Body became dead, *Rom.* 4. 19. The other by virtue of the Promiſe made to him by God, when

when *his Body* and *Sarah*'s Womb were both dead, *v.* 20. and only quickned by that Spirit which is the Power of God.

n Ver. 25. Τὸ γὰρ Ἁγὰρ Σινᾶ ὄρος ἐστὶν, *for this Hagar is Mount Sinai in Arabia.*] i. e. She repreſents it (1.) in her Name; for הגר in the *Arabian* Language ſignifies a *Rock*, as Mount *Sinai* is called. (2.) By her Flight, ſhe flying twice into *Arabia* from her Miſtreſs, *Gen.* 16. 7. into the Wilderneſs of *Shur*, called by the Chaldee *Chagra*, there, and *Gen.* 25. 18. and after flying again into the ſame Wilderneſs. And (3.) by her Station, for there dwelt the Poſterity of *Iſmael*, called from her name *Hagarens*, as the *Oriental* Writers witneſs; See *Bochart. Georg. Sacr. l.* 4. *c.* 11. *p.* 255. *cap.* 27. *p.* 312. and *Grotius* here.

o Ver. 26. Ἡ ἄνω Ἰερουσαλὴμ, *the Jeruſalem which is above.*] As the ſtate of the Church under the Goſpel is ſtiled by the *Evangeliſts*, *the Kingdom of Heaven*, ſo here the *Jeruſalem* which is from above, the Goſpel State, or New Kingdom being erected by the *Holy Ghoſt* ſent down from *Heaven*, and leading us to it, is ſtiled the *heavenly Jeruſalem*. Note alſo that the (e) *Jews* tell us, that *the Inferiour Jeruſalem is a type of that which is above.*

Ver. 27. Note that the *Jews* themſelves interpret theſe words, cited from *Iſa.* 54. 1. of the times of the *Meſſiah*. *Midraſh ſhir Haſhirim ad Cant.* 1. 5.

Ver. 29. Ἐδίωκε, *perſecuted.*] St. *Jerom* here ſaith *Iſmael ſtruck Iſaac*, but the Text, *Gen.* 21. 9, ſaith only, that he mocked him. This Deriſion therefore muſt be reputed as a perſecuting him with the Tongue. p

Ver. 30. Οὐ κληρονομήσει, *ſhall not be Heir.*] Hence we may learn what that Perſecution mentioned *v.* 29. was, even a deriſion of *Iſaac*'s Pretenſions to be the Heir of *Abraham*, (So among the *Jews*, *Rabbi Salom*, cited by *Cartwright* on *Gen.* 21. 9. and St. *Jerom* in his *Queſtions and Traditions upon Geneſis.*) even as the Carnal *Jews* contended with the believing *Gentiles*, that they muſt be the true Heirs of the Promiſe made to *Abraham*, who were his Seed according to the Fleſh. q

(e) *Voiſin de Lege* p. 369.

(f) *R. Sal. nit; Iſmaelem cum Iſaaco de Hæreditate contendiſſe, dicentem, ego ſum primogenitus, & duplex Portio ad me pertinet. Dupliciter hoc ab Hebræis exponitur, ſive quod Idola ludo fecerit, ſive quod adverſum Iſaac quaſi majoris ætatis joco ſibi & ludo primogenita vendicaret.* Tom. ult. F. 73. L.

CHAPTER V.

Verſe 1. STand faſt therefore in the liberty wherewith Chriſt hath made us [*Chriſtians*] free, and be not entangled again with the yoke of bondage [*to the Law*, Acts 15. 10.]

2. Behold, I Paul ſay unto you [*Galatians*,] that if ye be circumciſed [*in order to your juſtification*,] Chriſt ſhall profit you nothing, [*Chap.* 2. 1, 3, 4.]

a 3. For a I teſtifie again to every man that is circumciſed, that he is a debtor [*by virtue of that Circumciſion*,] to do the whole Law.

4. Chriſt is become of none effect to you, whoſoever of you are [*ſeeking to be*] juſtified by the Law, [*and not by Faith in him only*,] ye are fallen from [*juſtification by*] Grace.

5. For we [*Chriſtians*] through the Spi-
b rit [*which we have received*,] wait for b the hope of righteouſneſs by faith.

6. [*We expect it, I ſay, by that Faith which miniſters this Spirit, and not by Circumciſion*;] For in [*the Oeconomy of*] Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, [*as to our acceptance with God,*
c *and our reward from him*,] but c faith which worketh by love.

7. Ye did run well, [*in the beginning of your Chriſtian race*,] who did hinder you that ye ſhould not [*continue to*] obey the truth?

8. This perſuaſion [*of the neceſſity of your being Circumciſed, and obeying the Law of Moſes*,] cometh not of him, [i. e. *that God*] that calleth [Gr. *called*] you [*to the faith of Chriſt.*]

9. [*Nor ought this Circumciſion to ſeem a little thing to you, nor are theſe Judaizers to be diſregarded becauſe they are few, for they are like to leaven; now ye know*] a little leaven leaveneth, [*and ſo corrupteth*] the whole lump; [See the Note on 1 *Cor.* 5. 6.]

10. [*But*] I have confidence in you through the Lord, that [*after conſideration of what I have written*,] you will be no otherwiſe minded [*than I exhort you to be*,] but he that troubleth you ſhall bear his Judgment, [τὸ κρῖμα, *the ſentence or condemnation due to him on that account*] whoſoever he be.

11. And [*whereas ſome of theſe Judaizers have ſuggeſted that*] I [*elſewhere preach up that Circumciſion I oppoſe in you*,] Brethren, [*you may learn the falſhood of that ſuggeſtion from my Sufferings, for*] d if I yet preach Cir- d
cumciſion, why do I yet ſuffer Perſecution [*from the Jews, ſince*] then is the offence [*they take at preaching*] of the Croſs ceaſed?

12. e I would they were even cut off [*from the Communion of the Church*] that [*do thus*] trouble [*and unſettle*] you.

13. For, Brethren, ye have been called [*by Chriſtianity*] to liberty [*from the Jewiſh yoke,*] only [*be careful that ye*] uſe not [*your*] liberty f for an occaſion to the fleſh, but by love ſerve one another.

14. For all the [*Moral*] Law [*reſpecting our Neighbour*] is fulfilled in one word, even in this, Thou ſhalt love thy Neighbour as thy ſelf.

15. But g if you [*in contradiction to this Law,*] bite [*calumniate*] and devour one another, [*as they falſe Teachers did thoſe they ſeduced,* 2 Cor. 11. 12.] take heed that ye be not [*in the iſſue*] conſumed one of another.

16. h This I ſay then [*to prevent theſe Miſcarriages,*] walk in the Spirit, [i. e. *according to the Motions of the Holy Spirit,* Rom. 8. 1, 2, 9, 12, 13, 14.] and ye ſhall not fulfil the luſts of the fleſh, [i. e. *theſe Carnal Motions,* v. 13. *and theſe uncharitable Contentions,* v. 15.]

17. For the fleſh [*indeed*] luſteth againſt the ſpirit, [*and ſo incites you to theſe things,*] and [*but*] the ſpirit [*luſteth*] againſt the fleſh, and theſe [*two Principles*] are contrary one to the other; ſo that ye [*who are led by the ſpirit,*] cannot do the things ye would [*according to the fleſh, nor ye who are led by the fleſh, the things that you would according to the ſpirit.*]

18. But if ye are led by the [*conduct of the holy*] Spirit, ye are not under the Law, [*and ſo ſin ſhall not have dominion over you,* Rom. 6. 14.]

19. i Now the works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, i

20. Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sedition, Hereſie,

21. Envyings, Murthers, Drunkenneſs, Revellings, and ſuch like; of the which I tell you before, as I have alſo told you in times paſt, that they who do ſuch things, ſhall not inherit the Kingdom of God.

22. But the fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith.

23. Meekneſs, Temperance; againſt ſuch k there is no Law, [*that can condemn,* k *or render them obnoxious to the wrath of God.*]

24. And they that are Chriſt's have crucified the Fleſh, with the Affections and Luſts [*of it.*]

25. If [*then*] we [*pretend to*] live in [*and by*] the Spirit, let us alſo walk in the Spirit, [*according to the Motions, not of the Fleſh, but of the Spirit.*]

26. Let us not be deſirous of vain-glory, [Gr. *vain-glorious*] l provoking one another, l envying one another.

Annotations on Chap. V.

a Verſe 3. Μαρτύρομαι πάλιν, *I teſtifie again.*] These words muſt not be thought to import that he had teſtified this before in this *Epiſtle*, and now did it again, there being nothing ſaid before of this matter, but thus, *I Paul ſay to you, that if ye be circumciſed Chriſt ſhall profit you nothing*; And again, *I teſtifie that you are debtors, by admitting this Circumciſion, to yield obedience to the whole Law of Moſes:* For as by Baptiſm we *Chriſtians* do oblige our ſelves to obſerve all the Inſtitutions of the *Chriſtian Faith*, ſo did the *Jews* by Circumciſion oblige themſelves to yield Obedience to the whole Law of *Moſes*. This the *Apoſtle* elſewhere intimates, by ſaying to the *Jew*, *Circumciſion verily profiteth if thou keep the Law*, Rom. 2. 25. to which thou art obliged by it; and by objecting to them, who were ſo zealous for the Circumciſion of others, that they acted inſincerely in that Zeal, becauſe they themſelves did *not keep the Law*, Gal. 6. 13. When any one became *a Proſelyte of* Juſtice, or turned from *Heatheniſm* to *Judaiſm*, they firſt inſtructed him in the Law of *Moſes*, and when he declared himſelf reſolved to obey it, then they circumciſed him, and ſo admitted him into the Congregation, and he became as one of them. For Circumciſion being the Sign by which they entred into Covenant with God when the *Moſaical* Law became the Covenant betwixt God, and the Seed of *Abraham*, that Circumciſion by which they entred into Covenant with him, muſt lay an Obligation on them to obſerve the Law of *Moſes*. And hence the *Judaizing Chriſtians*, who held that the Law of *Moſes* was an Everlaſting Covenant, thought that the believing *Gentiles* were to be dealt with as their *Proſelytes*, that is, unleſs they were circumciſed, and obſerved the Law, they could not be ſaved, *Acts* 15. 1.

But ſtill it remains a great Enquiry, Whether the words contain'd in the ſecond, third, and fourth Verſes are to be taken generally, ſo as to exclude all believing *Jews* from any Benefit by *Chriſt*, or by the Covenant of Grace, who ſought for Juſtification by the Works of the Law? or whether they are to be reſtrained only to the believing *Gentiles?*

Now

Now in anſwer to this Queſtion, let it be noted,

1. That it is not the being Circumciſed which is here ſaid to exclude from Grace and Salvation, but the being circumciſed *to obtain Juſtification and Salvation by it*, as is apparent from theſe words, *Chriſt is become of none effect to you, whoſoever of you are juſtified by the Law.* Had the bare uſe of Circumciſion rendred *Chriſt* unprofitable to the *Jew* and *Gentile*, or put them under the Curſe of the *Law*, St. *Paul* would not have circumciſed *Timothy*, nor have owned the believing *Jews* as *Chriſtian Brethren*, who were ſtill zealous for the Law.

2*ly*, Obſerve that the Law of *Moſes* being given to the *Jews*, and ſome of its Precepts being ſtiled *Everlaſting Covenants*, and *Commandments*, and they having all engaged to obſerve it, might think themſelves obliged ſtill to be circumciſed, and obſerve the Law by virtue of God's Precept, till it was more ſolemnly by God declared to be abrogated, though they expected not to be juſtified by it; for ſo we find it was with the believing *Jews*, they all continued *zealous of the Law*, Acts 21. 20. and thought all *Jews* obliged to obſerve it, *v.* 24. but then they thought to be ſaved, not by the Law, *but by the Grace of our Lord Jeſus Chriſt*, Acts 15. 11. as the believing *Gentiles* were, and they *believed in Chriſt*, that they *might be juſtified by faith in Chriſt, and not by the Works of the Law*, Gal. 2. 16. But now the *Gentiles* being not under the Obligation of the Law of *Moſes*, they having firſt believed in Chriſt, and received upon that Faith, the *Holy Ghoſt*, they could not afterwards ſubmit to the obſervance of the Law, but by ſo doing, they muſt teſtifie they thought not Faith in Chriſt ſufficient to Juſtification, or Acceptance with God, without the obſervation of the Law, and therefore muſt ſubmit to it for theſe ends, and ſo muſt in effect deny that Faith in Chriſt would juſtifie them; or that the giving of the Holy Ghoſt was a ſufficient Evidence of their Acceptance with God, which was a tempting, or diſtruſting of God, after ſo full a demonſtration of his Grace, and Favour of them, *Acts* 15. 8, 9, 10.

I therefore think theſe words concern as well thoſe *Jews* as *Gentiles*, who ſought for Juſtification ſtill not by their Faith in Chriſt, but through the Works of the Law, *Rom.* 9. 31, 32. and held Circumciſion neceſſary to all, not by way of Precept only, but *as a neceſſary means of Salvation*; for by theſe things, ſaith the *Apoſtle*, they in effect declared that *Chriſt was dead in vain*, and *fruſtrated the Grace of Chriſt*, Gal. 2. 21. and ſo fell from it. Nor is it eaſie to perceive how they ſhould have Juſtification and Salvation from him, from whom, after the Revelation of him, they did not expect it, or have Faith in him to Juſtification, by whom they thought not that they ſhould be juſtified.

Ver. 5. Ἐλπίδα δικαιοσύνης, *the hope of Righteouſneſs.*] Or Juſtification, *i. e.* the hope of Glory, the conſequent of our Juſtification; for *being juſtified by faith we have peace with God, and rejoyce in hope of the glory of God*: 'Tis through the Spirit that we wait for, and expect this glory, for he is the *pledge* and *earneſt* of it, *by him we are ſealed up to the day of Redemption, and wrought up to the expectation of it*, and therefore are not aſhamed of our hope, *becauſe the love of God is ſhed abroad into our hearts by the ſpirit that he hath given us*; and thus do we, *who have the firſt fruits of the ſpirit, wait for the redemption of our bodies, and the glorious liberty of the Sons of God*, Rom. 8. 21, 23. b

Rom. 5. 1, 2. *Eph.* 1. 14. 2 *Cor.* 1. 22. *Eph.* 4. 33. 2 *Cor.* 5. 5. *Rom.* 5. 5.

Ver. 6. Πίστις δι' ἀγάπης ἐνεργουμένη, *faith working by love.*] There be great Diſputes about, and divers Interpretations of theſe words, which I think may be rendred, Faith working, or made active by love, or excited to perform our Duty to God, and to our Neighbour for his ſake, by that love which we bear to him, or from Conſiderations of his great love to us, according to thoſe words of the *Apoſtle*, *the love of Chriſt conſtraineth us*, 2 Cor. 5. 14. And here, *the life I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me*, Gal. 2. 20. c

Ver. 11. Εἰ περιτομὴν ἔτι κηρύσσω, *If I yet preach Circumciſion.*] All the *Greek Interpreters* ſay this Verſe returns an Anſwer to the Suggeſtions of the Patrons of the *Law*, *viz.* That (a) *he was an Hypocrite, in ſome places preaching up Circumciſion, in others not.* See the Note on *Chap.* 3. 4. d

Ver. 12. Ὄφελον καὶ ἀποκόψονται, *I wiſh they were even cut off.*] The Interpretation of all *the Greek Fathers*, and of St. *Ambroſe*, *Auſtin*, and *Jerom* on this place is this, *Utinam non ſolum circumcidantur, ſed etiam abſcindantur*, I wiſh not only they were circumciſed, but even made like the *Prieſts of the Mother of the Gods*, worſhipped formerly by you of *Galatia*, who had that Member cut off. But if this Interpretation ſeem too light to be affixed to the words of the *Apoſtle*, I rather chooſe to interpret them as a wiſh, that they were cut off from the Communion of the Church, becauſe this e

(a) Ὑποκείτης ἦν ἀλλαχοῦ περιτομὴν κηρύσσων, ἀλλαχοῦ δὲ ὁ. Theodoret.

ſeems

ſeems agreeable to a like paſſage, 1 *Cor.* 5. 6, 7. where having ſaid, as here, *a little leaven leavens the whole lump*, he adds, *purge out therefore the old leaven*, i. e. *put away from your ſelves the wicked Perſon*, which he himſelf here would not do alone, becauſe he ſaw his Authority among them was impaired, and he feared this rather might exaſperate, than cure their Diſtemper. See Note on 2 *Cor.* 10. 16. That ὄφελον is ſometimes join'd with an *Aoriſt*, and ſometimes with an *Imperfect* of the Indicative Mood, we learn from theſe Examples, ὄφελον ἐν ᾅδῃ μὲ ἐφύλαξας, *I wiſh thou wouldſt hide me in the grave*, Job 14. 13. ὄφελον γὲ ἐβασιλεύσατε, *I wiſh you did reign*, 1 Cor. 4. 8.

f Ver. 13. Εἰς ἀφορμὴν τῇ σαρκὶ, *for an occaſion to the fleſh.*] This is done, (1.) by a Carnal uſe of it to gratifie the motions of the Fleſh, as they who *turned the grace of God into laſciviouſneſs*; and thought they might ſin more freely, *becauſe they were not under the Law, but under Grace*, Rom. 6. 1, 15. Or, (2.) by an uncharitable uſe of it, to the Scandal of their weak Brethren, or the Contempt of thoſe who did not fully underſtand their Liberty, or by contending with, or biting one another, *v.* 16. which was an Evidence that they were Carnal, 1 *Cor.* 3. 3. Or laſtly, by refuſing Obedience to their Maſters, (See Note on 1 *Tim.* 6. 1, 2.) and Subjection to Superiors; See Note on 1 *Pet.* 2. 16. the Remedy of which Diſtempers is true *Chriſtian* Love; for (b) *he that loves ſincerely, will not refuſe to ſerve him whom he loves.*

g Ver. 15. Εἰ δὲ ἀλλήλους δάκνετε, *if ye bite*, &c.] *Theodoret* here notes, That the Contentions and Quarrels which aroſe betwixt them that ſtood firm, and thoſe who warped to the Legal Obſervances, gave occaſion to theſe words: And as I have obſerved, that the Zeal of the *Jews* would not ſuffer an uncircumciſed Perſon to live among them, ſo might it be alſo with theſe zealous *Judaizers.*

h Ver. 16, 17. Note that I have interpreted theſe Verſes, as moſt *Commentators* do, but I conceive they may be beſt interpreted from *Romans* 7. thus:

Ver. 16. *But this I ſay* [to take you off from this Bondage to the Law,] *walk in the Spirit*, [in newneſs of the Spirit, and not in the oldneſs of the Letter, *Rom.* 7. 6.] *and ye ſhall not fulfil the luſts of the Fleſh*, [i. e. the Motions of the Fleſh ſhall not have Dominion over you, and bring you captive to the Law of Sin, as it doth in them, becauſe ye are not under the Law, but under Grace, *Rom.* 6. 14.]

Ver. 17. *For* [in them] *the fleſh luſteth againſt the ſpirit*, [or the inward man not renewed, *v.* 23, 25.] *and the ſpirit luſteth againſt the fleſh*, [v. 19.—22.] *and theſe two are contrary*; *ſo that ye* [who are under the Law, and walk not in newneſs of ſpirit,] *cannot do the things that ye would*; [for the good that ye would ye do not, *v.* 19.]

Ver. 19. Τὰ ἔργα τῆ σαρκὸς, *the works of the fleſh.*] That ſome of theſe may very properly be called Works of the Fleſh, cannot be doubted; but ſeeing ſome of theſe Sins ſeem chiefly to conſiſt in Errors of the Mind, as *Hereſie* and *Idolatry*, and others of them to derive from evil diſpoſitions of the Spirit, as Envy, Malice, Witchcraft, it ſeems not eaſie to perceive with what propriety they are here called Works of the Fleſh. But

1. That *Strife*, *Contentions*, *bitter Zeal*, are indeed Works of the Fleſh, we may diſcern from a Reflection on the uſual Objects of them; for we do not uſe to contend with, or envy Men on the account of things truly Spiritual, becauſe they bring forth the Fruits of the Spirit, or have the Pleaſures of an upright Conſcience; but our Contentions generally are about Worldly, Carnal Things, the Pleaſures, Honours, or Enjoyments of the preſent World: For *whence come Zeal and Envy*, ſaith St. *James*, *come they not from your luſts which are in your Members?* James 4. 1, 2.

Moreover, *Murther* and *Witchcrafts*, or φαρμακεῖαι, as that word imports, thoſe poiſonous Ingredients which are uſed to deſtroy Human Life, are the Fruits of Hatred, Envy, Malice, and ſo muſt have their riſe from the ſame Senſual Luſts.

The *Idolatry* of the *Heathens*, not only as it was attended with Revellings and Uncleanneſs, but as it repreſented God to Corporeal Eyes in *Images*, and brought him down unto the Senſes, may well be deemed a Senſual Crime.

And laſtly, *Hereſie*, according to the *Scripture* Notion, being not a pure miſtake of Judgment, but an eſpouſing a falſe Doctrine out of Diſguſt, Pride, or Envy, or from worldy Principles, or to avoid Perſecution or Trouble in the Fleſh, may well be ranked among Carnal Luſts. Hence are ſuch men ſaid, *not to ſerve God, but their own belly*, Rom. 16. 17, 18. *to teach what they ought not for filthy lucres ſake*, Tit. 1. 11. to account *Gain* for *Godlineſs*, 1 Tim. 6. 5. and *through Covetouſneſs, with feigned words, to make merchandize of others*, 2 Pet. 2. 3. And therefore the *Apoſtle* doth not adviſe us to convince, but only to admoniſh, and reject the *Heretick*, as knowing that *he ſins, being convinced of his own Conſcience.* See Note on *Tit.* 3. 10.

(b) Ὁ γὰρ εἰλικρινῶς ἀγαπῶν, οὐδὲ δηλῆσαι παρεῖται τὸν φιλούμενον. Theophylact.

Ver.

k Ver. 23. Οὐκ ἔστι νόμος, *there is no Law.*] The Expoſition of thoſe who ſay *ſuch Perſons had no Law*, is not to be approved, becauſe it ſuits not with the words κατὰ τοιούτων *againſt ſuch there is no law.* Moreover, the Law of Liberty they are under, was given to oblige them to the Practice of theſe Virtues, and ſo was needful to the end.

l Ver. 26. Ἀλλήλους προκαλέμενοι, *provoking one another*, &c.] *Theodoret* here obſerves, that they who ſtood firm in the Faith, and ſo enjoyed their Spiritual Gifts, might be apt to contemn, and glory over the Weak on that account, and others might envy their Gifts; and this ſhews the ſeaſonableneſs of this Exhortation, and Connects theſe words with the beginning of the following Chapter, where the *Apoſtle* condemns them who had high Thoughts of themſelves, and upon that account were apt to overlook, and to neglect their fallen Brother.

CHAP. VI.

Verſe 1. BRethren, if any man be overab taken with [a] a fault, [b] you that are ſpiritual, [*endowed with thoſe Spiritual Gifts which enable you for the Publick Miniſtrations in the Church,*] reſtore ſuch c a one [c] in the ſpirit of meekneſs [*to a right underſtanding of his duty, and a ſuitd able Practice,*] conſidering thy ſelf, [d] leſt thou alſo be tempted, [*and ſo fall as he did.*]

2. Bear ye one anothers burthens, [*Infirmities in Judgment or in Manners,*] and ſo fulfil the Law of Chriſt, [*which requires you by love to ſerve one another*, Chap. 5. 13.]

e 3. [e] For if a man think himſelf to be ſomething, when [*wanting Charity*, 1 Cor. 13. 2, 3.] he is nothing, he deceiveth himſelf.

f 4. But [*to avoid this deceit*] [f] let every man prove his own work, and then ſhall he have rejoycing in himſelf alone, and not [*only*] in [*comparing himſelf with*] another.

g 5. For every man ſhall bear [g] his own burthen.

[*The Apoſtle having thus inſtructed their Teachers, or Spiritual Men, not to deſpiſe, or undervalue their Chriſtian Brethren, proceeds now to inſtruct theſe Brethren how to behave themſelves towards their Teachers*; *ſaying*,]

6. Let him that is taught in the word, h [h] communicate to him that teacheth in all good things [*he ſtands in need of, as God's Bleſſing may enable him.*]

7. Be not deceived [*by your falſe Teachers*;] God is not mocked, for whatſoever a man ſoweth, [*of*] that [*kind*] ſhall he alſo reap.

8. For he that ſoweth to the fleſh, [*by doing the works of the fleſh*, Chap. 5. 20, 21.] ſhall of the fleſh reap corruption; but he that ſoweth to the ſpirit, [*by bringing forth the fruits of the ſpirit, mentioned* v. 22, 23.] ſhall of the ſpirit, [*raiſing him up to it*, Rom. 8. 11.] reap life everlaſting.

9. And [*but then*] let us not be weary of well doing, [*or of exerciſing theſe fruits of* i *the ſpirit*,] for [i] in due ſeaſon we ſhall reap [*the rewards of them*] if we faint not, [*but hold out unto the end.*]

10. As we have therefore opportunity [*and ability*,] let us do good [*and charitable Offices*] to all men, eſpecially to them who are of the houſhold of faith.

11. [k] Ye ſee how large a letter I have k written unto you with my own hand.

12. As many as deſire to make a fair ſhew in [*things concerning*] the fleſh, [*endeavouring to gratifie men*] *and avoid their diſpleaſure*,] they [*would*] conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution [*from their hands*] [l] for the Croſs l of Chriſt.

13. [*Iſay, 'tis upon this account, and not out of regard to the Law, that they ſo zealouſly plead for Circumciſion, and the Obſervation of it*;] [m] for neither do they them- m ſelves who are circumciſed, keep the Law, but deſire to have you circumciſed, [n] that n they may glory in your fleſh.

14. But [*whatſoever they may glory in*,] God forbid that I ſhould glory, ſave in the [*knowledge, and in the profeſſion of the*] Croſs of our Lord Jeſus Chriſt, by whom the world is crucified to me, and I unto the world, [*Chap. 2. 20. as being dead to ſin*, Rom. 6. 3, 4. *to the fleſh*, Gal. 5. 24. *to the Law by the Body of Chriſt, and ſeparated from the World to live unto God.*]

15. For in [*the Oeconomy of*] Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but a new Creature, [*one dead to Sin, the Fleſh, and the World, but living unto God.*]

16. And as many as walk according to this Rule, [*being chiefly concerned that the new Creature may be formed in them*,] Peace [*ſhall*] be upon them, and Mercy, and (*or that is*) upon the Iſrael [*not of the Fleſh, but*] of God.

17. From henceforth let no man trouble me [*with their Contentions againſt my Office, becauſe I renounce Circumciſion, and my Legal Righteouſneſs*,] for I bear in my body

the marks of [*a Servant, not of the Law, but of*] the Lord Jeſus, [*theſe wounds and ſtripes which teſtifie me to be a faithful Servant of that Jeſus for whoſe ſake I ſuffer them.*]

18. Brethren, the Grace, [*Favour and Good will*] of our Lord Chriſt Jeſus be o with your Spirit, Amen. o

Annotations on Chap. VI.

a Verſe 3. Παραπτώμαſι, *with a fault.*] They ſeem not well to have conſidered the uſe of this word *in Scripture*, who ſay it is *Lapſus hominis ex improviſo impingentis*, a fault committed unawares, or for want of circumſpection, ſince the *Apoſtle* applies it to all the Sins of the *Heathen* World, ſtyling them νεκροὶ ἐν τοῖς παραπτώμασι, *dead in treſpaſſes*, Eph. 2. 1, 5. Coloſſ. 2. 13. and to all the Sins forgiven us through Faith in Chriſt, *Rom.* 4. 25. & 5. 16. 2 *Cor.* 5. 19. *Eph.* 1. 7. the word προλημφθῇ ſeems rather to import ſuch a ſurprize.

b Ibid. Ὑμεῖς οἱ πνευματικοὶ, *you that are ſpiritual.*] I have noted on 1 *Cor.* 14. 32. that in the beginnings of *Chriſtianity*, when Churches were firſt converted, they had for a time no ſettled *Church Governours*, but all their Church Offices were performed by Men who had Spiritual Gifts, and by them are ſaid to *Propheſie* in the Church to their *Edification*, *Exhortation*, and *Comfort*, v. 2. So I conceive it was when St. *Paul* writ to the *Galatians*, for here is no direction of this Epiſtle to any ſtated Church Governours, no Salutation of any in the cloſe, no Charge againſt any for ſuffering theſe great Miſcarriages in the *Church*; No Exhortation to them to take heed of their Miniſtry, and to oppoſe themſelves to theſe *Deceivers*; and then the Spiritual Men here mentioned, muſt be the *Prophets* who then performed all Spiritual Offices among them.

c Ibid. Ἐν πνεύματι πραότητος, *in the ſpirit of meekneſs.*] 2 Tim. 2. 24. That ſo they may not provoke them to fly off to *Judaiſm*, Chap. 5. 26. whom they ſhould reſtore to a right underſtanding of their *Chriſtian* Liberty, and to a Freedom from that Yoke of Bondage.

d Ibid. Μὴ καὶ σὺ πειρασθῇς, *leſt thou alſo be tempted.*] i. e. Leſt thou fall by Temptation; for to ſtand firm againſt Temptation, when it aſſaults us, is not a proper Conſideration to engage us to pity thoſe that fall by it. This is the import of the word, when we are taught to pray, that we enter not into Temptation, *Matt.* 6. 13. when the *Apoſtle* bids the married Perſons live together, that *Satan tempt them not for their incontinence*, 1 Cor. 7. 5. when he is ſolicitous for the *Theſſalonians*, *leſt the Tempter ſhould have tempted them, and rendred his labours vain*, 1 Theſſ. 3. 3. and when St. *James* ſaith, *Every man is tempted when he is led away by his own luſts*, James 1. 14.

e Ver. 3. Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὤν, *if a man thinks himſelf ſomething, being nothing.*] Of himſelf, but *by the grace of God, being what he is*, 1 Cor. 15. 10. 2 Cor. 12. 11. So ſome truly, but not ſo pertinently to the ſcope of the Text; ſay others, *Being nothing in the ſight of God*; who regards him not for his Knowledge but his Charity, 1 *Cor.* 13. 2, 3. *i. e.* If upon this account he overlooks, and deſpiſeth his weak offending Brother, not ſympathiſing with him, *v.* 2. or endeavouring to reſtore him, *v.* 1. but rather glorying in this, that he is a ſtrong *Chriſtian*, in compariſon of others, he is then nothing in the ſight of God.

Ver. 4. Δοκιμαζέτω ἕκαστος, *let every man prove.*] i. e. Let him approve his Actions to God, and his own Conſcience, and then he may take comfort ſimply in himſelf, that he is a Good Man, and not in this only, that he is better than others. So the word ſignifies, *Rom.* 1. 28. οὐκ ἐδοκίμασαν *they approved not* of God, *Rom.* 2. 18. Δοκιμάζεις, *thou approveſt the things which are moſt excellent*, Rom. 12. 2. *Be transformed by the renewing of your mind*, εἰς τὸ δοκιμάζειν, *that you may approve the good, and acceptable, and perfect*, Will of God. And *Chap.* 14. 22. *Happy is the man who doth not condemn*, or act againſt his Conſcience, ἐν ᾧ δοκιμάζει, *in that which by his actions he approves of.* See *Eph.* 5. 10. *Phil.* 1. 10. 1 *Theſſ.* 2. 4. 1 *Tim.* 3. 10. and Note on 1 *Cor.* 11. 28. f

Ver. 5. Τὸ ἴδιον φορτίον, *his own Burthen.*] i. e. This every Man is concerned to do, *viz.* to make his own work good, and approved in the ſight of God; for another Man's greater Sins, will not excuſe thee from bearing the burthen of thy own. g

Ver. 6. Κοινωνείτω, *let him communicate.*] This he elſewhere ſtiles *Communication*, εἰς λόγον δόσεως καὶ λήψεως, *by giving their good things*, and *receiving* his good Inſtructions, *Phil.* 4. 15. by *ſowing ſpirituals*, and *reaping* of them *carnal* things, 1 *Cor.* 9. 11. And if this was their duty towards ſuch *Teachers* as had no need of Books or Study to fit themſelves for the Work, they being enabled for it by the immediate Aſſiſtance and Gifts of the *Holy Ghoſt*, how much more towards them who ſpend much time and Money to fit themſelves for that work, and muſt be ſtill employed in ſtudying and reading to make themſelves ſuch *Workmen as need not to be aſhamed?* h

The following words, *v.* 7. are by moſt *Interpreters* referr'd to the ſame ſubject thus,

Make

Make no vain Excuſes in this caſe, God will not be mocked with falſe Pretences. But I rather think the *Apoſtle* proceeds to a new general Exhortation againſt the Carnal Doctrines of their *Deceivers*, *the hidden things of Diſhoneſty* which he charges them with, 2 *Cor.* 4. 2. & 7. 1, 2. & 12. 21. whoſe *Exhortation* was attended with *Uncleanneſs*, 1 Theſſ. 2. 3. See Note on 2 *Cor.* 4. 2. Againſt which Doctrines this is his uſual Preface, *Let no man deceive you with vain words*, Eph. 5. 6. 1 Cor. 6. 9. James 1. 16.

i Ver. 9. Καιρῷ ἰδίῳ, *in due ſeaſon.*] i. e. In the proper time of Recompence; for the incouragement Chriſt gives unto the Works of Charity is this, *Thou ſhalt be recompenſed at the Reſurrection of the juſt*, Luke 14. 14.

k Ver. 11. Ἴδετε πηλίκοις γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ, *See how large a letter I have written to you with my own hand.*] It is true that γράμματα ſometimes ſignifies *Epiſtles*, as when the *Jews* ſay to *Paul* ἔτε γράμματα περὶ σοῦ ἐδεξάμεθα, *we have received no Letters concerning thee*, Acts 28. 21. but then it is alſo true that St. *Paul* elſewhere uſes ſeventeen times the word ἐπιστολαὶ, but never the word γράμματα, when he ſpeaks of his *Epiſtles*. Tho' therefore it be true that St. *Paul* wrote his other Epiſtles by an *Amanuenſis*, Rom. 16. 22. adding only in the cloſe of them the Salutation with his own hand, as an Indication that he indited the *Epiſtles*, ſee Note on 2 *Theſſ.* 3. 17. whereas this whole *Epiſtle* was written with his own hand for their greater Aſſurance, and as a Teſtimony of his great Affection and Concernment for them, yet πηλίκα γράμματα what kind of Letters may not refer to that, but as the *Greek Scholiaſt* conceives, to the largeneſs or inelegancy of the Characters in which it was written, this accurateneſs in writing, or forming the Greek Characters being the moſt probable account why all his other Epiſtles were written by another hand.

Ver. 12. Τῷ σταυρῷ, &c. *for the Croſs of Chriſt.*] l
I have ſhewed, Note on *Chap.* 5. 11. that this was the great ſtumbling block of the *Jews*, partly becauſe their Law pronounced a Curſe on thoſe that *hanged on a Tree*; See Note on 1 *Cor.* 1. 23. partly becauſe the Croſs, and Sufferings of Chriſt on it, was the Foundation of the Doctrine of Juſtification by Faith in his Blood, of the Ceſſation of the Ceremonial Law, and the Removal of the Partition *Wall* betwixt the *Jew* and *Gentile*, Col. 2. 14, 16. on which account chiefly they were ſcandalized at it, and perſecuted thoſe who thought that this was the Reſult of our Lord's Death, and Sufferings.

Ver. 13. Οὐδὲ γὰρ νόμον φυλάσσουσιν, *for neither* m
do they keep the Law.] This was unqueſtionably true of theſe *Judaizing Chriſtians*: For how, ſaith *Theodoret*, could they in *Galatia* reguarly obſerve the *Jewiſh* Feaſts, or offer Sacrifice, or cleanſe themſelves from their Defilements, by touching any thing that was unclean?

Ibid. Ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται, *that* n
they might glory in your fleſh.] i. e. Might boaſt of this among the *Jews*, that they promoted Circumciſion even among the *Gentiles*, and by that pretence might avoid Perſecution from them.

Ver. 18. Μετὰ τοῦ πνεύματος ὑμῶν, *with your ſpi-* o
rit.] That is, *with you*; for in *other Epiſtles* it is μεθ' ὑμῶν, *with you*, 1 Cor. 16. 23. Col. 4. 18. 1 Theſſ. 5. 28. or μετὰ πάντων ὑμῶν, *with you all*, Rom. 16. 24. 2 Cor. 13. 13. Philip. 4. 23. 2 Theſſ. 3. 18. Tit. 3. 15. Heb. 13. 25.

THE PREFACE TO THE Epiſtle of *PAUL* the Apoſtle TO THE EPHESIANS.

§ 1. *THAT this Epiſtle to the* Epheſians *was indeed written by St.* Paul, *and directed to them, and not to any other Church, we cannot doubt, if we believe either the* Epiſtle, *or St.* Paul *himſelf. For*

1. *It begins thus,* Paul an Apoſtle (*writeth theſe things*) to the Saints that are at Epheſus. *And in this Reading all the Verſions and all the Manuſcripts agree.*

2. *In the Cloſe of this* Epiſtle *he ſpeaks thus to them,* That you may know my Affairs, and how I do, Tychicus a beloved Brother, and faithful Miniſter in the Lord, ſhall make known to you all things, whom I have ſent unto you, *Chap.* 6. 21, 22. *And in the ſecond Epiſtle to* Timothy, *he ſaith,* Tychicus have I ſent to Epheſus, 2 *Tim.* 4. 12.

Moreover, all Antiquity *agrees in this, that this* Epiſtle *was written by St.* Paul: (a) Ignatius *is expreſs for it in his Epiſtle to the* Epheſians. (b) Irenæus, Clemens *of* Alexandria, (c) Tertullian, *and* (d) Origen *in divers places of their Works. We learn indeed from the Argument of this Epiſtle in* Oecumenius, *and more fully from* (e) Theodoret, *that ſome of the* Ancients *thought this Epiſtle was writ by St.* Paul *before he had ſeen the* Epheſians, *or at leaſt before his three years converſe with them: But not any of the* Ancients, *excepting* Marcion, *ever thought that this Epiſtle was not written, among other Churches, to that of* Epheſus, *but of* Laodicea; *and therefore* (f) Tertullian *takes notice of it, as a thing proper to thoſe* Hereticks; *though indeed both might be true; for this* Epiſtle *being writ, not only to the Saints at* Epheſus, *but alſo* to the Faithful in Chriſt Jeſus, *might be writ alſo to the* Coloſſians, *the* Laodiceans, *and others, who had not ſeen his Face,* Coloſſ. 2. 1. *See note on* Coloſſ. 4. 16. *And this Obſervation gives a ſufficient Anſwer to the Arguments, from* Chap. 1. 15. Chap. 3. 2. *from which ſome have conjectured, that this* Epiſtle *could not be writ to them after St.* Paul *had ſtaid Three years in* Aſia, *though they more fully are conſidered in their reſpective places.*

§ 2. *That this* Epiſtle *was written when*

(a) Ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν. Ep. ad Eph. § 12.

(b) *Apoſtolus Epheſiis ait,* Lib. 5. c. 8, 14. *Quemadmodum Beatus Apoſtolus in ea quæ eſt ad Epheſios Epiſtola,* c. 2. *Paulus* l. 1. p. 16. A. p. 37. A. D. l. 3. c. 20. *Apoſtolus Paulus,* l. 4. c. 55.

(c) *Percurre Eccleſias Apoſtolicas—apud quas ipſæ adhuc Authenticæ literæ eorum recitantur—ſi potes in Aſiam tendere habes Epheſum.* De præſcript. c. 36.

(d) Ὁ Ἀπόστολος Ἐφεσίοις γράφων. Clem. Alex. pædag. l. 1. c. 5. p. 88. C. Paulus Strom. l. 3. p. 466. Φησὶ δὴ ὁ τοῦ Ἰησοῦ Ἀπόστολος Παῦλος, τὸ μυστήριον τοῦτο μέγα ἐστίν. Orig. adv. Celſ. l. 4. p. 197. & p. 211.

(e) Τὸν δεύτερον Παῦλον μηδέπω τοὺς Ἐφεσίους τεθεαμένον, τῇ Ἐπιστολῇ πρὸς αὐτοὺς γεγεφύρωκε.

(f) *In Epiſtola quam nos ad Epheſios præſcriptam habemus, Hæretici vero ad Laodicenos.* Adv. Marc. l. 5. c. 11.

St.

St. Paul *was Priſoner at* Rome, *is evident from* Chap. 3. 1. *where he is ſtiled,* Paul the Priſoner of Jeſus Chriſt; *and* Chap. 4. 1. *a* Priſoner in the Lord. *Now it muſt be at ſooneſt in the Third Year of* Nero *that he was ſent Priſoner to* Rome: *For* Felix *was made* Procurator *of* Judea *by* Nero *in his Firſt year, ſaith* (g) Joſephus; *and after Two years, he left* Paul *Priſoner at* Cæſarea, *Acts* 24. 27. Portius Feſtus *ſucceeds him, and after ſome time hears him twice at* Cæſarea, *and ſends him afterwards to* Rome, *which interval if we conſider how long it was e're he reached* Rome, *may very well be ſuppoſed to take up another Year. He therefore could not write this Epiſtle till the Fourth or Fifth of* Nero. *He did not write it, ſaith Biſhop* Pearſon, *till the Eighth of* Nero, *A. D.* 62.

§ 3. *That this Epiſtle was writ againſt* Simon Magus *and his Followers, as* Eſthius *hints, none of the* Ancients *ſay. More probable is the Conjecture of* Grotius, *That the* Apoſtle *rather deſign'd by it to arm them againſt the Doctrines of the* Philoſophers, *and of thoſe* Jews *who endeavoured to bring them to the Obſervation of their Rites; for that there were then many* Jews *at* Epheſus, *and throughout* Aſia, *we learn both from the* Acts *of the* Apoſtles, *which inform us that* Paul *being at* Epheſus, entred into a Synagogue of the Jews, *Acts* 18. 19. *&* 19. 8, 9, 10. *and diſcourſed with them, till by their perverſneſs he was forced to ſeparate from them; and that by his preaching,* all that were in Aſia heard the Word of the Lord, both Jews and Greeks. *As alſo from* (h) Philo, *who informs us that the* Jews inhabited the moſt and beſt Cities in the Provinces and Iſlands both of *Europe* and *Aſia. And that theſe* Jews *were diſturbers of the* Churches *of* Aſia, *and of* Epheſus *in particular, and Sticklers to introduce a mixture of* Judaiſm *with* Chriſtianity, *we learn from both the* Epiſtles *to St.* Timothy. *Againſt their Doctrine of the Neceſſity of the Obſervance of the Law of* Moſes *to Juſtification and Salvation, he ſeemeth to oppoſe theſe words,* By Grace ye are ſaved, not of Works, leſt any man ſhould boaſt, *Chap.* 2. 8, 9. *which manifeſtly anſwer to his Diſcourſe upon that Subject,* Rom. 3. *where he aſſerts, that* we are juſtified freely by his Grace, *v.* 24. and not by the Works of the Law, *v.* 20. *and that all* boaſting is excluded, not by the Law of Works, but of Faith (i). *Againſt that other Notion of theirs depending on the former, That the* Gentiles *ſhould be admitted into the Church only as* Proſelytes, *and not aſſumed to the ſame Privileges with the* Jews, *he declares himſelf more largely* Chap. 2. *from* v. 12. *to the* 20th. Chap. 3. 6----10.

(g) Εἰς ὃ τὸ λοιπὸν Ἰουδαίαν φίλικα καλέσησεν ἐπίτροπον. De Bello Jud. l. 2. c. 22. Τῷ πρώτῳ τὸ Νέρωνος ἀρχῆς ἔτει. Antiq. l. 20. c. 5. vel 11. p. 694. F.

(h) Ἰουδαίας γὰρ χώρα μία διὰ πολυανθρωπείαν ἐ χωρεῖ, ἧς αἰτίας ἕνεκα τὰς πλείστας, καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ, κεῖται τὲ νήσους, καὶ ἠπείρους ἐπένεμον. In Flaccum p. 752. & Leg. ad Cajum. p. 798. C.

(i) See alſo the Note on Chap. 3. 15, 16.

A PARAPHRASE WITH ANNOTATIONS ON THE EPISTLE to the *EPHESIANS.*

CHAP. I.

Verſe 1. PAUL an Apoſtle of Jeſus Chriſt, by the will of God, [*calling me to that Office,*] [a] to the Saints that are at Epheſus, [b] and [*that is*] to the faithful in Chriſt Jeſus [*throughout all Aſia.*]

2. [c] Grace be [*given*] to you, and Peace from God our Father, and [*from*] the Lord Jeſus Chriſt.

3. Bleſſed be [*that*] God and [*who is*] the Father of our Lord Jeſus Chriſt, who hath bleſſed us with [d] all ſpiritual bleſſings in heavenly places [*or things,*] in [*and through*] Chriſt.

4. According as he hath [e] choſen us [*Gentiles,* Chap. 3. 6.] in him before the foundation of the World, [Chap. 3. 11. *deſigning*] that we [*thus choſen*] ſhould be holy, and without blame before him in love, [*by virtue of our Faith in Chriſt, and love to one another,* Chap. 3. 17. Gal. 5. 6.]

5. Having predeſtinated [*or fore-appointed*] us to the [f] adoption of Children by [*through*] Jeſus Chriſt unto himſelf, [Gr. εἰς υἱοθεσίαν εἰς αὐτὸν, *unto the Adoption of Sons to him through Chriſt Jeſus, we being all the Sons of God, through Faith in Chriſt Jeſus,* Gal. 3. 26. John 1. 12.] according to the good pleaſure of his will.

6. [*And this he hath done*] To the praiſe of the glory of his grace, wherein he hath made us accepted, [*or, with which he hath favoured us,* ἐχαρίτωσεν ἡμᾶς] in [*and through*] the beloved.

7. In whom we have [g] redemption [*from the Curſe of the Law,* Gal. 3. 13. *and from the Condemnation due to us for Sin,* Rom. 3. 24, 25.] through his blood, [*the Blood of Atonement ſhed for*] the forgiveneſs of ſins, according to the riches of his grace.

8. Wherein [*or in which Diſpenſation*] he hath abounded to us in [h] all wiſdom, and prudence.

9. Having made known to us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf, [viz. *his ſecret purpoſe to chuſe us Gentiles to be fellow Heirs of the ſame body,* Chap. 3. 6.]

10. That [*ſo*] in the diſpenſation [*which was to be accompliſhed by ſending of Chriſt*] in the fulneſs of time, he might [i] gather together in one all things in Chriſt, both which are in Heaven, and which are in Earth, even in him.

11. In whom alſo we [*believing Jews*] have [k] obtained an Inheritance, [*or, are become his Portion,*] being predeſtinated [*or fore-ordained to it,*] according to the purpoſe of him who worketh all things after the counſel of his own will.

12. That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt, [*the glorious Gifts he hath beſtowed upon us, and the eminent Graces he hath wrought in us, tending highly to the glory of his Grace,* v. 6. *and* Phil. 1. 11.]

13. In whom ye alſo [*truſted*] after that ye heard [*or hearing*] the Word of Truth, the Goſpel of Salvation, in whom alſo, after that ye believed, [*or believing,*] were ſealed with that holy Spirit of Promiſe, [i. e. *the Spirit promiſed to the Sons of God; for becauſe ye are Sons, God hath ſent the Spirit of his Son into your hearts,* Gal. 4. 6.]

14. Who is the earneſt of our Inheritance, until

until the [l] redemption of the purchaſed Poſſeſſion, [*for the procuring this ſalutary Redemption*] to the praiſe of his glory.

m 15. Wherefore I alſo, [m] after I heard [Gr. *having heard*] of your [*ſtedfaſt*] faith in the Lord Jeſus, and [*your increaſing*] love to all the Saints, [i. e. *that the faith and love wrought in you continues ſtedfaſt, and aboundeth*;]

16. Ceaſe not to give thanks for you, making mention of you in my prayers,

17. [*Praying*] That the God of our Lord Jeſus Chriſt, the Father of Glory, may give n unto you [*in greater meaſures*] [n] the Spirit of Wiſdom and Revelation in the Knowledge, [*or to the farther acknowledgment*] of him.

18. The eyes of your underſtanding being enlightned, [*or that he would give you underſtandings enlightned,*] that you may know what [i. e. *how glorious*] is the hope of his Calling, [i. e. *to which he hath called you,*] and what the riches of the glory of his inheritance in the Saints, [i. e. *how great is the Inheritance he hath deſigned for the Saints.*]

19. And what is [o] the exceeding greatneſs of his power [*which he will exert*] towards us who believe, [*by raiſing us up to the enjoyment of this Inheritance,*] according to the working of his mighty power. o

20. Which [*power*] he [*hath already*] wrought in Chriſt [*our Head,*] when he raiſed [Gr. *raiſing*] him from the dead, and ſet him [*whom he hath ſet*] at his own right hand in heavenly places.

21. Far above all Principalities and Powers, and Might and Dominion, and every Name that is named, [p] not only in this p world, but alſo in that which is to come.

22. And [*he*] hath put all things under his feet, and hath given him to be the Head over all things to [*the benefit of*] the Church.

23. Which is his Body, [*and ſo*] the fulneſs of him, [*even that Jeſus,*] who filleth [q] all in all. q

Annotations on Chap. I.

a Verſe 1. Τοῖς ἁγίοις, *to the Saints.*] See the Note on 1 *Cor.* 1. 1.

b Ibid. Καὶ, *and, that is.*] See Note on *Coloſſ.* 1. 3.

c Ver. Χάρις, *Grace.*] This Grace is given by the Communication of the *Holy Ghoſt* from the *Father*, and the *Son*, to the Church, *John* 14. 23. which is the Reaſon that the *Holy Ghoſt* is not mention'd in theſe Salutations.

d Ver. 3. Ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις.] Theſe words ἐν τοῖς ἐπουρανίοις, *in heavenly places*, may probably refer to the Gifts of the *Holy Ghoſt* then conferred upon the Church, and ſtiled by the Prophet εὐλογίαι Θεοῦ, *the bleſſings of God*; *Fear not Jacob my Servant, and Iſrael whom I have choſen, for I will put my Spirit on thy Seed,* καὶ τὰς εὐλογίας μου, *and my bleſſings on thy Children*, Iſai. 44. 2, 3. where the word in the Hebrew and Chaldee is וּבִרְכָתַי *and my Benedictions*, and ſo well correſpondeth with the words of the *Apoſtle*, *God hath bleſſed us with all Spiritual Bleſſings.* The ſame *Apoſtle* ſtiles theſe Gifts εὐλογία τοῦ εὐαγγελίου, *the bleſſing of the Goſpel*; for having ſaid to the *Romans*, *I long to ſee you that I may impart unto you* χάρισμα τι πνευματικὸν, *ſome ſpiritual Gift to the end you may be eſtabliſhed*, Chap. 1. 11. he adds, *when I come to ſee you, I ſhall come in the fulneſs of* εὐλογίας *of the bleſſing of the Goſpel*, Chap. 15. 29. And the Promiſe of the Spirit is ſtiled, εὐλογία τοῦ Ἀβραάμ, *the bleſſing of that Abraham in whom all the Families of the Earth were to be bleſſed*, in theſe words, *That the bleſſing of Abraham might come upon the Gentiles through Jeſus Chriſt, that we might receive the Promiſe of the Spirit through Faith*, Gal. 3. 14. Theſe Gifts are alſo called ἐπουράνια *heavenly things*; thus when our Saviour had diſcourſed of the Spirit to be received in *Baptiſm*, he ſaith, he had told them τὰ ἐπουράνια *heavenly things*, John 3. 12. and they who were made partakers of theſe Gifts, were ſaid to have taſted τῆς δωρεᾶς τοῦ ἐπουρανίου, *of the heavenly Gift*, Heb. 6. 4. Or, (2.) God's bleſſing us ἐν ἐπουρανίοις, *with heavenly things in Chriſt Jeſus*, may ſignify his exalting us to a bleſſed ſtate of Immortality in the Heavens through him; his giving us *an houſe not made with hands eternal in the Heavens*, 2 Cor. 5. 1, 2. and *cloathing us with an houſe from Heaven*, his giving us *an Inheritance incorruptible, undefiled, reſerved in the Heavens for us*, on the account of which incorruptible, and immortal Bodies, we are ſtiled ἐπουράνιοι *heavenly*, as Chriſt is, 1 *Cor.* 15. 48. and the *Apoſtle* ſaith, that as we have born the Image of the earthly *Adam* by our Mortal Bodies, ſo by our Bodies made immortal *we ſhall bear* εἰκόνα τοῦ ἐπουρανίου, *the Image of the Heavenly Adam*, v. 49. and hence we are ſaid to be partakers κλήσεως ἐπουρανίου *of our heavenly Calling.* In a word, Chriſt having delivered us from that Death and Mortality which came upon us by the Sin of *Adam*, hath bleſſed us with this heavenly Bleſſing, *having made us ſit together with him in heavenly places*, Eph. 2. 6. And this is the hope of our Calling, *v.* 18. of this Chapter.

e Ver. 4. Ἐξελέξατο ἡμᾶς.] It was the opini-

on

on of the *Jews*, that God in framing the World had a particular regard for them, and that the World was made for their ſakes, *Eſdr.* 2. 55, 59. and that the *Meſſiah* being created before the World, God entred into Covenant with him that he ſhould redeem the World, and them eſpecially, (a) *The holy bleſſed God*, ſay they, *began to covenant with the Meſſiah when he created him, and ſaid unto him, The ſins of thoſe who are laid up in ſecret with thee, will make thee to come under an Iron Yoke, and make thee like to this young Heifer, whoſe Eyes are dim, and fill thy Spirit with Anguiſh; and becauſe of their Iniquity, thy Tongue ſhall cleave to the roof of thy Mouth; Wilt thou undergo their Condition for them? The Meſſiah ſaid, I undertake it with joy, and exultation of heart, on this Condition, that not one of Iſrael may periſh; and that not only they may be ſaved who live in my days, but alſo they who are dead from the days of the firſt Man to this very day.* And again, (b) *When God created the World, he held forth his hand under the Throne of Glory, and created the Soul of the Meſſiah and his Company, and ſaid to him, Wilt thou heal, and redeem my Sons after ſix thouſand years? He anſwered, Yes; God ſaid to him, If ſo, wilt thou bear Chaſtiſement to expiate their Iniquities? According to what is written,* Iſa. 53. 4. *Surely he bare our griefs. He anſwered, I will endure them with Joy.* Now becauſe the *Jews* held that God thus elected them from the beginning of the World, and ſent the *Meſſiah* that *none of them ſhould periſh*, the *Apoſtle* to take from them all cauſe of boaſting againſt the *Gentiles* upon that account, declares the *Gentiles* were thus elected in Chriſt Jeſus, even before the Foundations of the World, *i. e.* that he deſigned then to chuſe them to be his Church and People, *i. e.* an holy People to the Lord.

f Ver. 5. Εἰς ὑοθεσίαν, *to the Adoption of Children.*] This in the Scripture Phraſe imports Adoption to a bleſſed Reſurrection, and a ſtate of Immortality both of Soul and Body; for being Sons of God, ſaith St. *Luke*, Chap. 20. 36. we are *Sons of the Reſurrection*, and if Sons, ſaith the *Apoſtle*, then *Heirs of God, Joint-heirs of Chriſt*, Rom. 8. 16, 17. The *Revelation of the Sons of God* is their future Glory to be revealed at Chriſt's appearing, *v.* 18,19. See *Col.* 3.4. Their *Adoption* is *the Redemption of their Bodies* from Corruption, *v.* 23. This being ſo, God's *electing us in Chriſt before the foundation of the World*, is his purpoſe before the World was made, or from the fall, to give to thoſe that ſhould believe in Chriſt, this Adoption, (*i. e.*) the Redemption of their Bodies from that Mortality to which the Fall of *Adam* had ſubjected them, *Gen.* 3. 15. whence he is here ſaid to have elected us, προορίσας ἡμᾶς εἰς ὑοθεσίαν, *fore-ordaining us to this Adoption*, κατὰ τὴν εὐδοκίαν, *according to the good pleaſure of his will*, or his free grace and favour, there being nothing in us, or even in our Faith, that could deſerve this glorious Adoption.

Ver. 7. Τὴν ἀπολύτρωσιν, *Redemption.*] All g Mankind lying under a Sentence of Condemnation on the account of Sin, *all having ſinned, and fallen ſhort of the Glory of God* upon that account, *Rom.* 3. 23. 'twas neceſſary that ſomething ſhould be done to take away the Guilt of Sin, and reconcile us to a God diſpleaſed with us for it, that ſo we, as to our Perſons and Performances, might find acceptance with him: This could not be done by any Righteouſneſs of our own before Faith in Chriſt, *we being in Chriſt Jeſus created to good works*, *Eph.* 2. 10. and therefore was neceſſary to be done by an Act of Grace on God's part, accepting us as Righteous through Faith in Chriſt, and juſtifying us freely through Faith in his Blood. Hence do the Scriptures of the *New Teſtament* ſeem plainly to make our Reconciliation, and ſo our Acceſs to God, depend on our being purged from the Guilt of Sin by an Atonement made by the Blood of Chriſt for our Iniquities, that ſo, they being pardoned, we may have peace with God, and freedom of acceſs to him; *Chriſt ſuffered*, ſaith St. *Peter*, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, *that he might bring us to God*, 1 Pet. 3. 18. *i. e.* to give us freedom of acceſs to God, *for by him we have* προσαγωγὴν *admiſſion to the Father*, Eph. 2. 18. See the Note there. And *God was in Chriſt reconciling the World to himſelf, not imputing their Treſpaſſes to them*, 2 Cor. 5. 18, 21. and this Reconciliation was effected by making Chriſt ἁμαρτίαν *a Sin-offering for us, though he knew no ſin, that we might be made the Righteouſneſs of God*, (or Righteous with that Righteouſneſs which God only will accept through Faith) *in him*; See the Note on that Verſe; And the Author to the *Hebrews* having ſaid, that the Covenant eſtabliſhed in the Blood of Chriſt was this, that *he would be merciful to our Iniquities, and remember our Sins no more*, Heb. 10. 16, 17. and having thence inferred, that having thus obtained Remiſſion for us by his Blood, there was no need that he ſhould again make himſelf an Offering for ſin, *v.* 18. he adds, that therefore *we may draw near with full aſſurance of faith*, that we ſhall be accepted through this beloved, *as having our hearts ſprinkled by his blood*, v. 19, 20, 21, 22. and therefore cleanſed from any Guilt, of Conſcience on that account. And this Remiſſion

(a) *Cartw. Mell.* l. 1. *Cxit. Sac.* Tom. 9. p. 2974. (b) *Cartw.* ibid. p. 2975. *Hulſ. de Jud. Meſſ.* Part 2. p. 309.

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was alſo neceſſary that we might obtain that Adoption of Sons to which Believers were afore appointed, becauſe into the *New Jeruſalem can nothing enter that is defiled, or unclean:* nor can there be any enjoyment of God till *the blood of Chriſt hath cleanſed us from all ſin*, and therefore, ſaith the *Apoſtle*, *he became the Mediator of the New Covenant*, that having ſuffered Death for the Redemption of us from the Sins we formerly had committed under the Old Covenant, *they that were called might receive the Promiſe of an eternal Inheritance*, Heb. 9. 15.

h Ver. 8. Ἐν πάσῃ σοφίᾳ καὶ φρονήσει, *in all wiſdom and prudence.*] That is, ſay ſome, in the Spiritual Gifts of Wiſdom and Prudence; but tho' σοφία be reckoned among Spiritual Gifts, I find not that φρόνησις is ſo. Moreover he hath thus *abounded towards us in all wiſdom and prudence*, ſaith the *Apoſtle*, *by making known to us the myſtery of his will*, which leads to the other Expoſition, which refers this to the manifold wiſdom of God, ſhewed in contriving this Diſpenſation, *Chap.* 3. 10. and his prudence in executing the Counſel of his Will by this means, *viz.* by ſending of his Son to be our Saviour. And whereas the *Deiſts* ſeem to ſide with the *Socinians*, in denying the Wiſdom of this Diſpenſation of God in ſending his Son into the World to ſuffer for our Sins, and by his Sufferings to make an Atonement for them, it ſeemeth eaſie to demonſtrate, as well the manifold Wiſdom, as the rich Grace and Favour of God to us in this Diſpenſation. For,

1. It ſeemeth abſolutely requiſite, either that the ſubſtitution of another to ſuffer in our ſtead ſhould be admitted, or that we our ſelves ſhould ſuffer the Reward of our Iniquities, or that a full Remiſſion, and free Pardon of our Sins ſhould be vouchſafed us without any Suffering: Now the admiſſion of another to ſuffer in our ſtead, is the thing pleaded for; if therefore that be granted, the Wiſdom of that God who acteth all things *according to the counſel of his Will*, muſt alſo be acknowledged in this Diſpenſation: If we our ſelves muſt ſuffer the Reward of our Iniquity, that being Death eternal, or Death without recovery from it by a bleſſed Reſurrection, all Mankind muſt inevitably be ſubject to that Puniſhment, *all having ſinned, and fallen ſhort of the Glory of God*, Rom. 3. 23. And 3*ly*, ſhould God have iſſued out a free Pardon, and given us a full Remiſſion of our Sin, without any thing required by way of Reparation for the Violation of his Law, he muſt have pardoned Sinners without any thing required to ſhew his hatred of Sin, and his Reſolution not to let it go unpuniſhed, and ſo without ſufficient Motive to deter us from it for the future, which ſeems not well conſiſtent with his Holineſs and Juſtice, and the Relation of a Governour, which ſeemeth plainly to require the Vindication of his Honour, and the Preſervation of the Laws he hath eſtabliſhed from Contempt: 'Twas then an Act of Grace not to require we ſhould perſonally ſuffer the Reward of our Iniquities: It was an Act of Wiſdom not to afford a full Remiſſion of our Sin, without requiring any thing by way of Reparation for the Violation of his Law; It muſt be therefore an Act of Wiſdom alſo to admit another to ſuffer in our ſtead, eſpecially if we conſider

2*ly*, That by the Obedience of our Lord Chriſt to the Death in our ſtead, all the great ends of Puniſhment deſigned by Governours were very ſignally obtained, and that with more advantage to God's Glory, than if the Puniſhment of our Offences had been inflicted upon us, and ſo God by it may be truly ſaid to have been ſatisfied; ſeeing that Juſtice, which conſiſts in puniſhing for the Tranſgreſſion of a Law, is truly ſatisfied, when all thoſe Ends for which the puniſhment of the Offenders could be deſired are obtained. Now the Ends of Puniſhment are,

1. Παράδειγμα, *that they who ſuffer may be exemplary to others*; and may by what they do endure, deter others from the Commiſſion of the Offences for which they ſuffer.

2. Νουθεσία, *that the Offender may learn Wiſdom by the Rod*; that the Remembrance of what he ſuffered for it, might prevent the Repetition of his Sin, and that he may be fitted to embrace the Counſel of our Saviour, *Sin no more, leſt a worſe thing come upon thee.*

3. Τιμωρία, *The vindication of the Prince's Honour*, and the Preſervation of the Laws he hath eſtabliſht from Contempt.

Now (2.) God by this Diſpenſation hath given us the moſt effectual Example to deter us from Sin. For 1. by what our Saviour ſuffered in our ſtead, we ſee that God is certainly in earneſt when he threatneth Death to Sinners; that he is thorowly reſolved upon the Puniſhment of Sin, ſince he inflicted ſo great Puniſhment on *the beloved* of his Soul, when he became our Surety; for if on this account *God ſpared not his only Son*, Rom. 8. 32. we may be ſure he will not ſpare his ſtubborn Enemies. But let us ſay with the *Socinians*, that Chriſt ſuffered all his bitter Agonies, his ignominious and painful Death, not as the Puniſhment of Sin, or to make an Atonement for it, but from a pure Act of God's Dominion, how will it follow hence that God will ſurely puniſh Sin, and with Severity avenge the Tranſgreſſions of his Law, if he laid none of theſe Sufferings on Chriſt for the Puniſhment of Sin? Seems it not ſtrange to ſay that Severities

rities laid on Chriſt without reſpect to ſin, ſhould be deſigned as an Inſtance of God's Severity againſt Sin; *This ſhews*, ſaith (c) *Crellius, that he who laid ſuch bitter Sufferings on his innocent and well beloved Son, will inflict the ſevereſt Puniſhments on wicked men.*

I anſwer; This will indeed follow in reſpect to Sufferings for the ſame cauſe; for *if the Righteous be recompenſed upon Earth, much more the Sinner, and the Wicked*, Prov. 11. 31. If good *Eli*, and holy *David* ſuffered ſo great Puniſhments for their Sins, much more ſhall a wicked *Cain*, and prophane *Eſau*. But will it follow, that becauſe holy *Job* ſuffered ſo much by way of Trial, or St. *Paul* for propagation of the Chriſtian Faith, that therefore Sinners ſhall be obnoxious to greater Puniſhments? (d) *Crellius* himſelf ſaith Chriſt's Sufferings cannot be an exemplary Puniſhment, becauſe *abunde fuerint a Deo compenſatæ*, they were ſo abundantly rewarded by God; and doth not the ſame reaſon ſhew they could not be a warning to us, if he only ſuffered with reſpect to the *Recompence of Reward?* for are the light Afflictions which *Chriſtians* ſuffer here in proſpect of an Eternal Recompence, ever made an inſtance of God's Severity againſt Sin? Moreover, this Example ſhews how inſupportable the Puniſhment will be which Juſtice will inflict upon the Sinner; for if the Apprehenſion of it produced ſuch Agonies, and Conſternations in the Soul of Chriſt, that God ſaw need to ſend an *Angel* to ſupport him, *Luke* 22. 43. how muſt the Sinner ſink under the Burthen when it is laid upon his Shoulders? If he, who was the well beloved Son of God, found it ſo dreadful to lie under the Burthen for ſome hours, to lie expoſed for ever to it muſt be far more intolerable.

2*ly*, Whereas inevitable Ruine muſt have followed upon the Execution of the deſerved Puniſhment on the offending Perſon, God by this Method hath taken a fit way for the Reformation of the Sinner which was the ſecond End of Puniſhment; for what can be a more effectual Motive to abſtain from Sin than this Example, which repreſents the greatneſs of the Provocation in the greatneſs of the Puniſhment, and ſhews it is impoſſible the guilty Perſon ſhould avoid the ſtroke of God's vindictive Juſtice, or bear the weight of his Almighty Arm. But the *Socinian* Tenet which denies that God was angry with us on the account of Sin, or that he did require any Puniſhment, or Satisfaction in order to the pardon of it, ſo far obſtructs this Reformation, as it affords the Sinner hopes that he may not hereafter be angry with him on that account, or require any Puniſhment or Satisfaction in order to the pardon of his future ſins.

3*ly*, God by this Diſpenſation hath ſufficiently conſulted the Preſervation of his Honour, and ſecured the Reverence and Obſervation of his Laws; which was the third great End of Puniſhment: He by declaring that he would not pardon our Offences without a Satisfaction made for the Violations of his Law, hath fully vindicated his Inſtitutions from contempt, ſeeing by this Example, he hath let all Men know, That tho' he be a God of Mercy and Long-ſuffering, he will by no means *clear the Guilty*, or let the Tranſgreſſor of them go unpuniſhed.

Again, God by this Diſpenſation hath vindicated his Honour more than if he had deſtroyed the Sinner, having more evidently ſhew'd his hatred of, and great diſpleaſure againſt Sin, by puniſhing it ſo ſeverely in his own Son; for the greater is the inducement to remit the puniſhment of Sin, the greater muſt be his hatred of it who inflicts it; that therefore this Conſideration, that he who ſuffered was his only beloved Son, would not induce him to remit the Puniſhment, muſt be the ſtrongeſt Demonſtration of his moſt perfect hatred of all Iniquity.

But now remove this Suppoſition, and ſay, with the *Socinians*, That God pardoned all Mens Sins againſt him without any valuable Conſiderations, and with an abſolute freedom forgave Men all the Puniſhments his Law had threatned to them and ceaſed from all his Anger and Diſpleaſure againſt Sinners, without any Atonement made unto, or required by him, and how will it appear God was at all concerned to vindicate the Honour of his Laws, or ſhew his hatred againſt Sin? Hence (e) *Crellius* ſaw it neceſſary to own that *the Sufferings of Chriſt are a demonſtration of God's hatred of Iniquity, becauſe our Sins were the cauſe of them*; but then he means not that they were the *meritorious*, but only that they were the *final cauſe* of his Sufferings; not that he ſuffered to prevail with God to pardon Sinners, but only to prevail with Sinners to break off their ſins. Now hence indeed we may conclude, that God is very deſirous that Sinners ſhould deſiſt from ſin; but it follows not hence, that they muſt certainly expect the moſt heavy Puniſhments if they do not; for if God could freely pardon the ſins of the

(c) *Nam ſi Deus Chriſto licet innocentiſſimo. & unigenito filio ſuo non pepercit, ſed tam diræ, tamq; ignominioſæ Morti eum ſubjecit, quanta cenſemus, quamq; acerba ſupplicia Deum ſumpturum de hominibus impiis?* Reſp. ad Grot. cap. 1. part 57. (d) Ibid.

(e) *Hinc enim manifeſtiſſime apparet ſummum Dei adverſus peccatum Odium, ſiquidem Deus, ut ab illis nos penitus abſtraheret, unigenito filio ſuo non pepercit.* Ibid.

whole

whole World without any Satisfaction made to his offended Juſtice, if there be nothing in God, as *Rector* of the Univerſe, that requires he ſhould puniſh Sin, or ſhew his diſpleaſure againſt it, if the Puniſhment of Sin depends purely upon his Arbitrary Will, why may not Sinners hope, notwithſtanding all that Chriſt had ſuffered for their good, for a like Act of his free Grace hereafter in the Remiſſion of their Sins without a Reformation, and that God may be reconciled to them again whilſt they continue in their Sins?

Since then no Laws require the Puniſhment of the Offender himſelf, rather than of another who is willing to be his Surety, and ſuffer for him, on any other account than this, that the Puniſhment of the Offender, and not another for him, will only anſwer the forementioned Ends of Puniſhment, when that can equally be done by what another ſuffers, the Law it ſelf muſt equally be ſatisfied, becauſe the Ends of the Law are equally obtained.

i Ver. 10. Ἀνακεφαλαιώσασθαι, *to gather together in one.*] i. e. God hath now by the Goſpel accompliſhed the ſecret purpoſe of his Will, to make the *Gentiles fellow heirs of the ſame Body*, and Privileges with the *Jews*, having reconciled both *Jew* and *Gentile* to him in one Body on the Croſs, *Eph.* 2. 14,16. and ſo *gathered together in one all things on Earth*, and by procuring for us that Adoption which is the Redemption of the Body from Mortality, *Rom.*8.23. and making us like to the Angels by being *Children of the Reſurrection*, he hath *ſumm'd up in one all things in Heaven*; for they being ſtiled the Sons of God, *Job* 1. 6. & 2. 1. & 38. 7. becauſe they live already in their *Father*'s houſe, and are an *Image of his Immortality*, when the Reſurrection hath put us into that happy State that *we can die no more, but are equal to the Angels, and are the Children of God, being the Children of the Reſurrection*, Luke 20. 35,36. then ſhall we be made one with them. The Interpretation of the *Ancient Fathers* ſeems to give this ſenſe, That God hath by this Diſpenſation gathered under one Head, *viz. Chriſt*, the Head of the Church, *all things on Earth*, i. e. *Jews* and *Gentiles*; and *all things in Heaven*, Chriſt being the Head over *Angels* and *Principalities*, they being all miniſtring Spirits to him. And this ſenſe ſeems agreeable to the like words, *Col.*1.20. See the Note there.

k Ver. 11. Ἐκληρώθημεν, *we have obtained an inheritance.*] The *Jews* were before choſen of God to be a People of Inheritance, *Deut.* 4. 20. and a *Peculiar People*, Exod. 19. 5. and as ſuch, God provided for them an Habitation and Inheritance in the Land of *Canaan*; but the *Jewiſh* Church being now to be diſſolv'd, the *Jews* being to be baniſh'd from their own Land, and the unbelieving *Jews* cut off from their Relation to God as his People, the believing *Jews* were through Faith in Chriſt to be choſen again to be God's Portion, and Inheritance, and his peculiar People, 1 *Pet.* 2. 9. *Tit.* 2. 14. and to be admitted to a better Inheritance, εἰς μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, viz. *to the Portion of the Inheritance of Saints in light*, Coloſſ. 1. 12. And to this, ſaith the *Apoſtle*, they believing were appointed, God having foreordained that this Inheritance ſhould be the Portion of Believers, and the Conſequent of Faith in Chriſt, by virtue of which we become the Sons of God.

Ver. 14. Εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *till the redemption of life.*] There is a twofold ἀπολύτρωσις, *redemption*, mentioned here, and in other places of the *New Teſtament*. The firſt conſiſts in the Remiſſion of Sin, or our Redemption from the Guilt of it; and of this we have mention, *v.* 7. *Rom.*3.24. *Col.*1. 14. The ſecond in the Redemption of the Body from Corruption, that it may be partaker of Eternal Life; And of this the *Apoſtle* ſpeaks *Rom.* 8. 23. calling it *the Adoption*, and ἀπολύτρωσιν τοῦ σώματος, *the Redemption of the Body*, or *the glorious deliverance of the Sons of God from the Bondage of Corruption*, v. 21. Thus 1 *Cor.* 1. 30. *Chriſt is made to us Juſtification*, καὶ ἀπολύτρωσις, *and Redemption*; where Redemption being diſtinguiſhed from, and following Juſtification, and Sanctification, it muſt import the Redemption of the Body from Corruption. And *Eph.* 4. 30. where we are ſaid to be *ſealed by the Spirit* εἰς ἡμέραν ἀπολυτρώσεως, *to the day of Redemption*; the firſt delivers us from the Guilt which condemns us to death; the ſecond confers the Promiſe of Eternal Life on them who are thus delivered, *Heb.* 9. 15. περιποιεῖν is *to ſave alive*, and περιποίησις is *Preſervation.* So *Gen.* 12. 12. *they will kill me*, σὲ δὲ περιποιήσονται, *but they will ſave thee alive.* Numb. 22. 23. *I had killed thee*, ἐκεῖνον δὲ περιποιησάμην, *but him I have ſaved alive*, Joſhua 6.17. *As for Raab* περιποιήσασθε αὐτὴν *ye ſhall ſave her alive. Go ſlay Amalek*, καὶ περιποιήσασθε ἐξ αὐτῶν, *you ſhall ſave none of them alive*, 1 Sam. 15. 3. *but Saul* περιποιησάτω *ſaved Agag alive*, v. 9, 15. 2 Chron. 14. 13. *The Æthiopians were overthrown* ὡς τὸ μὴ εἶναι ἐν αὐτοῖς περιποίησιν *ſo that none of them were left alive.* So *Phavorinus* περιποιησάμενος ἀντὶ τοῦ διασώσαντες. See alſo *Pſal.*79. 11. *Exod.* 1. 16. Whence it appears that ἀπολύτρωσις τῆς περιποιήσεως is fitly rendred, *the Redemption of Life*, or the Redemption of thoſe who are to be preſerved from Death.

l Ver. 15. Ἀκούσας, *having heard.*] Hence m ſome infer that St. *Paul* could not write this to the Church of *Epheſus*, where he abode about three years, *Acts* 20.31. and had converted many to the Faith throughout moſt parts of *Aſia*, Acts 19. 26. He there-

fore could not need to hear of their Faith.

To this it is anſwered by the Reverend Dr. *Hammond*, that the word ἀκούειν, as the Hebrew שמע not only ſignifies *to hear*, but to *underſtand* and *know*, and therefore ſhould be rendred here *cum ſciverim*, *knowing*, or *having known your Faith*. And indeed the word bears this ſenſe undoubtedly in thoſe words, 1 *Cor.* 14. 2. *He that ſpeaketh in an unknown Tongue, ſpeaketh not to man*, οὐδεὶς γὰρ ἀκούει, *for no man underſtands him*. So *Gen.* 11. 7. *Let us confound their Language*, ἵνα μὴ ἀκούσωσιν, *that they may not underſtand one anothers ſpeech*. And Chap. 42. 23. *They knew not* ὅτι ἀκούει *that Joſeph underſtood them, for he ſpake to them by an Interpreter*; See *Deut.* 28. 49. 2 *Kings* 18. 26. *Jer.* 5. 15. *Ezek.* 3. 6. But

2*ly*, I anſwer that this Epiſtle was writ not only to the *Metropolis* of *Epheſus*, but to *the faithful in Chriſt Jeſus* in the general, and more eſpecially to thoſe of the leſſer *Aſia*, among whom many might have been converted by *Apollos*, and others, and St. *Paul* might have only heard of it; he preaching only at *Epheſus*, and they of *Aſia* hearing the Goſpel only by their reſort unto him there. See the Note on *Acts* 19 10. yea, he inſinuates that this *Epiſtle* was read at *Laodicea*, and gives order for the Reading of it at *Coloſs*, Col. 4. 16. See the Note there; at both which places he had never been, *Col.* 2. 1. And

3*ly*, From the Epiſtle of St. *Paul* to *Timothy* it appears, that a dangerous and almoſt *Epidemical Apoſtacy* from the Purity of the *Chriſtian* Faith hapned among the *Jewiſh* Churches in *Aſia*, which verified St. *Paul*'s Prediction concerning them, that *after his Departure*, not only *grievous Wolves ſhould enter in among them*, but that *among themſelves ſhould ariſe men ſpeaking perverſe things, to draw away Diſciples after them*, Acts 20. 29, 30. and made it proper for him, after eight years abſence, to give thanks to God for the ſtedfaſtneſs in the Faith which he had heard of in the reſt. See 1 *Theſſ.* 3. 6.

n Ver. 17. Πνεῦμα σοφίας, *the Spirit of Wiſdom.*] St. *Paul* having aſſerted the Neceſſity of the Revelation of the Spirit, *that we may know the things that are freely given us of God*, they being not naturally to be perceived, 1 *Cor.* 6. 2----12. doth therefore pray that the Spirit of Wiſdom, Knowledge, and Revelation may be imparted to *Chriſtians* for that end.

o Ver. 19. Τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ, *the exceeding greatneſs of his power.*] Some interpret theſe two Verſes of the Power of God working Faith in Believers, making it equal to that which effected the Reſurrection of our Lord, and thence concluding that we are meerly Paſſive in the whole Work of our Converſion; but as this Power is not conſiſtent with Perſwaſion, and a rational Choice, and if it were exerted, would not render it praiſe-worthy in us to turn to God, nor could it truly, and properly be ſaid that we turned, but only that we were turned to God, ſo is not this Expoſition agreeable to the words; for the *Apoſtle* ſpeaks not of the Power exerciſed on us, to render us Believers, but of the Power which ſhall be exerciſed on us who believe already; not of the Power exerciſed upon our Souls to raiſe them from a Death in Sin, but of the Power to be exerciſed upon our Bodies to give them a glorious Reſurrection to Eternal Life.

p Ver. 21. Οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, *not only in this World.*] By comparing theſe words with *Coloſſ.* 2. 10. where Chriſt is ſaid to be *the Head of all Principality and Power*; and with *Phil.* 2. 9. where God is ſaid to have *given him a Name above every Name*; I am inclined to think theſe words only ſignifie that our Lord Chriſt is exalted above all Power that is, or ever ſhall be; for not to be done *in this World, nor in the World to come*, Matt. 12. 32. is never to be done, *Luke* 12. 32. See Note on *Matt.* 12. 32. Note alſo that the word ὄνομα, *Name*, doth alſo ſignifie Perſons. See the Note on *Acts* 1. 15. and that Men of great Power and Dignity, are ſtiled both in *Scripture* and in other Writers *Auski Haſhem* οἱ ἄνδρες οἱ ὀνομαστοὶ *Men of Name*, that is *renown*; ſo are the *Gyants* ſtiled *Gen.* 6. 4. and *the Names of the Congregation*, Numb. 16. 2. ſo that *to be exalted above every Name that is named*, is to be advanced even in his humane Nature above Men and *Angels* of the higheſt Power and Dignity, tho' after the Controverſie aroſe concerning the Deity of *Chriſt*, the *Fathers*, to avoid the Argument of the *Arians* from theſe words chuſe rather to interpret this of the Name of Son, mentioned by St. *Paul* in theſe words, *Heb.* 1. 6. *to which of the Angels ſaid he thou art my Son?* So *Theodoret*, *Oecumenius*, and *Theophylact* in locum, and *Epiphanius*, Hær. 69. p. 325.

q Ver. 22. Πάντα ἐν πᾶσι, *all in all.*] For he aſcended up on high, that he might fill the Members of his Church with all Gifts neceſſary for the Edification of his Saints, till they came *to the fulneſs of the meaſure of the ſtature of Chriſt*, Chap. 4. 10, 11, 12. In him all fulneſs dwells, and we are πεπληρωμένοι *filled full in him who is the Head of Principalities and Powers*, Col. 2. 9, 10.

CHAP.

CHAP. II.

Verſe 1. AND you [*alſo*] hath he [*raiſed, and*] quickned [*with, and by Chriſt*, Chap. 1. 20. & 2. 5.] who were
a a dead in treſpaſſes and ſins.

2. Wherein [*in which ſins*] in time paſt
b ye walked, [*living*] b according to the courſe
c [*and faſhion*] of this [*evil*] world, c according to [*the Suggeſtions of*] the Prince of the power of the Air, the Spirit which [*even*] now worketh in the Children of Diſobedience, [*the Hathen World.*]

3. Among whom alſo we all [*who are Gentiles*] had our Converſation in times paſt in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind, [*or of our*
d *hearts,*] and were by d nature [*indeed, by birth among Heathens, and in our natural Eſtate before Chriſt,*] the Children of Wrath, even as others [*of the Gentiles were.*]

4. [*This, I ſay, was our former ſtate,*] But God, who is rich in mercy, for his great love, wherewith he loved us [*Gentiles*;]

5. Even when we were [*thus*] dead in ſins,
e e hath quickned us together with Chriſt, [*through his rich grace, for*] by grace ye are ſaved, [i. e. *are brought into a ſtate of Salvation.*]

6. And hath raiſed us up together, [*not only by a Spiritual Conformity to his Reſurrection*, Rom. 6. 5, 11. *but alſo by an Aſſurance of a like Reſurrection*, 1 Pet. 1. 3. *he being riſen as the firſt fruits*, 1 Cor. 15. 20. *and the firſt born from the dead*, Coloſſ. 1. 18.] and made us ſit together in heavenly places in Chriſt Jeſus [*our Head thus raiſed and exalted, and thus aſcended into Heaven as our Fore-runner*, Heb. 6. 20. & 10. 13, 14.]

7. That in [*and through*] the Ages to come he might [*by this means*] ſhew the exceeding riches of his grace, in [*this*] his kindneſs to us through Chriſt Jeſus.

f 8. [*I ſay, the riches of his grace,*] For f by grace are ye ſaved through faith [*in Chriſt,*] and that [*faith is*] not of [*and from*] your ſelves, it is the gift of God, [*the Objects of our Faith being only made known by Divine Revelation*, 1 Cor. 2. *and only confirmed, and ſo made credible to us by the Teſtimony which God hath given to them.*]

9. Not of works [*done before Faith by us,*] leſt any man ſhould boaſt, [*as doing any thing which might antecedently deſerve, or make him meet to be acquainted with, and made partaker of this ſaving Grace.*]

10. [*Not of Works, for this Reaſon alſo,*] For we are his Workmanſhip, created in Chriſt Jeſus to good works, which God
g g hath before ordained [οἷς περιεποίμασεν (ſub ἡμᾶς) ὁ Θεὸς, *to which God hath before prepared us,*] that we ſhould walk in them.

11. Wherefore, remember that ye being [*were*] in times paſt Gentiles in the fleſh, who are called the uncircumciſion, by that [*Nation of the Jews*] which is called the Circumciſion, [*by reaſon of their Circumciſion*] made with hands.

12. [*And*] That at that time ye were without [*the knowledge of*] Chriſt, being Aliens from the Commonwealth of Iſrael, [*to whom the Meſſiah primarily belonged,*] and ſtrangers from the Covenants of Promiſe, [*made to their Fore-fathers,*] h having no [*firm and lively*] hope [*of ſpiritual, and future Bleſſings,*] and [*being*] i without [*the knowledge of the true*] God in the world. h i

13. But now in Chriſt Jeſus, ye who ſometimes were afar off [*from God, and from the Bleſſings imparted to the Jews,*] are made k nigh [*to God, as they were*] by the blood of Chriſt. k

14. For he is our peace-[*maker,*] who hath made both [*Jew and Gentile*] one [*as to the Priviledges of the Goſpel*, John 10. 16. Gal. 4. 28.] and hath broken down the l middle wall of Partition betwixt us, [i. e. *aboliſhed the Ceremonial Law, which was a partition wall betwixt Jew and Gentile.*] l

15. Having aboliſhed in [*or by*] his [*own*] fleſh [*that which made*] the enmity [*betwixt Jew and Gentile,*] even the Law of Commandments [*conſiſting*] in Ordinances [*peculiar to the Jews,*] for to make in himſelf [*or create*] of two, m one new man, [*to whom as their Head, they are both united into one body, thus*] making n peace [*betwixt both.*] m n

16. And that he might reconcile both unto God in one Body by the Croſs, having ſlain the enmity [*betwixt both to God*] thereby, [*or upon it; for when we were enemies, we were reconciled to God by the death of his Son*, Rom. 5. 10. 2 Cor. 5. 18. Col. 1. 21. *Or, having ſlain, that is, aboliſhed by his Croſs thoſe Ordinances which were* ὑπεναντία ἡμῖν, *contrary to us*, Coloſſ. 2. 14. *as excluding us from the Society of God's People, and cauſing the Enmity betwixt the Jews and Gentiles*, v. 15.]

17. And [*having procured this Reconciliation, he*] came, and [ἐλθὼν εὐηγγελίζετο, *he coming by his Apoſtles*] preached peace to you [*Gentiles*] which were afar off, and to them that were near [i. e. *the Jews.*]

18. For through him [*thus reconciling us to God*] o we both [*Jew, and Gentile,*] have o acceſs by one Spirit [*of Adoption conferred upon us*] to the Father, [*and are enabled to come unto him as our Father*, Rom. 8. 15.]

19. Now therefore ye [*Gentiles*] are
p no more [*to be reckoned as*] p ſtrangers and foreigners, but [*as*] fellow Citizens with the Saints, and of the houſhold of God.

20. And are built upon the foundation of the Apoſtles [*of the New,*] and the Prophets [*of the old Covenant,*] Jeſus Chriſt himſelf being the chief Corner-ſtone [*who ſupports, and cements the whole Building, both of Believing, Jews and Gentiles, and unites both into one Body by his Spirit,* Pſal. 117. 22.]

21. In whom all the building [*being thus*] fitly framed together, [*or compacted,*] groweth into one holy Temple in the Lord. [*They then belong not to this Building, whoſe Bodies are not an holy Temple to the Lord.*]

22. In whom ye [*Epheſians*] alſo are builded together for q an habitation of
q God through the Spirit.

Annotations on Chap. II.

a Verſe 1. Νεκρὸς ταῖς ἁμαρτίαις, *dead in ſins.*] They who interpret this Phraſe thus, *You who are dead to ſins by baptiſm,* ſeem not to have looked to the *fifth* Verſe, where they who are here ſaid to be *dead in treſpaſſes and ſins,* are ſaid to be *quickned*; or to the parallel place, *Col.* 2. 13. where it is ſaid, *you who are dead in ſins, and the circumciſion of the fleſh he hath quickned*; nor indeed to the Phraſe which is never uſed in the Plural Number in that ſenſe, but only in the Singular, *viz.* Rom. 6. 2. & 10. 11.

b Ver. 2. Κατὰ τὸν αἰῶνα, *according to the courſe of this world.*] That is, according to the Life which Men of this World, deſtitute of Faith in Chriſt, do live; for as *Phavorinus* ſaith αἰὼν, the word *Age,* is ἡ ζωὴ, ἢ ὁ βίος, *the life of man,* or τὸ μέτρον τῆς ἀνθρωπίνης ζωῆς, *the meaſure of humane life.* Thus τὸν αἰῶνα διαγεν in *Iſocrates* and *Zenophon,* is *to paſs the time of life,* τελευτῆσαι τὸν αἰῶνα in *Herodotus* and *Sophocles,* is *to end this life,* or to die.

Ibid. Κατὰ τὸν Ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, *according to the Prince of the Power of the Air.*] It was the Opinion both of *Jews* and *Heathens,* ἐν τῷ ἀέρα ψυχῶν εἶναι πλέον, *that the Air was full of Spirits,* called *Demons,* as (a) *Diogenes* ſaith in the Life of *Pythagoras*; and the *Jews* in the *Pirk Avoth* teach, *a terra uſque ad firmamentum omnia eſſe plena turmis, & præfectis,* that from the Earth to the Firmament all things were full of theſe Companies, and Rulers; and that there was a Prince over them who was called ὁ Κοσμοκράτωρ, *the Governour of the World,* as of the Darkneſs of it; See Note on *Chap.* 6. *v.* 12. This Evil Spirit is here ſaid ἐνεργεῖν, *inwardly to work in the Children of Diſobedience,* and elſewhere, to *lead them captive at his will,* 2 Tim. 2. 26. and their Converſion is ſtiled a Recovery of them *from the power of Satan,* Acts 26. 18. And hence we may rationally conclude, that the good Spirit doth alſo inwardly work in pious Perſons, enabling them to will and to do, it being unreaſonable to conceive the evil Spirit ſhould have more power over thoſe wicked Men in whom he dwells, than the good Spirit hath in thoſe pious Perſons in whoſe hearts he is ſaid to dwell.

Ver. 3. Καὶ ἦμεν τέκνα φύσει ὀργῆς, *and were* d
by nature Children of Wrath.] The *Ancient Fathers* generally affirm, That Sin cannot owe its Original purely to that Nature in which we were born, but only τῷ αὐτεξουσίῳ, *i. e.* to the choice or conſent of the Will, and that they who make us to be Sinners, merely by the Derivation of our Natures from our *Progenitors,* do make God, the Author of our Nature, to be the Author of our Sin. The ſame they ſeem to do, who ſay that Sin is propagated by Generation, and that an Infant is therefore properly by Birth a Sinner, it being God who hath eſtabliſhed that Order in the Generation of Mankind, which neither he that begets, nor he that is begotten can correct; and by whoſe Benediction Mankind encreaſe and multiply; and reaſon will inſtruct us, that to be born or not, is not in our power; and that what is not in our power to avoid can never be our Crime, nor render us obnoxious to the Eternal Wrath of God.

Moreover, The Circumſtances of the Text demonſtrate that the *Apoſtle* here intendeth no ſuch thing, becauſe he ſpeaks of Perſons *dead in* [actual] *treſpaſſes and ſins, in which in times paſt they had walked, according to the courſe of the* [Heathen] *World,* and the Suggeſtions of *Satan*; of Men, *who had their converſation in times paſt in the fleſh; fulfilling the deſires of the fleſh, and of the mind, and were,* on that account, *the Children of Wrath, as well as other* Heathens. And therefore *Suidas,* agreeable to the Context, ſaith, That *Nature is here put for cuſtomary Practice,* according to the frequent import of that word in Prophane Authors; in (b) *Philo,*

(a) *Lib.* 8. *p.* 221. (b) *De Temul.* p. 205. C. Μελέτῃ χρονισθεῖσα εἰς φύσιν καθίσαν. Stob. Ecl. &c. p. 181.

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in whom Cuſtom is ἐχθρὰ φύσις ἀληθείας, a *Nature oppoſite to Truth*; and in our common Proverb, That *Cuſtom is a ſecond Nature*. His words are theſe; (c) *When the Apoſtle ſaith, We are by Nature the Children of Wrath, he ſaith not this according to the proper acceptation of the word* Nature, *for then he had caſt the blame on the Author of Nature; but he underſtands by it a long, and evil Cuſtom.* And (d) *Didymus Alexandrinus* ſaith, the *Apoſtle* intends by it τὸ προσκείμενον τῇ φύσει, ἃ τὸ κατὰ φύσιν, *not that which is according to Nature, but that which is acceſſary to it.*

2. The *Fathers* do more generally ſay, That to be by Nature the Children of Wrath, is here the ſame as to be (e) *truly and indeed* ſo; And that the *Epheſians*, and other Nations are ſtiled ſuch here, becauſe in that Eſtate they continually provoked God to Wrath by their *Idolatries*, and fleſhly Luſts; and ſo they are here ſtiled, ſay they, *Children of Wrath*, partly as being born in *Heatheniſm*, and therefore *indole Idololatræ*, (f) and ſo out of Covenant with God, (in which Eſtate the whole Body of the *Heathens* are repreſented, as having no hope of the Bleſſings promiſed to thoſe who were in Covenant with God) and *without* (the favour and protection of) *God in the World*. And Perſons ſo abandoned by him, are in Scripture ſtiled, the Objects of his hatred, comparatively to thoſe who are in Covenant with him; as in theſe words, *Jacob have I loved, and Eſau have I hated*, Mal. 1. 2. And when God determined to reject, and to forſake his People, he ſtiles them, *the Generation of his Wrath*, Jer. 7. 29. as being worthy of his Wrath, as wicked Perſons are ſtiled *Sons of Death, and of Perdition*, as having done thoſe things which rendred them worthy of Death and Deſtruction, *i. e.* not for Original Sin, but for a long Series of Actual and Habitual Tranſgreſſions. So *Abiathar* is ἀνὴρ θανάτου *a Man of Death*, 1 Kings 2. 26. And whereas *Eſthius* ſaith that the word τέκνα, *Children*, ſhews that this Phraſe relates to what they were from their Nativity, this may be eaſily confuted from theſe following Expreſſions, ſome of them frequent in the *Holy Scripture*; *viz.* τέκνα Θεοῦ, *the Children of God*, John 1. 12. τέκνα σοφίας, *the Children of Wiſdom*, Matth. 11. 19. τέκνα ὑπακοῆς, *Children of Obedience*, 1 Pet. 1. 14. τέκνα τῆς ἐπαγγελίας, *Children of the Promiſe*, oppoſed to Children of the Fleſh, *Rom.* 9. 8. *Gal.* 4. 28. κατάρας τέκνα, *accurſed Children*, 2 Pet. 2. 14. for we are not *Sons of God*, of *Wiſdom*, of *Obedience*, of the *Promiſe*, or *Curſe*, by Nativity, but by our own good or evil Actions. And whereas he adds, that the *Apoſtle* writes this in the Perſon of the *Jews*, this is moſt plainly falſe, the *Jews* being not *under the Prince of the Power of the Air*, i. e. the Conduct and Government of *Satan*, as were thoſe *Heathens*, whoſe Gods were *Demons*, and who ſacrificed to *Devils, and not to God*. Moreover, they who are here ſaid to be *quickned*, when they were *dead in treſpaſſes*, are ſaid *Coloſſ.* 2. 13. to be quickned when *dead in treſpaſſes, and the uncircumciſion of the fleſh*, which cannot poſſibly agree to the *Jews*. *We all*, here therefore, is only all the *Gentiles*, whatſoever Mr. *Cl.* ſays to the contrary; nor is there any thing more common than for St. *Paul* to ſpeak thus. So *Tit.* 3. 3. *We our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful and hating one another*; not we *Apoſtles*, or we *Jews*, but *we Gentiles*. And this is here evident to a Demonſtration; for what is here *we*, v. 2. & 5. is *ye* v. 8. what is *we*, v. 10. is again *ye*, v. 11, 12, 13. what is *we*, v. 18. is *ye*, v. 19.

Ver. 5. Συνεζωοποίησε τῷ Χριστῷ, *hath quickned us together with Chriſt.*] Not only by giving us a new Birth, or Renovation of Life, but an Aſſurance alſo of Eternal Life; for *becauſe I live*, ſaith *Chriſt*, *you ſhall live alſo*, John 14. 19. *we ſhall be ſaved by his Life*, Rom. 5. 10. e

Ver. 8. Τῇ γὰρ χάριτί ἐστε σεσωσμένοι, *for by grace ye are ſaved.*] That we may underſtand aright how we are here, and in other places, ſaid to be ſaved by *grace and mercy*, and not by *works*, it may deſerve to be obſerved, f

1. That though the *Apoſtle* here ſaith, *by grace ye are ſaved, not of works*, yet leſt any Man ſhould hence be tempted to infer, that Chriſtians may be ſaved without doing Works of Righteouſneſs, when they have time and opportunity to do them, he expreſly adds, and that by way of Reaſon of what he had aſſerted, that, *We are his workmanſhip, created in Chriſt Jeſus to good works, which God hath ordained that we ſhould walk in them.* Since then to *walk in Righteouſneſs* according to the import of that Phraſe in Scripture, implies, that the Tenor of our Lives be ſpent in Works of Righteouſneſs, ſurely we cannot reaſonably hope to be accepted by God, if we neglect the very End for which we are

(c) Ὅταν ὁ λέγῃ ὁ Ἀπόστολος, ἡμεν τέκνα φύσει ὀργῆς, ἃ κατὰ τοῦτο τὸ σημαινόμενον φύσεως λέγῃ, ἐπεὶ τὸ ποιήσαντος αὐτῷ τὸ ἔγκλημα, ἀλλὰ τὴν ἐμμενον καὶ πάλαι διάθεσιν, καὶ χέρνιαν, καὶ πονηρὰν συνήθειαν intelligit.

(d) *Apud Combef.*

(e) Τὸ δὲ φύσει ἀντὶ τοῦ ἀληθῶς καὶ γνησίως, Oecum. Theoph: *proprie & omnino* apud. Hieron. vel τὴν τῆς ὀργῆς ἀξίαν περιπλοντες. Chryſoſt. Theodoret. Hieron.

(f) See *Cl. Art. Crit.* Part 2. c. 7. §. 6. p. 104.

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created in Chriſt Jeſus, or decline that way in which God hath ordained us to walk. Hence the *Apoſtle* tells the ſame *Epheſians*, that if they had been taught the Chriſtian Faith, *as the truth was in Jeſus*, they knew themſelves obliged *to put off the old man, and to put on the new, which after God is created in righteouſneſs and true holineſs*, and that it was their duty *to walk as Children of Light, proving what is acceptable to the Lord*, and bringing forth thoſe Fruits of the Spirit, which *are in all goodneſs, righteouſneſs and truth*, Chap. 4. 21, 22. Chap. 5. 8, 9.

Note, 2*ly*, That when the *Apoſtle* ſaith we are ſaved *not by works*, his meaning is not to exclude all Works from having any Influence on our Salvation, but only to exclude thoſe Works which are done antecedently to Faith, and to the Renovation of the *Holy Ghoſt*, or antecedently to their being called by the Goſpel to Salvation; this is apparent from the Reaſon here aſſigned, why we are not ſaved by Works, *viz.* becauſe we were not fitted or prepared to do good Works till we were firſt in Chriſt; which as it does exclude good Works performed before Faith in Chriſt, ſo doth it as effectually eſtabliſh thoſe which are afterwards to be performed by virtue of the new Nature given to us, and the renewing of the *Holy Ghoſt*.

Object. And whereas ſome object againſt this Anſwer, That the *Apoſtle* ſaith *we are ſaved by Grace, not of works, leſt any man ſhould boaſt*, which boaſting doth not ſeem to be excluded, if our Salvation doth any way depend on Works done by us, whether they be *Legal*, or *Evangelical*, done before, or after Faith.

Anſw. To this I anſwer, That though Salvation doth depend upon Good Works, or on ſincere Obedience to be performed by us after Faith, yet is all boaſting utterly excluded, (1.) Becauſe the good Works we do, proceed not from our ſelves, but purely from the Grace and Spirit of God; for *it is God that worketh in us both to will, and to do of his good pleaſure.* As therefore the *Apoſtle* ſaith of the Gifts of Tongues, and Healing, and the like, which were ſo frequent in the Church of *Corinth*, and were occaſions of their boaſting, *who maketh thee to differ in theſe things from others? Or what Gift haſt thou which thou haſt not received? And if thou haſt received it, wherefore doſt thou boaſt, as if it were thine own, and thou hadſt not received it?* 1 Cor. 4 7. So may we here: What good Work doſt thou which thou haſt not received Grace, and the good Spirit to perform? And if thou haſt received Strength from God for the Performance of them, wherefore doſt thou boaſt? This being the *Apoſtle*'s Rule, that we can boaſt of nothing, but that which we have not received, or which is purely from our ſelves.

2*ly*, Though God is pleaſed to make the doing good Works a neceſſary Condition of Salvation, ſo that without them we ſhall not obtain it, yet is all boaſting utterly excluded, becauſe it is of grace that our imperfect Works are counted good, and that they are at all rewarded by God. For 'tis alone through that New Covenant which God hath eſtabliſhed in *Chriſt Jeſus*, that all the Imperfections which adhere to our beſt Performances are pardoned, ſeeing the Covenant of Works requires perfect Obedience, and tendreth no Pardon to the leaſt Offence. Now upon what account can any of us boaſt of doing that which in it ſelf deſerveth Condemnation, though through Grace it finds acceptance? Boaſting, ſaith the *Apoſtle*, is not excluded by the Law of Works, *Rom.* 3. 27. & 4. 4. becauſe *to him that worketh the reward is not reckoned of grace, but of debt*, Rom. 11. 6. Grace and Works that deſerve Juſtification and Salvation, being perfectly oppoſite to one another. Where therefore the Reward is ſtill of Grace, and not of Debt; where it is given on the account of Works imperfect, which deſerve nothing from God, there boaſting is excluded. Note,

3*ly*, That when the *Apoſtle* ſaith, *we are ſaved by grace*, there the word *ſaved* doth not ſignify the final and compleat Salvation which we ſhall enjoy in Heaven, but only our being placed in the way of Salvation, and put into that Eſtate, in which *if we continue grounded and ſettled in the Faith, and be not moved from the hope of the Goſpel*, Col. 1. 23. we ſhall undoubtedly be ſaved. That this may be the ſenſe of theſe Expreſſions, *We are ſaved by Grace*, and *according to his mercy he ſaved us*, Tit. 3. 5. cannot be doubted, if we conſider that this is frequently the import of this Phraſe in other Places, as when 'tis ſaid at the Converſion of *Zacheus*, *This day ſalvation is come to this houſe*, Luke 19. 3. that *Baptiſm doth ſave us*, 1 Pet. 3. 21. that *there were added to the Church* οἱ σωζομένοι *the ſaved*, Acts 2. 47. See *John* 4. 22. *Rom.* 8. 24. 1 *Cor.* 1. 18. that this muſt be the proper import of it in theſe places, is evident from this Conſideration, That the Perſons to whom the *Apoſtle* here ſpeaks, were not actually and compleatly ſaved, but only by embracing the Goſpel, which is ſtiled *the Word, the Goſpel of Salvation, the Power of God through Faith to Salvation*, were placed in that way which leadeth to Eternal Life, and which is called the Way of Salvation. It being therefore of God's free Grace and Mercy that any Church, or Nation, is called to the Knowledge of Salvation, and hath the word of Life revealed

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to them, it being by that Faith, which is the gift of God, that they are juſtified, and ſo placed in the way of Salvation, and by his free gift that they enjoy the Holy Spirit, by which they are enabled to work out their Salvation, they may well be ſaid to be ſaved by Grace through Faith, according to thoſe words of the ſame *Apoſtle*, 2 Tim. 1. 9. *He hath ſaved us, and called us with an holy Calling, not according to our works, but according to his purpoſe, and grace which was given us in Chriſt.* But then this hinders not our complete Salvation at the great day from being conferred upon us, with reſpect to our works, by him who hath declared *he will render to every one according to his works: Glory, honour and immortality to every one that worketh good, and that by patient continuance in well-doing ſeeketh for it*, Rom. 2. 6, 7.

g Ver. 10. Προητοίμασεν, *he hath before prepared us.*] i. e. Before we do them, by giving us the knowledge of his Will, and the aſſiſtance of his Spirit to perform them, *i. e.* our intire Renovation, or new Creation, by which alone we are enabled to do works good and acceptable in his ſight, is from God, who by *Chriſt Jeſus* hath given us the knowledge of our duty, and by his Grace and Spirit hath enabled us for the performance of it. They miſlead Men who extend this to our whole Salvation, from the beginning to the end, which though it be ſo of grace, as to be carried on from the beginning of the New Nature, to the end of our Life, by the aſſiſtance of God's Grace and Holy Spirit, yet is not ſo of Grace, as to exclude thoſe Works of Righteouſneſs God hath prepared us to walk in, they being the Conditions requiſite to make Faith ſaving, the Terms on which alone we are to enter into Life, *Matth.* 7. 21. *Luke* 10. 25, 28. *Rom.* 2. 6, 7, 10. 2 *Pet.* 1. 5------11. *Rev.* 22. 14. and according to which we ſhall receive our future Recompence, *Rom.* 2. 6. 1 *Cor.* 3. 8. 2 *Cor.* 5. 10. *Gal.* 6. 4, 5.

h Ver. 12. Ἐλπίδα μὴ ἔχοντες, *having no hope.*] After this Life, 1 *Theſſ.* 4. 13. *I would not have you ſorrowful for them that ſleep, as* οἱ λοιποὶ, *the reſidue of the world, who have no hope.* See Note on 2 *Tim.* 1. 10.

i Ibid. Ἄθεοι, *without the true God.*] For then not knowing God, they ſerved τοῖς μὴ φύσει οὖσι Θεοῖς, *thoſe which by Nature were not Gods*, Gal. 4. 8. even their Wiſe-men *changed the truth of God into a lie*, and worſhipped the Vulgar Deities, *Rom.* 1. 25. they were *Heathens, carried about to dumb Idols*, 1 Cor. 12. 2. Hence at their Converſion they are ſaid *to turn from Idols to ſerve the living and true God*, 1 Theſſ. 1. 9. In this ſenſe the *Chriſtians* ſtiled the *Heathens* ἄθεοι *Atheiſts*, becauſe τὸν ὄντως ὄντα θεὸν ἠγνοήκασι, *they knew not the true God.* So *Clem. Alex.* Protrept. *p.* 14. and *Theodoret* here. And the *Heathens* ſtiled the *Chriſtians* ſo, becauſe they denied thoſe to be Gods whom they eſteem'd truly ſuch; ſo *Juſt. Mart.* Apol. 2. *p.* 56. *Athenag.* p. 6. And the *Stoicks* reckoned two kinds of *Atheiſts*, one that *contemned the Gods*, τὸν τὰ ἐναντίως θεῷ λεγόμενον, the other *that ſpake things contrary to the Deity.* Laert. *l.* 7. § 119.

Ver. 13. Ἐγγὺς, *nigh.*] Thoſe *Jews* who k had no Ceremonial Defilement to be purged away, and who had made an Atonement for their known ſins, were admitted to come near to God, as being holy; they had a freedom of acceſs to God, in his Tabernacle and Temple, whence they are ſtiled ὁ λαὸς ἐγγίζων αὐτῷ, *the People that draw near to God*, Lev. 10. 3. Pſal. 65. 4. & 148. 14. and God is ſaid to be ὁ Θεὸς ἐγγίζων αὐτοῖς, *a God near to them*, Deut. 7. 4. both by Relation, as having owned them as his Children, and Family, and entred into Covenant to be their God, and by his more eſpecial Preſence with them; for the *Schechinah*, or the glorious Preſence, dwelt among them in the Holy Place. Now all theſe Privileges, ſaith the *Apoſtle*, are equally conferred upon the *Gentiles*, they are now made *near to God*, v. 13. have *acceſs to him*, v. 18. are *fellow Citizens of the Saints, and of the Family of God*, v. 19. The *Schechinah* dwells in them as in a *Temple*, and they *are made an habitation of God through the Spirit*, v. 21, 22.

Ver. 14. Τὸ μεσότοιχον, *the middle-wall.*] l This refers to that Partition-wall in the Temple, which ſeparated the Court of the *Gentiles* from that into which the *Jews* entred, on which was written *that no Alien might go in to it*, it being, ſaith (g) *Joſephus*, a Sanction of *Antiochus*, μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου πορεύεσθαι, *that no Alien ſhould enter into the Court of the Sanctuary, which was encloſed with the Sept.*; And this Inſcription was writ in *Greek* and *Latin*.

Ver. 15. Εἰς ἕνα καινὸν ἄνθρωπον, *into one new* m *Man.*] As being both to walk in newneſs of Life, and by the new Law of Chriſtianity, and by Chriſt's new Commandment of Love.

Ibid. Εἰρήνην, *Peace.*] This Peace Chriſt n hath made between *Jew* and *Gentile*, by aboliſhing the Ceremonial Law which made the Enmity; and with God, by Reconciling both to him by his Death.

(g) *Antiq.* l. 12. c. 3. *de Bello Jud.* l. 5. c. 14.

o Ver. 18. Οἱ ἀμφότεροι, *we both.*] Hence we learn, (1.) That Chriſt not only reconciled *Jew* and *Gentile* to one another, but that he reconciled both to God, *for by him we have προσαγωγὴν acceſs to the Father*, a freedom of acceſs to God, *v.* 18. and *Chap.* 3. 12. Now where this Phraſe in the *New Teſtament* is uſed, with reſpect to Chriſt, it ſtill imports the freedom of acceſs vouchſafed to them who formerly were by their ſins excluded from God's gracious Preſence; this is obtained, ſay theſe words, by virtue of *his blood* making our Peace by him, reconciling us to God by his Croſs, and bringing them near to God who were afar off. How is he our Peace? becauſe the *Chaſtiſement* which procured *our Peace was upon him*, Iſa. 53. 5. How did he reconcile us to God? but *by the Croſs*, i. e. *by bearing our ſins in his body on the Croſs*, 1 Pet. 2. 24. By virtue of this Blood the *Gentiles*, who formerly were Aliens, are made near to God; they who were Strangers, were made God's Domeſticks; they who emphatically were *Sinners*, Gal. 2. 15. were made *fellow Citizens of the Saints*; they who were *Children of Wrath*, v. 2. to them is God *reconciled*; and after all this, can it be reaſonably denied, that Chriſt hath pacified God to the *Gentiles* by his Blood? Or doth not all this import a Reconciliation on God's part to them?

To ſhew the Reaſon of this Reconciliation, let it be noted, That God being an holy God, none were to come into his Preſence who had any Pollution or Defilement on them upon pain of Death, till they were ſanctified or cleanſed from it by ſome Purification, or Atonement made for them to God. He dwelt in the Camp of *Iſrael*; and ſo thoſe Lepers which were ſo unclean as to pollute the Camp, were driven from it, *Lev.* 13. 46. *Numb.* 5. 2, 3. 2 *Kings* 15. 5. and thoſe Sin-offerings which were polluted with the ſins of the whole Congregation, were *carried out of the Camp*, Lev. 16. 21, 22. Heb. 13. 11.

God dwelt more eſpecially in the Temple, and therefore they who had leſſer Impurities, *i. e.* who were defiled by the Dead, or by an Iſſue, or a Menſtruous Woman, were not to come thither, till they were cleanſed from thoſe Defilements, *Lev.* 12. 4. 15. 31.

Moreover he being a God of *purer Eyes than to behold Iniquity*; they who had committed any Sin of Ignorance, and lay under the guilt of it, were not permitted to come into the Court of the Men of *Iſrael*, till they had brought their Offering of Atonement. *Ainſworth* on *Numb.* 5. 3.

Now God being ſtill the ſame holy God, of purer Eyes than to behold Iniquity, the Scriptures of the *New Teſtament* ſeem as plainly to make our freedom of acceſs to God, to depend upon our being ſanctified, or purg'd from our defilement, and our being delivered from the guilt of Sin by an Atonement made by the Blood of Chriſt for our Iniquities, that ſo they being pardoned, we may have peace with God, and an acceſs to his favour. This plainly ſeems to be the import of theſe words, *Heb.* 9. 13. *If the blood of Bulls and Goats, and the aſhes of an Heifer ſprinkling the unclean, ſanctifieth to the purifying of the Fleſh*, and by ſo doing procureth an Admiſſion of the Perſon cleanſed to ſerve God in the Sanctuary, *Numb.* 19. 9, 12, 17. *How much more ſhall the blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to God, purge your conſcience from dead works* [or Works expoſing you to Death, the Puniſhment of the Perſon who came unclean into God's Preſence, that ſo you may be admitted] *to ſerve the living God?*

Ver. 19. Ξένοι, *Strangers.*] The Proſelytes p who joined themſelves to the God of *Iſrael*, were by the *Jews*, and by the *Scriptures*, ſtiled *Strangers*. He that only took upon him to worſhip the true God, and obſerve the Precepts of *Noah*, was *Ger Toſhab*, a Stranger permitted to dwell among them and to worſhip in the Court of the *Gentiles*. He that was circumciſed, and became obedient to the Law of *Moſes*, was *Ger Tzedek a Proſelyte of Righteouſneſs*, but both were called Strangers, according to that Maxim of the *Jews*, *All the Nations of the World are called* נכרים *Strangers before the God of Iſrael*, but the *Jews* are ſaid to be קריבים *near to him.* But now, ſaith the *Apoſtle* there is no ſuch difference, the believing *Gentile* being equally admitted with believing *Jews*, to the Privileges of the *New Jeruſalem*, and equally related to God as part of his Family.

Ver. 22. Thus (h) *Philo* ſaith, That good q Men are Θεοῦ δίκην, καὶ ἱερὸν, *God's Houſe and holy Temple.* See Note on 1 *Cor.* 6. 20.

(h) *L. de Sommiis*, p. 456. E.

CHAP.

CHAP. III.

a Verſe 1. a FOR this cauſe I Paul [*am*] the Priſoner of Jeſus Chriſt for you Gentiles.

2. [*I am, I ſay, a Priſoner for you Gentiles,*
b *as you muſt know,*] b If [*ſince*] ye have heard of the Diſpenſation of the Grace of God, which is given me to you-ward, [*or, for you Gentiles.*]

3. How that he, [ὅτι, *for he, or that he*] by [*particular*] Revelation, made known to me the Myſtery [*of the calling of the Gentiles,* Gal. 1. 16. Acts 9. 15, 21, 22.] as I wrote before in few words, [viz. *ch.* 1. 9, 10, 11, 12. 2. 19.]

4. Whereby, when you read [εἰς ὃ ἀναγινώσκοντες, *to which attending,*] you may underſtand my knowledge in the Myſtery of Chriſt, [*touching the calling of the Gentiles.*]

5. Which in other Ages was not made
c known to the Sons of Men, c as it is now re-
d vealed to his holy Apoſtles, and d Prophets, by the Spirit [*of wiſdom and of knowledge, given them to diſcern all Myſteries,* 1 Cor. 12. 8. 13. 2.]

6. [*It being not before revealed as now it is,*] That the Gentiles ſhould be Fellow-heirs [*of God with the believing Jews,*] and of the ſame Body [*with them,*] and Partakers of his Promiſe, [*the Promiſe of the Spirit,* Gal. 3. 14.] in [*and through*] Chriſt, [*only*] by [*virtue of*] the Goſpel [*preached to them, and believed by them.*]

7. Of which [*Goſpel*] I was made a Mi-
e niſter, e according to the Gift of the Grace of God given to me, [*to be the Apoſtle of the Gentiles, for which work I was enabled,*] by the effectual working of his power, [*in ſigns and wonders,* &c. Rom. 15. 19.]

8. Unto me, [*I ſay,*] who [*by reaſon of my former Perſecutions of the Church of Chriſt,* 1 Cor. 15. 9.] am leſs than the leaſt of all Saints, is this Grace given, that I ſhould preach among the Gentiles, the unſearchable Riches of Chriſt, [i. e. *the exceeding Bleſſings to be obtained by Faith in him.*]

9. And to make all Men [*Jews and Gentiles*] ſee what is the Fellowſhip of the Myſtery, [*of the calling of the Gentiles, to be thus Fellow-heirs with the Jews,*] which from the beginning of the World hath been hid, [ἀπὸ τῶν αἰώνων, *from former Ages,*] in [*the*
f *purpoſe of*] God f, who created all things, [*belonging to the old and new Creation,*] by Jeſus Chriſt.

10. To the intent that [Gr. ἵνα, *that*] now to the g Principalities and Powers in g heavenly places might be known, by the [*things done in, and by the*] Church, the manifold Wiſdom of God.

11. h According to the eternal purpoſe h which he purpoſed [*or made,*] in Chriſt Jeſus our Lord.

12. In whom we have boldneſs, [*or freedom,*] and acceſs, with confidence [*to God the Father,*] by the Faith of him [i. e. *the Faith we have in him as our Mediator.* See Note on *Chap.* 2. *v.* 18.]

13. Wherefore I [*Paul the Priſoner of Jeſus Chriſt for you Gentiles,* v. 1.] deſire that you faint not, [*that you be not diſheartned,*] at my Tribulations for you, which is [*rather matter of*] your Glory, [*you having cauſe to glory, that I your Apoſtle ſuffer ſo much for the Goſpel I preach to you, this being to you a confirmation of the truth of it.*]

14. [*And*] for this cauſe I bow my knees to the Father of our Lord Jeſus Chriſt, [*praying to him.*]

15. Of whom i the whole Family in Hea- i
ven and Earth is named, [*the Angels in Heaven, and Saints on Earth, are ſtiled the Sons of God.*]

16. That he would grant you, according to the Riches of his Glory, [i. e. *according to his glorious Riches,*] to be [*ſtill more*] ſtrengthened with might by his [*Holy*] Spirit in the inward Man.

17. That Chriſt may dwell in your Hearts by Faith, that you being [*firmly*] rooted, and grounded in love [*to him, who ſent his Son to die for you;*]

18. May be able to comprehend [*together*] with all Saints, what is k the breadth, and k
length, and depth, and height [*of this myſterious love towards you.*]

19. And may [*be able to*] know the love of Chriſt, which [*in its full extent, even*] paſſeth knowledge, that you may be filled with all the l fulneſs of God. l

20. Now to him that is able to do exceeding abundantly, above all that we ask or think, according to the power [*of the Holy Ghoſt,*] that worketh in us, [*and ſo miraculouſly confirms his Doctrine to the World.*]

21. Unto him [*I ſay*] be [*aſcribed all*] Glory in the [*Aſſemblies of the*] Church, by [*and through*] Chriſt Jeſus, [*through whom we offer up all our Prayers and Praiſes,* Heb. 13. 15. Eph. 5. 20.] throughout all Ages, world without end. Amen.

Annotations on Chap. III.

Verſe 1. Τούτου χάριν, *for this cauſe.*] *i. e.* Becauſe I aſſert that theſe Pri-
a vileges belong equally to the believing *Gentile*, tho' they be not circumciſed, this being the reaſon why the *Jews* ſo fiercely perſecuted him, and forced him to appeal to *Cæſar*, Acts 22. 22. & 25. 11, 12. & 26. 17. And why, after he came to *Rome*, the Jews preached Chriſt not ſincerely, but out of envy to him, *to add affliction to his bonds*, Philip. 1. 15, 16.

Ver. 2. Εἴγε ἠκούσατε, *if ye have heard.*] Hence ſome raiſe a ſecond Objection againſt
b this Epiſtle's being written by St. *Paul* to the *Epheſians*; for, ſay they, to them with whom he had ſo long converſed, there could be no doubt, whether they had heard *of the Diſpenſation of the Grace of God given him towards them.* But indeed this is no Objection to them who will conſider, that this Epiſtle was not written to the *Epheſians* only, but alſo to *all the faithful in Chriſt Jeſus*, many of whom had never ſeen his Face, nor heard his Voice. And 2ly, If we conſider, that he ſpeaks here particularly of the manner of his receiving this Diſpenſation, viz. *by immediate Revelation from Chriſt Jeſus*; of which the *Galatians*, among whom he had alſo preached, were ignorant; and therefore the *Apoſtle*, in his *Epiſtle* to them, ſaith, γνωρίζω ὑμῖν, *of this I certifie you*, confirming his Aſſertion with an Oath, *Gal.* 1. 11, 12, 16. Add to this, 3ly, That the Particle εἴγε, is not here a Particle of doubting, but of affirmation, and is to be rendred as *Theophylact* doth ἐπειδή, ſince; ſo the *Hebrew* אם is often rendred *quandoquidem*; and ſo *Philo* uſes this Particle in theſe *words*, (a) Εἴγε τὰ ἀκούσια, καὶ τὰ κατ' ἄγνοιαν οὐδὲ ἀδικημάτων λόγον ἔχειν φασί τινες, *ſeeing ſome ſay of things done involuntarily, and out of ignorance, that they are not to be accounted Sins*; and when he ſays, *Abel yet lives* (b), εἴγε καὶ ἱκέτης ὢν Θεῷ καὶ φωνῇ χρώμενος ἐυσεβεῖ, *Seeing that he had ſtill a Voice to cry to God.* And that *Sarah* is repreſented by *Moſes*, both as barren and very fruitful (c) Εἴγε τὸ πολυανθρωπότατον τῶν ἐθνῶν ἐξ αὐτῆς ὁμολογεῖ γίνεσθαι, *ſince he confeſſes, that from her ſhould proceed the moſt populous of Nations*; See alſo the Note on Chap. 1. 15.

Ver. 5. Ὡς νῦν ἀπεκαλύφθη, *As it hath been now revealed.*] It was in the general made
c known, that in *Abraham* ſhould *all the Families of the Earth be bleſſed*; and that Chriſt ſhould be *a Light to the Gentiles*; of which ſee *Note* on *v.* 10. But it was not made known to the *Jews*, that the *Gentiles* ſhould be *Fellow heirs with them* of the ſame Salvation, and Celeſtial Inheritance. For that this was matter of admiration to the firſt *Jewiſh* Converts, we learn from theſe words, *Then hath God alſo given to the Gentiles repentance unto life*, Acts 11. 18. They did not know, or believe, that the *Gentiles* ſhould be made Members of the ſame Body, and admitted to the ſame Privileges, and made Partakers of the ſame Spirit with them. Hence the believing Jews, ἐξέστησαν, *were in an Extaſie*, when they ſaw that the Gift of the Holy Ghoſt was poured on the *Gentiles*, Acts 10. 45. Gal. 3. 14. and much leſs did they know, that the Partition-Wall, which made the diſtance and enmity between them, ſhould be taken away by the *Meſſiah*, as the *Apoſtle* here teacheth, *v.* 14. 15. that *the hand-writing of Ordinances* was to be blotted out on this account, *Coloſſ.* 2. 14. and that theſe Privileges were to be conferr'd upon them without Circumciſion, or Obſervation of the Law of *Moſes*. They rather thought they were either firſt to be made *Jews*, and then *Chriſtians*, or only were to come as Slaves and Drudges to them who were the Children of the Kingdom. And hence the *Apoſtle* ſpends a great part of the *Epiſtles* to the *Romans*, and *Galatians*, to aſſert this Privilege of the *Gentiles*, againſt the *Judaizing Chriſtians*. In a word, to the *Jews* anciently belonged υἱοθεσία, *the Sonſhip*, and ſo the Inheritance, (for *if Sons, then Heirs*, Rom. 8. 17.) and *Promiſes*, Rom. 9. 4. and they conceived that none were even to be admitted into their Body, or to partake of thoſe Privileges, unleſs they were circumciſed, and became obedient to the Law of *Moſes*, Acts 15. 1. which they thought never was to ceaſe, or to be antiquated. And therefore, ſay the *Greek Fathers*, the *Apoſtle* here declares, that God now under the Goſpel-Diſpenſation, equally admitted the believing *Gentiles* to theſe Privileges by Faith without Circumciſion, or Obedience to the Law of *Moſes*.

Ibid. Καὶ Προφήταις, *And to the Prophets.*] That the *Apoſtle* here underſtands the *Pro-*
d *phets* of the *New Teſtament*, or thoſe who in the firſt Ages of the Church received the Prophetical Grace, and by it underſtood *all Myſteries*, 1 Cor. 13. 2. the words ὡς νῦν, *as now it is revealed* under the Goſpel to the *Prophets*, will not ſuffer us to doubt. And this fully anſwers all the Objections of *Eſthius*, againſt the Expoſition I have given of the former words.

Ver. 7. Κατὰ τὴν δωρεὰν τῆς χάριτος, *Accord-*
e *ing to the Gift of Grace.*] That the *Apoſtolate* is by St. *Paul* oft ſtiled Grace; See the Note on *Rom.* 1. 5. And that in this ſenſe he underſtands the Gift of Grace here, is evident from the following words.

(a) *Alleg.* l. 1. p. 35. G. (b) *Quod Deter.* p. 230. E. (c) *De congreſſu quær.* p. 332. B.

Ver.

f Ver. 9. Τῷ πάντα κτίσαντι, *Who created all things.*] The *Ancients* commonly ſay, that God the Father is, ὁ Πρώτος δημιουργὸς *the prime, and chief Creator of the World*, as being the Original of all creating Power, and he as it were commanding, and the Son executing his Command, who is hence ſtiled (d) ὁ παρεσχῶς δημιουργὸς, *the immediate Creator*, or αὐτουργὸς τοῦ κόσμου, *the Artificer of the World.* Hence (e) *Irenæus* ſo often ſaith, *Patrem omnia feciſſe per verbum*, or *verbo virtutis*, and that the Son and Holy Spirit are (f) *quaſi manus*, as it were *the hands of God, by which he made all things*, and to both which all the Angels are ſubject.

g Ver. 10. Ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, *To the Principalities and Powers.*] This Phraſe, tho' uſed of evil Spirits, *Ch.* 6. 12. may be underſtood of good Angels, the Myſtery of Godlineſs, being then *ſeen of Angels*, 1 Tim. 3. 16. and the things which the *Apoſtles* preached by the Holy Ghoſt, being ſuch as *the Angels deſired to look into*, 1 Pet. 1. 12. But whereas from thoſe words, v. 6. *Was not made known*, &c. Mr. *Le Clerc* ſaith thus, *The ſame thing which is there ſaid in other Ages, not to have been made known to the Sons of Men, is ſaid here to have been unknown alſo to Angels; which being ſo, I confeſs I do not well underſtand, how they who are neither Prophets, nor Angels, can find out ſo many places in the Prophets, in which the calling of the Gentiles is manifeſtly and directly foretold; for certainly if it was revealed to the Prophets, they underſtood it; and if it could be gathered from the literal ſenſe of any Prophecies, the Angels might have underſtood it by thoſe Prophecies.* Whereas, I ſay, he deſcants thus: What would he have? Would he deny, againſt the plain and frequent Sayings of St. *Paul*, That the Calling of the *Gentiles* was revealed to, and plainly foretold by the *Prophets*, as his words do import? Let him, if he can, confute St. *Paul* proving it againſt him, That the Lord had commanded the *Gentiles* ſhould be called in theſe words of the Prophet *Iſaiah*, *I have ſet thee to be a Light to the Gentiles, and to be for Salvation to the Ends of the Earth*, Acts 13. 46, 47. And his four other Proofs from the *Prophets*, *Moſes*, *David*, and *Eſaias*, that the *Gentiles were to glorifie God for his mercy to them* in Chriſt Jeſus, that *Root of Jeſſe*, who was to *riſe up to govern the Gentiles, and in whom the Gentiles were to truſt*, Rom. 15. 9, 10, 11, 12. Yea, let him confute the Apoſtle *James*, ſaying, *Simeon hath declared how God at firſt did viſit the Gentiles, to take out of them a People for his Name, and to this agree the words of the Prophets; After this I will build again the Tabernacle of David*, &c. *that the reſidue of men might ſeek after the Lord, and all the Nations upon whom my Name is called*, Acts 15. 14.——17. Nor doth the *Apoſtle* any where hint, that the Calling of the *Gentiles* was not revealed to, or by the *Prophets*, but only that it was not ſo made known in all the Particularities of it, ὡς νῦν, *as it is now diſcovered* by the *Apoſtles* and *Prophets* of the *New Teſtament*; See the Note on *v.* 6. 2*ly*, It was alſo known to, and preached by the *Angels*, declaring the glad tydings of great Joy *which ſhould be to all Nations* through Chriſt, *Luke* 2. 10, 11. he being as well *a light to lighten the Gentiles, as the glory of his People Iſrael.* Nor does the *Apoſtle* here ſay, as he ſuggeſts, that this was unknown to the *Angels*, but only that what was before made known to them by *Prophecies*, was now made known to them by the Church, *i.e.* the *Gentiles* actually called; though all the Circumſtances mentioned Note on *v.* 6. might not be fully known before even to them.

h Ver. 11. Κατὰ πρόθεσιν τῶν αἰώνων, *according to the fore-diſpoſing of the Ages.*] In the firſt of the Ages his Wiſdom ſeeing fit to give the Promiſe of a Saviour to a fall'n *Adam*; in the ſcond Age to typifie, and repreſent him to the *Jews* in Sacred Perſons, Rites, and Sacrifices, and in the Age of the *Meſſiah*, or the laſt Age, to reveal him to the *Jews*, and preach him to the *Gentiles.*

i Ver. 15. Πᾶσα πατριὰ *the whole Family.*] It is frequent with the *Jews* to make mention of the Angels as *the Family in Heaven*, and of Men, eſpecially thoſe that are in covenant with God, as *his Family on Earth*; as when they ſay, *God doth nothing but he firſt conſults with his Family* שלמעלה *above*, that is, with the Angels. And that *he that addicts himſelf to the ſtudy of the Divine Law for the ſake of the Law, conciliates to himſelf Peace with the Family above, and with the Family below*, that is, with Angels in Heaven, and Men on Earth. They are alſo called קדישי עלאי *the Saints above*, Targ. in *Job* 15. 15. and the *Sons of God*, as in theſe words of *Job* 1. 6. & 2. 1. *And on a day came* Ἄγγελοι Θεοῦ, *the Sons of God*, and *Chap.* 38. 7. *Where waſt thou when* ἄγγελοί μου, *all the Sons of God ſhouted for joy?* and ſo are all true Believers ſtiled, for *to as many as believed, he gave power to be the Sons of God*, 1 John 1. 12. and they at the Reſurrection ſhall *be like the Angels, and be the Sons of God*, Luke 20. 36.

k Ver. 18. Τὸ πλάτος καὶ μῆκος, *the breadth, length, depth, and height.*] By the *breadth*

(d) *Orig. in Celſ.* l. 6. p. 317. (e) L. 2. c. 2. l. 3. c. 8, 11. (f) L. 3. *Præf.* & c. 17.

Annotations on Chap. III.

Verſe 1. Τούτου χάριν, *for this cauſe.*] *i. e.* Becauſe I aſſert that theſe Pri-
a vileges belong equally to the believing *Gentile*, tho' they be not circumciſed, this being the reaſon why the *Jews* ſo fiercely perſecuted him, and forced him to appeal to *Cæſar*, Acts 22. 22. & 25. 11, 12. & 26. 17. And why, after he came to *Rome*, the Jews preached Chriſt not ſincerely, but out of envy to him, *to add affliction to his bonds*, Philip. 1. 15, 16.

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b this Epiſtle's being written by St. *Paul* to the *Epheſians*; for, ſay they, to them with whom he had ſo long converſed, there could be no doubt, whether they had heard *of the Diſpenſation of the Grace of God given him towards them.* But indeed this is no Objection to them who will conſider, that this Epiſtle was not written to the *Epheſians* only, but alſo to *all the faithful in Chriſt Jeſus*, many of whom had never ſeen his Face, nor heard his Voice. And 2ly, If we conſider, that he ſpeaks here particularly of the manner of his receiving this Diſpenſation, viz. *by immediate Revelation from Chriſt Jeſus*; of which the *Galatians*, among whom he had alſo preached, were ignorant; and therefore the *Apoſtle*, in his *Epiſtle* to them, ſaith, γνωρίζω ὑμῖν, *of this I certifie you*, confirming his Aſſertion with an Oath, *Gal.* 1. 11, 12, 16. Add to this, 3ly, That the Particle εἴγε, is not here a Particle of doubting, but of affirmation, and is to be rendred as *Theophylact* doth ἐπειδὴ, ſince; ſo the *Hebrew* אם is often rendred *quandoquidem*; and ſo *Philo* uſes this Particle in theſe words, (a) Εἴγε τὰ ἑκούσια, καὶ τὰ κατ' ἄγνοιαν οὐδὲ ἀδικημάτων λόγον ἔχειν φασί τινες, *ſeeing ſome ſay of things done involuntarily, and out of ignorance, that they are not to be accounted Sins*; and when he ſays, *Abel yet lives* (b), εἴγε καὶ ἰκέτης ὢν Θεοῦ καὶ φωνῆ χρώμενος ἐυσήκει, *Seeing that he had ſtill a Voice to cry to God.* And that *Sarah* is repreſented by *Moſes*, both as barren and very fruitful (c) Εἴγε τὸ πολυανθρωπότατον τῶν ἐθνῶν ἐξ αὐτῆς ὁμολογεῖ γίνεσθαι, *ſince he confeſſes, that from her ſhould proceed the moſt populous of Nations*; See alſo the Note on Chap. 1. 15.

Ver. 5. Ὡς νῦν ἀπεκαλύφθη, *As it hath been now revealed.*] It was in the general made
c known, that in *Abraham* ſhould *all the Families of the Earth be bleſſed*; and that Chriſt ſhould be *a Light to the Gentiles*; of which ſee *Note* on *v.* 10. But it was not made known to the *Jews*, that the *Gentiles* ſhould be *Fellow heirs with them* of the ſame Salvation, and Celeſtial Inheritance. For that this was matter of admiration to the firſt *Jewiſh* Converts, we learn from theſe words, *Then hath God alſo given to the Gentiles repentance unto life*, Acts 11. 18. They did not know, or believe, that the *Gentiles* ſhould be made Members of the ſame Body, and admitted to the ſame Privileges, and made Partakers of the ſame Spirit with them. Hence the believing Jews, ἐξέστησαν, *were in an Extaſie*, when they ſaw that the Gift of the Holy Ghoſt was poured on the *Gentiles*, Acts 10. 45. Gal. 3. 14. and much leſs did they know, that the Partition-Wall, which made the diſtance and enmity between them, ſhould be taken away by the *Meſſiah*, as the *Apoſtle* here teacheth, *v.* 14. 15. that *the hand-writing of Ordinances* was to be blotted out on this account, *Coloſſ.* 2. 14. and that theſe Privileges were to be conferr'd upon them without Circumciſion, or Obſervation of the Law of *Moſes*. They rather thought they were either firſt to be made *Jews*, and then *Chriſtians*, or only were to come as Slaves and Drudges to them who were the Children of the Kingdom. And hence the *Apoſtle* ſpends a great part of the *Epiſtles* to the *Romans*, and *Galatians*, to aſſert this Privilege of the *Gentiles*, againſt the *Judaizing Chriſtians*. In a word, to the *Jews* anciently belonged υἱοθεσία, *the Sonſhip*, and ſo the Inheritance, (for *if Sons, then Heirs*, Rom. 8. 17.) and *Promiſes*, Rom. 9. 4. and they conceived that none were even to be admitted into their Body, or to partake of thoſe Privileges, unleſs they were circumciſed, and became obedient to the Law of *Moſes*, Acts 15. 1. which they thought never was to ceaſe, or to be antiquated. And therefore, ſay the *Greek Fathers*, the *Apoſtle* here declares, that God now under the Goſpel-Diſpenſation, equally admitted the believing *Gentiles* to theſe Privileges by Faith without Circumciſion, or Obedience to the Law of *Moſes*.

Ibid. Καὶ Προφήταις, *And to the Prophets.*] That the *Apoſtle* here underſtands the *Pro-*
d *phets* of the *New Teſtament*, or thoſe who in the firſt Ages of the Church received the Prophetical Grace, and by it underſtood *all Myſteries*, 1 Cor. 13. 2. the words ὡς νῦν, *as now it is revealed* under the Goſpel to the *Prophets*, will not ſuffer us to doubt. And this fully anſwers all the Objections of *Eſthius*, againſt the Expoſition I have given of the former words.

Ver. 7. Κατὰ τὴν δωρεὰν τῆς χάριτος, *Accord-*
e *ing to the Gift of Grace.*] That the *Apoſtolate* is by St. *Paul* oft ſtiled Grace; See the Note on *Rom.* 1. 5. And that in this ſenſe he underſtands the Gift of Grace here, is evident from the following words.

(a) *Alleg.* l. 1. p. 35. G. (b) *Quod Deter.* p. 230. E. (c) *De congreſſu quær.* p. 332. B.

Ver

f Ver. 9. Τῷ πάντα κτίσαντι, *Who created all things.*] The *Ancients* commonly ſay, that God the Father is, ὁ Πρώτως δημιουργὸς *the prime, and chief Creator of the World*, as being the Original of all creating Power, and he as it were commanding, and the Son executing his Command, who is hence ſtiled (d) ὁ παρεσχῶς δημιουργὸς, *the immediate Creator*, or αὐτουργὸς τοῦ κόσμου, *the Artificer of the World.* Hence (e) *Irenæus* ſo often ſaith, *Patrem omnia feciſſe per verbum*, or *verbo virtutis*, and that the Son and Holy Spirit are (f) *quaſi manus*, as it were *the hands of God, by which he made all things*, and to both which all the Angels are ſubject.

g Ver. 10. Ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, *To the Principalities and Powers.*] This Phraſe, tho' uſed of evil Spirits, *Ch.* 6. 12. may be underſtood of good Angels, the Myſtery of Godlineſs, being then *ſeen of Angels*, 1 Tim. 3. 16. and the things which the *Apoſtles* preached by the Holy Ghoſt, being ſuch as *the Angels deſired to look into*, 1 Pet. 1. 12. But whereas from thoſe words, v. 6. *Was not made known*, &c. Mr. *Le Clerc* ſaith thus, *The ſame thing which is there ſaid in other Ages, not to have been made known to the Sons of Men, is ſaid here to have been unknown alſo to Angels; which being ſo, I confeſs I do not well underſtand, how they who are neither Prophets, nor Angels, can find out ſo many places in the Prophets, in which the calling of the Gentiles is manifeſtly and directly foretold; for certainly if it was revealed to the Prophets, they underſtood it; and if it could be gathered from the literal ſenſe of any Prophecies, the Angels might have underſtood it by thoſe Prophecies.* Whereas, I ſay, he deſcants thus: What would he have? Would he deny, againſt the plain and frequent Sayings of St. *Paul*, That the Calling of the *Gentiles* was revealed to, and plainly foretold by the *Prophets*, as his words do import? Let him, if he can, confute St. *Paul* proving it againſt him, That the Lord had commanded the *Gentiles* ſhould be called in theſe words of the Prophet *Iſaiah*, *I have ſet thee to be a Light to the Gentiles, and to be for Salvation to the Ends of the Earth*, Acts 13. 46, 47. And his four other Proofs from the *Prophets*, *Moſes*, *David*, and *Eſaias*, that the *Gentiles were to glorifie God for his mercy to them* in Chriſt Jeſus, that *Root of Jeſſe*, who was to *riſe up to govern the Gentiles, and in whom the Gentiles were to truſt*, Rom. 15. 9, 10, 11, 12. Yea, let him confute the Apoſtle *James*, ſaying, *Simeon hath declared how God at firſt did viſit the Gentiles, to take out of them a People for his Name, and to this agree the words of the Prophets; After this I will build again the Tabernacle of David*, &c. *that the reſidue of men might ſeek after the Lord, and all the Nations upon whom my Name is called*, Acts 15. 14.—17. Nor doth the *Apoſtle* any where hint, that the Calling of the *Gentiles* was not revealed to, or by the *Prophets*, but only that it was not ſo made known in all the Particularities of it, ὡς νῦν, *as it is now diſcovered* by the *Apoſtles* and *Prophets* of the *New Teſtament*; See the Note on *v.* 6. 2*ly*, It was alſo known to, and preached by the *Angels*, declaring the glad tydings of great Joy *which ſhould be to all Nations* through Chriſt, *Luke* 2. 10, 11. he being as well *a light to lighten the Gentiles, as the glory of his People Iſrael.* Nor does the *Apoſtle* here ſay, as he ſuggeſts, that this was unknown to the *Angels*, but only that what was before made known to them by *Prophecies*, was now made known to them by the Church, *i.e.* the *Gentiles* actually called; though all the Circumſtances mentioned Note on *v.* 6. might not be fully known before even to them.

h Ver. 11. Κατὰ πρόθεσιν τῶν αἰώνων, *according to the fore-diſpoſing of the Ages.*] In the firſt of the Ages his Wiſdom ſeeing fit to give the Promiſe of a Saviour to a fall'n *Adam*; in the ſcond Age to typifie, and repreſent him to the *Jews* in Sacred Perſons, Rites, and Sacrifices, and in the Age of the *Meſſiah*, or the laſt Age, to reveal him to the *Jews*, and preach him to the *Gentiles.*

i Ver. 15. Πᾶσα πατριὰ *the whole Family.*] It is frequent with the *Jews* to make mention of the Angels as *the Family in Heaven*, and of Men, eſpecially thoſe that are in covenant with God, as *his Family on Earth*; as when they ſay, *God doth nothing but he firſt conſults with his Family* שלמעלה *above*, that is, with the Angels. And that *he that addicts himſelf to the ſtudy of the Divine Law for the ſake of the Law, conciliates to himſelf Peace with the Family above, and with the Family below*, that is, with Angels in Heaven, and Men on Earth. They are alſo called קדישי עלאי *the Saints above*, Targ. in *Job* 15. 15. and the *Sons of God*, as in theſe words of *Job* 1. 6. & 2. 1. *And on a day came* Ἄγγελοι Θεοῦ, *the Sons of God*, and *Chap.* 38. 7. *Where waſt thou when* ἄγγελοί μου, *all the Sons of God ſhouted for joy?* and ſo are all true Believers ſtiled, for *to as many as believed, he gave power to be the Sons of God*, 1 John 1. 12. and they at the Reſurrection ſhall *be like the Angels, and be the Sons of God*, Luke 20. 36.

k Ver. 18. Τὸ πλάτος καὶ μῆκος, *the breadth, length, depth, and height.*] By the *breadth*

(d) *Orig. in Celſ.* l. 6. p. 317. (e) L. 2. c. 2. l. 3. c. 8, 11. (f) L. 3. *Præf.* & c. 17.

of this love ſome of the *Fathers* underſtand the great extent, and generality of Chriſt's Affection, his Death being deſigned for the Benefit of all Perſons, *Jew* and *Gentile*, through all Ages from *Adam* to the end of the World, and in all places, he having by it *reconciled things in Heaven, and things in the Earth*, Chap. 1. 10. By the *depth* of it, ſay they, is ſignified the greatneſs of his Humiliation; Love to Mankind having induced him to change *the form of God*, for that of a *Servant*, humbled the Lord of Life to an ignominious and painful Death, and brought him from the higheſt Heavens to the loweſt Hell, into which, they conceive, he deſcended for our ſakes. The *length* of it imports, ſay they, his love to us from the beginning of the World, we being *choſen in Chriſt from the beginning*, Chap. 1. 4. & 3. 11. The *height* of his Affection is manifeſted, ſay they, in that being now exalted to the right hand of Majeſty, he is ſtill there imployed in Acts of greateſt Kindneſs to us, uſing his whole Power in Heaven and Earth for the Benefit of his Church. But it ſeems more natural to ſay, that the *Apoſtle* by enumerating theſe Dimenſions, only intends to ſignifie the exceeding greatneſs of the Love of Chriſt, which *paſſeth knowledge*. Thus *Job* ſpeaking of the unſearchable Wiſdom of God, and his unfathomable Perfections, puts theſe Enquiries; *Canſt thou ſearch him out to perfection? It is higher than the Heaven, what canſt thou do? deeper than Hell, what canſt thou know? The Meaſure of it is longer than the Earth, and the breadth of it than the Sea*, Job 11. 7, 8. And the Son of *Syrac* ſaith, *The height of Heaven, and the breadth of the Earth, the Abyſs and Wiſdom who can ſearch out?* Eccluſ. 1. 3. And the *Apoſtle* cries out, *O the depth of the Wiſdom and Knowledge of God, how unſearchable are his Judgments*, &c. Rom. 11. 33. And in this ſenſe theſe four Dimenſions will chiefly be deſigned to import what the *Apoſtle* ſtiles, *v.* 8. *the unſearchable riches of the love of Chriſt*. It therefore ſeems unreaſonable to think, that the *love of Chriſt paſſing Knowledge*, ſhould import only the love of Chriſt paſſing, *i. e.* excelling *the knowledge* or *skill in myſtical Interpretations, which the Gnoſticks pretended to*. For as the word γνῶσις put abſolutely, hath no ſuch import, that I know of, in the Holy Scripture; ſo after the mention of all theſe Dimenſions, and the *unſearchable riches* of it, *v.* 8. it ſeems a very faint expreſſion, to ſay it ſurpaſſed that vain and inſignificant knowledge to which the *Gnoſticks* pretended, their myſtical Interpretations, recorded by *Irenæus*, being above meaſure vain and impious, even a Myſtery of Iniquity. And as for the Phraſe ὑπερβάλλουσα τ γνώσεως, it is juſtified by (g) *Ariſtotle*, who hath it twice in one Chapter, *viz.* ὑπερβάλλειν τ συμμετρίας, *to exceed the meaſure*, ὑπερβάλλειν τῶν πλωτήρων, *to excel other Navigators*.

Ver. 19. Εἰς πᾶν τὸ πλήρωμα τ Θεοῦ, *with all the fulneſs of God.*] Εἰς *pro*, ἐν, ſee Note on 1 *Coloſſ.* 20. that is, ſay ſome, with the higheſt degrees of Faith and Love; or with all fulneſs of Spiritual Gifts, eſpecially thoſe of Knowledge and Wiſdom, which might inable them to comprehend the greatneſs of his Love. Thus *Chap.* 4. 10. *He aſcended up on high, that he might fill all things* with Spiritual Gifts, mentioned *v.* 10. that he might *give Gifts unto Men*, v. 1. and *Chap.* 1. 23. his Church is ſtiled, *the fulneſs of him that filleth all in all*, i. e. who filleth all his Members with thoſe Gifts.

(g) *Polit. l.* 3. *c.* 13. *p.* 447, 448.

CHAP.

CHAPTER IV.

Verſe 1. I Therefore the Priſoner of the Lord, [ἐν Κυρίῳ, *in bonds for Chriſt*,] beſeech you that you would walk worthy of the Vocation wherewith ye are called.

a 2. a With all lowlineſs and meekneſs, with long ſuffering, [*and ſo*] forbearing one another in love.

3. Endeavouring [*thus*] to keep the unity of the Spirit in the bond of peace.

4. [*For you know that*] there is one body b [*of the whole Church*,] and b one Spirit [*which animates the whole Body*,] even as you are called in one hope of your Calling, [i.e. *and you know alſo, that you are all called to the ſame hope of eternal life.*]

5. [*There is alſo to us Chriſtians*] one c Lord, c one Faith [*in this Lord*,] one Baptiſm [*by which we do profeſs this Faith.*]

d 6. d One God and Father of all, who is above all [*by his Eſſence*,] and through all [*by his Providence*,] and in you all [*by his Spirit.*]

7. But [*though the Body is but one, yet*] unto every one of us [*who are Members of* e *this Body*,] e is given grace [*enabling us to ſerve this Body*,] according to the meaſure of the Gift of Chriſt.

f 8. f Wherefore [*to manifeſt this*] he [*the Pſalmiſt*] ſaith, when he [*Chriſt*] aſcended up on high, he led captivity [*Satan, and Death*,] captive, [*Heb.* 2. 14, *Judg.* 5. 12.] g and g gave gifts unto men, [i. e. *received them*, Pſal. 68. 19. *to give to them.*]

9. Now that he aſcended, what is it but [*a demonſtration*] that he alſo deſcended firſt h into the lower parts of the Earth?

10. He that deſcended [*thus into the lower parts of the Earth*,] is the ſame alſo who i [*after his Reſurrection*,] aſcended up i far above all Heavens, that he might fill all things, [*with his Gifts, according to his Promiſe, that when he was aſcended, he would ſend the Spirit upon his Apoſtles and Diſciples*, John 14. 17. & 15. 26. & 16. 7. Luke 24. 49.]

11. And [*accordingly*] he gave ſome Apoſtles [*to reveal his Will*,] and ſome Prophets [*to explain the Myſteries of Faith*,] and ſome Evangeliſts [*to propagate this Faith to* k *other Nations*,] and k ſome Paſtors, and Teachers [*to inſtruct others in it.*]

l 12. l [*And this variety of Gifts was conferred upon them*] for the perfecting [Gr. *compacting*] of the Saints [*into one Body*], for the work of the Miniſtry, [*that they who had them might miniſter to the Temporal Neceſſity, as did the Deacons, and the Spiritual Concerns of others, as did the Apoſtles, Prophets, Evangeliſts, Paſtors and Doctors*,] for the edifying of the Body of Chriſt [*in faith and love.*]

13. Till we all come in the unity of the Faith, and of the knowledge [*or acknowledgment*] of the Son of God unto a perfect man, [i. e. *to perfection in knowledge of the Faith, and of the Will of God*, Coloſſ. 1. 28.] unto the meaſure of the ſtature of the fulneſs of Chriſt; [i. e. *ſo as to be Chriſtians of a full maturity, and ripeneſs in all the Graces derived from Chriſt Jeſus to the Body.*]

14. That [*ſo arriving to Perfection in Faith and Knowledge*] we henceforth [*may*] be no more Children toſſed to and fro, and carried about with every wind of Doctrine by the ſlight of Men, and cunning craftineſs, whereby they lie in wait to deceive, [Gr. *by the ſubtilty of Men, through their craftineſs for the managing of deceit.*]

15. But ſpeaking [*or keeping*] the truth in love, may grow up into, [*or increaſe in*,] him in all things, who is the Head, even [*into*] Chriſt.

16. m From whom the whole Body fitly m joyned together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, [Gr. *compacted and cemented together by every joynt of ſupply, according to its power in proportion of every part*,] maketh increaſe of the Body to the edifying of it ſelf in love.

17. This I ſay therefore, and teſtifie in the Lord, that ye [*who have theſe aſſiſtances in Faith and Piety*,] walk not henceforth, as other [*unconverted*] Gentiles, n in the n vanity of their [*own*] mind;

18. Having the underſtanding darkned, [*and*] being o alienated from the life of God, o p through the ignorance that is in them, p becauſe of the blindneſs of their heart;

19. Who being paſt feeling, [*inſenſible of the vileneſs of their actions*,] have given themſelves up to work all uncleanneſs r r with greedineſs;

20. But ye have not ſo learned [*the Doctrine of*] Chriſt;

21. If ſo be [*or ſince*] that ye have heard him [*by our preaching*,] and have been taught by him, [Gr. *inſtructed in him*,] as the truth is in Jeſus.

22. [*To wit*,] That ye put off concerning the former Converſation [*in Heatheniſm*] s the old man, [i. e. *the Luſts which deceive* s *you, promiſing that Pleaſure and Satisfaction which they cannot yield; or which you practiſed whilſt Heathens, being deceived by your Heathen Prieſts, declaring they were acceptable to the Gods, and the Philoſophy and vain Deceit of thoſe Men who allowed them.*]

23. And

23. And be renewed in the Spirit of your Mind.

24. And that ye [*may*] put on the new man, which after [*the image of*] God is created in righteouſneſs, and true holineſs.

t 25. Wherefore putting away t lying, [*a vice too common among Heathens, and oppoſite to Truth, and Righteouſneſs,*] ſpeak every man truth with his Neighbour; for we are Members one of another; [*Now lying tends to diſſolve Societies, and hurt the Members of the ſame Body.*]

u 26. [*If you*] u be angry, [*take heed,*] and
w ſin not, w let not the Sun go down upon your wrath.

x 27. x Neither give place to the [*temptation of the*] Devil.

y 28. y Let him that ſtole, [*before his Converſion,*] ſteal no more, but rather let him labour, working with his hands the thing which is good, that he z may have to give z to him that needeth.

29. Let no corrupt communication proceed out of your mouths, but that which is good to the uſe of edifying, aa that it may aa miniſter grace unto the hearers.

30. bb And grieve not the Holy Spirit of God, whereby ye are ſealed to the day of bb Redemption, [*Chap.* 1. 13. 14.]

31. [*And to this end,*] let all bitterneſs and wrath, and anger and clamour, and evil ſpeaking, be put away from you, with all malice.

32. And be ye kind one towards another, tender hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

Annotations on Chap. IV.

a Verſe 2,3. NOte here from the *Fathers*, That ἐὰν ἡ ἀγάπῃ ἔχωμεν ἀνεξόμεθα ἀλλήλων, *where love is retained there will be mutual forbearance*; And from *Zanchy*, That Peace cannot be preſerv'd without that mutual Forbearance, and that Humility which excludes, and that Meekneſs which is oppoſite to Anger and Contention.

b Ver. 4. Ἓν Πνεῦμα, *one Spirit.*] From theſe, and the former words, *the unity of the Spirit*, it ſeems plain to me that the Union of the Myſtical Body of the *Church Catholick* conſiſts in this, that they all have the ſame Spirit communicated to them from their Head *Chriſt Jeſus*. For the whole Body of *Chriſtians* is here ſaid to have *one Spirit*, and their Unity is ſtiled *the Unity of the Spirit*. *The Body is one*, ſaith the *Apoſtle*, 1 Cor. 12. 12. *for by one Spirit we are all baptized into one Body*, v. 13. And to the whole Body of the Church of *Corinth* he ſpeaks thus, *Know ye not that you are the Temple of God, and that the Spirit of God dwelleth in you?* 1 Cor. 3. 16. *Know ye not that your Body is the Temple of the Holy Ghoſt that is in you?* Chap. 6. 19. Chriſt, ſaith the *Apoſtle* here, *Chap.* 2. 16, 17, 18. hath reconciled both *Jew* and *Gentile* into one Body unto God, and hath made Peace between them, *for by him we have both acceſs by one Spirit to the Father*; δι' οὗ, and therefore having thus one Spirit, by which we are made one Body, and Sons of the ſame Father, *we are all fellow-Citizens of the Saints, and of the Family of God*: and are built up all together *into an habitation of God through the Spirit*. Now hence it follows,

1ſt, *That only ſincere Chriſtians are truly Members of that Church Catholick of which Chriſt Jeſus is the Head*, ſince the whole Body is united to him by the Communication of the Holy Spirit, whom the wicked of the World *cannot receive*, John 14. 17. they being *Senſual, having not the Spirit*, Jude 19.

2ly, *That nothing can unite any Profeſſor of Chriſtianity to this one Body, but the participation of the Spirit of Chriſt*; and therefore nothing elſe can make him a true Member of that Church which is his Body. Hence the *Apoſtle* doth inform us negatively, *That if any Man have not the Spirit of Chriſt* dwelling in him, *he is none of his*, Rom. 8. 9, 11. and affirmatively, That *by this we know that he abideth in us, by the Spirit that he hath given us*, 1 John 3. 24. And again, *by this we know that he abideth in us, and we in him, becauſe he hath given us of his Spirit*, Chap. 4. 13. For *as many as are led by the Spirit of God, they are Sons of God*, Rom. 8. 14. and *becauſe we are Sons, God hath ſent the Spirit of his Son into our hearts*, Gal. 4. 6. It therefore muſt be owned as a certain truth, that nothing can unite us to that Church and Body, of which Chriſt Jeſus is the Head, but the participation of the Spirit.

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ſiſtance

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1*ſt*, That we deny not that God the *Father* is *One God over all*, or that there is one who is both One God, and the Father, only we add, that there is alſo One, who is One God of the ſame Eſſence, and the Son, and ſo alſo ſay we of the Holy Spirit: And that as the One Lord, and the one Spirit here, do not exclude the *Father* from being both Lord, and Spirit, ſo neither doth the *One God, and Father*, exclude the Son, or Holy Spirit, from being God, but only from being God the *Father*. It alſo is to be noted, that the *Primitive Fathers* before the *Nicence Council*, did not ſcruple to diſtinguiſh Chriſt from God the Father, by ſtiling him another God from the Maker of all things, ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι, *above whom there is no other God.* (a) *Juſtin Martyr* twice deſcribes the Father by this diſtinctive Character, that he is God, ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι, *above whom there is no other God*; ſaying, that Chriſt did nothing but what, ὁ τοῦ κόσμου ποιήσας, ὑπὲρ ὃν ἄλλος οὐκ ἔστι Θεὸς, *the Maker of the World, above whom there is no other God, would have him do*; and yet he at leaſt twenty times aſſerts, that Chriſt *is God* and *Lord*, and that he is the Perſon, (b) ἀφ' οὗ ἐκεῖνον τὸν γῆν, *by whom he made the Heaven and Earth*, and by whom he will renew them; the Word of God; δι' οὗ ἐκεῖνος τὸν γῆν, τὴν ἡ πᾶσα κτίσις ἐγένετο, *by whom the Heaven and the Earth, and the whole Creation was made.* So (c) *Irenæus* often ſaith, that the *Father is only to be called God and Lord*; and yet he adds, that this is not ſaid to exclude the Son, *who is in the Father, and hath the Father in him, and hath his Principality in all things.*

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(a) *Dial. cum Tryph.* p. 275. c. 276. D. (b) *Pag.* 340.

(c) *Nemo igitur alius Deus nominatur, aut Dominus appellatur niſi qui eſt omnium Deus & Dominus— —Et hujus Filius &. Chriſtus Dominus noſter*, l. 3. c. 6. *—Qui & ſolus Deus ſuper quem alius Deus non eſt*, &c. 9. *Ipſum Dominum ſequi nos oportet. Patrem tantum Deum & Dominum eum qui ſolus eſt Deus, & Dominator omnium, traditum Diſcipulis, & tamen hæc dicta eſſe pronuntiat de Prophetis quidem, & Apoſtolis Patrem, & Filium confitentibus, alterum autem neminem, neque Deum nominantibus, neque Dominum confitentibus*, l. 3. c. 6. *Filius eſt in Patre, & habet in ſe Patrem, & in omnibus Principatum ejus habet.*

Lead

23. And be renewed in the Spirit of your Mind.

24. And that ye [*may*] put on the new man, which after [*the image of*] God is created in righteouſneſs, and true holineſs.

t 25. Wherefore putting away t lying, [*a vice too common among Heathens, and oppoſite to Truth, and Righteouſneſs,*] ſpeak every man truth with his Neighbour; for we are Members one of another; [*Now lying tends to diſſolve Societies, and hurt the Members of the ſame Body.*]

u 26. [*If you*] u be angry, [*take heed,*] and
w ſin not, w let not the Sun go down upon your wrath.

x 27. x Neither give place to the [*temptation of the*] Devil.

y 28. y Let him that ſtole, [*before his Converſion,*] ſteal no more, but rather let him labour, working with his hands the thing which is good, that he z may have to give z to him that needeth.

29. Let no corrupt communication proceed out of your mouths, but that which is good to the uſe of edifying, aa that it may aa miniſter grace unto the hearers.

30. bb And grieve not the Holy Spirit of God, whereby ye are ſealed to the day of bb Redemption, [*Chap.* 1. 13. 14.]

31. [*And to this end,*] let all bitterneſs and wrath, and anger and clamour, and evil ſpeaking, be put away from you, with all malice.

32. And be ye kind one towards another, tender hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

Annotations on Chap. IV.

a Verſe 2,3. NOte here from the *Fathers*, That ἐὰν ἡ ἀγάπῃ ἔχωμεν ἀνεξόμεθα ἀλλήλων, *where love is retained there will be mutual forbearance*; And from *Zanchy*, That Peace cannot be preſerv'd without that mutual Forbearance, and that Humility which excludes, and that Meekneſs which is oppoſite to Anger and Contention.

b Ver. 4. Ἓν Πνεῦμα, *one Spirit.*] From theſe, and the former words, *the unity of the Spirit*, it ſeems plain to me that the Union of the Myſtical Body of the *Church Catholick* conſiſts in this, that they all have the ſame Spirit communicated to them from their Head *Chriſt Jeſus*. For the whole Body of *Chriſtians* is here ſaid to have *one Spirit*, and their Unity is ſtiled *the Unity of the Spirit*. *The Body is one*, ſaith the *Apoſtle*, 1 Cor. 12. 12. *for by one Spirit we are all baptized into one Body*, v. 13. And to the whole Body of the Church of *Corinth* he ſpeaks thus, *Know ye not that you are the Temple of God, and that the Spirit of God dwelleth in you?* 1 Cor. 3. 16. *Know ye not that your Body is the Temple of the Holy Ghoſt that is in you?* Chap. 6. 19. Chriſt, ſaith the *Apoſtle* here, *Chap.* 2. 16, 17, 18. hath reconciled both *Jew* and *Gentile* into one Body unto God, and hath made Peace between them, *for by him we have both acceſs by one Spirit to the Father*; ἄρα οὖν, and therefore having thus one Spirit, by which we are made one Body, and Sons of the ſame Father, *we are all fellow-Citizens of the Saints, and of the Family of God*: and are built up all together *into an habitation of God through the Spirit*. Now hence it follows,

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Lead

Lead Captivity captive. See 1 *Kings* 8. 46. 2 *Chron.* 28. 5, 11, 17.

g Ibid. Καὶ ἔδωκε δόματα, *And gave Gifts.*] That is, ſaith Dr. *Hammond*, *He received Gifts to give to Men*, from the nature of the Hebrew לקח which ſignifies both to *give*, and to *receive*, and thus it is rendred by the *Targum*, *Syriac*, and *Arabic*. But ſaith Mr. *Cl. When the word ſignifies to give, there follows a Dative Caſe*, Exod. 25. 2. *whereas the Hebrew here hath* באדם *which has made learned Men conjecture, that St.* Paul *read* לאדם *to Man.* But firſt this is not always true, for *Hoſ.* 14. 2. we read thus, *take away iniquity*, וקח טוב *and give good*, and where a Dative Caſe is added, an Accuſative either goes before it, as, *thou haſt received* מתנות *Gifts for Men*; and *Judges* 14. 2. קחו אותה לי *Gave her to me*; and *v.* 3. or elſe follows after it, as 1 *Kings* 3. 24. חרב קחו לי *Give me a Sword*; See *Chap.* 17. 10. *Exod.* 18. 12. & 25. 2. and as for ב in באדם who knows not that it ſometimes ſignifies *pro*, *for*, and ſometimes only is the ſign of the Dative Caſe? See *Naldius de Partic. Hebr.* p. 158, 163.

h Ver. 9. Εἰς τὰ κατώτερα μέρη τῆς γῆς, *Into the lower parts of the Earth.*] That is, into the Grave. So *Pſal.* 63. 9. *They that ſeek my Soul to deſtroy it, ſhall go into the lower parts of the Earth*, i. e. They ſhall fall by the Sword, *v.* 10. *Iſa.* 44. 23. *Sing O Heavens, ſhout the lower parts of the Earth.*

i Ver. 10. Ὑπεράνω πάντων τῶν οὐρανῶν, *Far above all Heavens.*] He being made *higher than the Heavens*, Heb. 7. 26. that is, than the Airy and the Starry Heavens, and aſcending above them into the Preſence of God, who hath *ſet his Glory above the Heavens*, Pſal. 8. 1. and is exalted above them, *Pſal.* 57. 5, 11. & 108. 4, 5.

k Ver. 11. Τὺς δὲ ποιμένας καὶ διδασκάλους, *And ſome Paſtors and Teachers.*] That theſe *Paſtors* and *Teachers* were in the firſt Ages, Men of extraordinary Gifts, is evident from this very place; for the preceding words, *He gave Gifts unto Men, ſome Apoſtles, ſome Prophets*, &c. ſhew that all the Perſons mentioned here, were Partakers of the Gifts which Chriſt aſcending up on high, and ſending down the Holy Spirit, gave to Men. Hence, among the different χαρίσματα, Gifts of the Holy Ghoſt, are reckoned διδασκαλία, *teaching*, Rom. 12. 6, 7. and among the Gifts exerciſed in their Aſſemblies διδαχὴ, *Doctrine*, 1 Cor. 14. 6, 26. among the Perſons who had received the διαιρέσεις χαρισμάτων, *Diverſities of Gifts*, are reckoned after Prophets διδάσκαλοι, *Teachers*, 1 Cor. 12. 28. Rom. 12. 6, 7. and here. And ſo (d) *Tertullian* makes mention of them, as Perſons *endued with the Grace of Knowledge.* The *Paſtors* ſeem probably the ſame with the κυβερνήσεις, *Governments*, 1 Cor. 12. 28. and the προϊστῶτες, *Rom.* 12. 8. And it is evident from both thoſe places, that they were alſo Men endued with thoſe Spiritual Gifts there mentioned. Hence it is obſervable of theſe Doctors, that when the extraordinary Gifts of the Church ceaſed, their very Names grew out of uſe, they being very rarely mentioned in the ſucceeding Ages of the Church.

Ver. 12.—15. From theſe five Verſes the *Papiſts* argue for an infallible Guide thus, 'Chriſt gave *Apoſtles*, *Paſtors*, and '*Teachers*, that Chriſtians might not be 'Toſſed to and fro with every Wind of 'Doctrine; this end could not be com- 'paſſed by giving us ſuch Guides and In- 'ſtructors in Belief, as were merely fal- 'lible, and who might lead us into Cir- 'cumvention of Error. Moreover, God 'gave ſuch Paſtors to his Church, till we 'all come to the Unity of the Faith, 'which will not be till the laſt Days of all; 'wherefore till the end of the World, the 'World ſhall be provided of them, and 'by them be ſecured from being *like Chil-* 'dren toſſed to and fro.

Anſw. I anſwer, That this Text is ſo far from proving a Succeſſion of infallible Guides, in Matters of Faith to the World's end, that it ſeems rather to eſtabliſh the Doctrine of the *Proteſtants*, touching the fulneſs and perſpicuity of the Holy Scripture, in all neceſſary Articles of Chriſtian Faith, and to overthrow the pretended neceſſity of Infallible Guides in order to that end: For,

1ſt, *To come to a perfect Man*, as to the Unity of Faith, and Knowledge of the Son of God, is, in the *Scripture* Language, to be ſufficiently inſtructed in the Articles of the *Chriſtian* Faith and Knowledge. Thus when our Lord ſaith to the young Man, *If thou wilt be perfect, ſell all that thou haſt*, Matth. 19. 21. by comparing theſe words with thoſe in St. *Mark* and St. *Luke*, Mark 10. 21. *One thing is lacking*, or is wanting to thee, *Luke* 18. 22. it is evident, that to be perfect, there, is, not to be wanting in the Knowledge or Practice of any thing to be done, that this young Man might have Eternal Life.

When St. *Paul* ſaith, *We ſpeak Wiſdom*, ἐν τοῖς τελείοις, *among them that are perfect*, 1 Cor. 2. 6. the meaning is, ſay the *Greek Commentators* (e), παρὰ τοῖς τελείαν παραδεξαμένοις πίστιν, *among thoſe who are perfectly inſtructed*

(d) *Eſt itaque frater aliquis Doctor Gratia Scientiæ donatus*, De Præſcript. c. 3.

(e) *Theodoret. in*

in the Faith; and when he ſaith, *As many as are perfect let us mind the ſame thing*, he ſpeaks of Perſons fully inſtructed in their Chriſtian Liberty; and when he ſaith, *Leaving the Principles of the Oracles of Chriſt, let us go on to perfection*, he calls us to advance to a more full Inſtruction in the Faith and Knowledge of Chriſt; See Note on 1 *Cor.* 2. 6.

2ly, Note, That the *Apoſtles*, and firſt Preachers of the Goſpel, were made Miniſters of his Church, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, *to teach fully the Word of God*, Col. 1. 25, 26. *To teach every man in all wiſdom, that they might preſent every man perfect in Chriſt Jeſus*, *v.* 28. and accordingly, departing from the Churches planted by them, they commended them only to the *Word of Grace, which was able to build them up, and give them an Inheritance among all that are ſanctified*, Acts 20. 32.

3ly, Obſerve that the *Apoſtles*, *Prophets*, *Evangeliſts*, *Paſtors*, and *Teachers*, here named, were given at our Lord's Aſcenſion for theſe ends; for *when he aſcended up on high*, ἔδωκε, he actually *gave ſome Apoſtles*, &c. and that even thoſe *Paſtors* and *Teachers* had their χαρίσματα, or ſupernatural Gifts of the Holy Spirit, to fit them for that end. Whence it demonſtratively follows, that theſe Gifts ceaſing ſoon after, a Succeſſion of ſuch Perſons was neither promiſed, nor was neceſſary to this end; for if ſo, *Chriſt* muſt be charged with Breach of Promiſe, and being wanting to the Church in what was neceſſary for the obtainment of thoſe ends.

4ly, Obſerve that theſe *Apoſtles*, *Prophets*, *Evangeliſts*, *Paſtors*, and *Teachers*, endued with theſe ſupernatural Gifts *of the Work of the Miniſtry, for the ediſying of the Body of Chriſt into a perfect Man*, not doing all, or any of theſe things in Perſon ſince their Death, and yet being given for the accompliſhing theſe ends, muſt be acknowledged to have done all theſe things, as far as they were needful, by ſome other way. Now there being no other way in which they could do it, but by their Writings left behind them as a Rule of Faith, and by which, *they being dead, yet ſpeak*; it follows, that theſe Writings duly attended to, muſt be ſufficient for theſe Ends, and conſequently they muſt, both with ſufficient fulneſs, and perſpicuity, inſtruct us in all the neceſſary Articles of Chriſtian Faith and Knowledge. Hence (f) *Chryſoſtom* informs us, that they writ the Goſpel, πρὸς καταρτισμὸν τῶν ἁγίων, *for the perfecting the Saints, for the Work of the Miniſtry, for the ediſying of the Body of Chriſt*. In a word, 'tis evident this Text doth as much prove a neceſſity of *Apoſtles*, *Prophets*, and *Evangeliſts*, in all future Ages of the Church, to keep her Members fixed in the Truth, as of Paſtors and Doctors, theſe Apoſtles, Prophets, and Evangeliſts, being here placed in the firſt rank of thoſe whom God hath given for this end: Since therefore theſe *Apoſtles*, *Prophets*, and *Evangeliſts*, were only given in the firſt Ages of the Church, it evidently follows, that the Perſons mentioned in this Text, were not given them to do this perſonally to the World's end, but only to do it by the Doctrine they then taught.

Ver. 16. Ἐξ οὗ, *From whom.*] That is, from m
which Head, the whole Body of Chriſtians duly compacted together, ſome ſuſtaining the Office of an inferiour Head, ſome of an Eye, ſome of an Hand, ſome of a Foot, 1 *Cor.* 12. 15, 16, 17. by the aſſiſtance which every of theſe Parts thus united together gives to the whole, according to the particular proportion of its Gifts, increaſeth, or grows in love, and ſo each Member edifies one another.

Ver. 17. Ἐν ματαιότητι τοῦ νοὸς, *In the Vanity* n
of the Mind.] The *Heathen Idols* are frequently in the *Old Teſtament* ſtiled μάταια, *vain things*, and the Apoſtles preached to the Gentiles to abſtain, and turn ἀπὸ τῶν ματαίων τούτων, *from thoſe vain things*, Acts 14. 15: by compliance with which they became *vain in their Imaginations, and their fooliſh Hearts were darkned*, Rom. 1. 22. And this ſeems to be the *vain Converſation*, from which, ſaith St. *Peter*, they were redeemed, 1 *Pet.* 1. 18. and the *Vanity of the Mind* here mentioned.

Ver. 18. Ἀπηλλοτριωμένοι, *Alienated from the* o
Life of God. i. e. Not only from that way of Life which God approves of, but which reſembles him in Purity, Righteouſneſs, Truth, and Goodneſs.

Ibid. Διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, *By the* p
Ignorance that is in them.] This ſeems to refer to their Ignorance of the Nature, the Attributes, and the Providence of God, and of a future State of Happineſs and Miſery.

The hardneſs of their Hearts here mentioned, they had contracted by wicked Habits and Cuſtoms, the frequency of vile Examples, and by thoſe corrupt Principles which made them inſenſible of their Impurity and Laſciviouſneſs; for they committed Whoredom and Adultery, ſaith (g) *Origen*, Διδάσκοντες μὴ πάντως περὶ τοῦτο καθῆκον τοῦτο γίνεσθαι, *Teaching that in theſe things they did nothing contrary to Good Manners.* q

Ver. 19. Ἐν πλεονεξίᾳ, *With Greedineſs.*] r
Hoc totum fecerunt in avaritia, dum nunquam

(f) *In locum.* (g) *Contr. Celſum*, l. 4. p. 177. & *Hom.* 5. *in Joh.* p. 79.

luxuriando ſaturantur, nec eorum terminum habet voluptas. Hieronymus in Locum.

ſ Ver. 22. Τὸν παλαιὸν ἄνθρωπον, *The Old Man,*] ſignifies thoſe evil Habits they ſo long practiſed in the State of *Heatheniſm*; the *New Man*, that Divine Life, that Life of Righteouſneſs and Holineſs which *Chriſtianity* requires; and it is called *Holineſs of Truth*, or Inward Holineſs, in oppoſition to the Outward and Ceremonial Holineſs of the *Jews*.

t Ver. 25. Τὸ ψεῦδος, *Lying,*] Which the *Heathen Philoſophers* thought lawful, when it was good, or profitable for them; as owning that Rule of *Menander*, Κρεῖττον ὃ ἐλεᾷς ψεῦδος, ἢ ἀληθὲς κακὸν, *A Lie is better than an hurtful Truth:* And that of *Proclus*, Τὸ γὰρ ἀγαθὸν κρεῖττον ὄντι τ ἀληθείας, *Good is better than Truth:* And that of *Darius* in (h) *Herodotus*, Ἔνθα γάρ τι δεῖ καὶ ψεῦδος λέγεσθαι, λεγέσθω, *When a Lye will profit, let it be uſed:* And that of (i) *Plato*, *He may lye who knows how to do it*, ἐν δέοντι καιρῷ, *in a fit Seaſon:* For *there is nothing decorous in Truth*, ſaith (k) *Maximus Tyrius*, *but when it is profitable: Yea, ſometimes*, ſaith he, καὶ ψεῦδος ὄνησεν ἀνθρώπους, καὶ τ' ἀληθὲς ἔβλαψεν, *Truth hurts, and a Lye profits Men.* And to countenance this Practice, both (l) *Plato*, and the (m) *Stoicks*, ſeem to have framed a Jeſuitical Diſtinction, between lying in words, and with aſſent to an Untruth, which they called, *Lying in the Soul:* The firſt they allowed *to an Enemy in proſpect of an Advantage; and for many other Diſpenſations of this Life*; That is, their Wiſe Man may tell a Lye craftily, and for gain, but he muſt not embrace a Falſhood, through Ignorance, or aſſent to an Untruth.

u 26. Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, *Be angry and ſin not.*] Theſe words, tho' ſpoken imperatively, are not a Command to be angry, but a Caution to avoid ſinful Anger; as when the *Prophet* ſaith to *Nineveh*, *Fortifie thy Strong-holds, the Sword ſhall cut thee off*, Nah. 3. 14. *i. e.* tho' thou doſt fortifie them it ſhall do ſo. And the Son of *Syrach*, *Cocker thy Child, and he ſhall make thee afraid*, Chap. 30. 9. *i. e.* this will be the iſſue of it. So *Iſa.* 8. 9, 10.

Ibid. Ὁ Ἥλιος μὴ ἐπιδυέτω, *Let not the Sun go down upon thy Wrath.*] This Precept, ſaith (n) *Plutarch*, the Scholars of *Pythagoras* obſerved, who when they had been angry, and reproached one another, πρὶν ἢ τὸν ἥλιον δῦναι, *Before the Sun went down, they ſhook Hands, and embraced one another.* This muſt the *Chriſtian* do, before he offers up to God his Evening Sacrifice, that ſo he may lift up to God *pure hands without wrath*, 1 Tim. 2. 8. W

Ver. 27. Let a Man be always careful that he be not angry, ſay the (o) *Jews*; for whoſo is angry, omnes ſpecies Gehennæ ei dominantur, *is ſubject to the Dominion of the infernal Fiends.* X

Ver. 28. Ὁ κλέπτων, *Let him that ſtole*, &c.] This Exhortation was needful, becauſe *in many Nations it was not counted a Sin to ſteal*, ſaith (p) *Sextus Empyricus*; *nor were they much aſhamed at it, when it was* objected to them, ſaith (q) *Bardeſanes.* Y

Ibid. Ἵνα ἔχῃ μεταδιδόναι, *that he may have to give.*] This *Charity* the *Primitive Chriſtians* expected even from them that laboured with their own hands. So (r) *Hermas* ſaith, *It is good to give liberally to all that are in need, out of the labours of our own hands.* Z

Ver. 29. Ἵνα δῷ χάριν, *that it may miniſter Grace.*] That is, ſaith *Theodoret*, that it may be acceptable to, as well as good for the Hearers; See the Note on *Coloſſ.* 3. 16. aa

Ver. 30. Καὶ μὴ λυπεῖτε, *and grieve not the Holy Spirit.*] The *Holy Spirit* being a Divine Perſon, it is certain that he cannot properly be grieved, or vexed as we are. We therefore muſt remove from this Expreſſion, when it is applied to him, all turbulent Motions, all real Pain, Diſquiet, Diſcontent, and look upon it as ſpoken ἀνθρωποπαθῶς, *i. e.* ſo as to intimate we do that to him, which when 'tis done to Men, creates Grief to them. As (1.) when we refuſe to hearken to his Counſels, rebel againſt his Government, and do that which is oppoſite to his Holy Nature. (2.) He is ſaid to be grieved bb

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(h) L. 3. p. 191. (i) *Apud Stob. Serm.* 12. (k) *Diſſ.* 3. p. 29.

(l) Τῇ ψυχῇ πρεῖ τὰ ὄντα ψεύδεσθαι πάντες μισοῦσι, τὸ δ' ἐν τοῖς λόγοις ψεῦδος ποτὲ καὶ τὶ χρήσιμον, ὥστε μὴ ἄξιον εἶναι μίσους. Plato de Repub. l. 2. p. 607. Τοῖς ἄρχουσι τ πόλεως πρόσηκε ψεύδεσθαι ἢ πολεμίων ἢ πολιτῶν ἕνεκα. l. 3. p. 611.

(m) Τῷ μύτοι ψεύδεσθαί ποτὲ συγχρήσασθαι νομίζουσιν αὐτὸν καὶ πολλὰς τέχνας ἀναδυσκαταθέσεως, καὶ δὴ καὶ στρατηγίαν ἀντιπάλων, καὶ κατὰ τὸ συμφέρον τὸ προφάσιν, καὶ κατ' ἄλλας οἰκονομίας τοῦ βίου πολλὰς, ψεῦδος δ' οὐκ ἀναμβάνειν οὐδέποτε φασὶ τὸν Σοφόν. Stob. de Stoicis. To. 1. L. 2. Tit. 4. § 4. & Ecl. &c. p. 183.

(n) *De Fratr. Amor.* p. 488.

(o) *Buxt. floril.* p. 135.

(p) Τὸ δὲ λησθαι παρὰ πολλοῖς τῶν Βαρβάρων οὐκ ἄτοπον. Nyr. Hypot. l. 3. c. 24. Beſſi, Coralli, Medi quidam ac Danthelitæ πάντα ταῦτα ληστικώτατα ἔθνη. Strabo l. 7.

(q) Ἀπὸ διφράτου ποταμοῦ, καὶ μέχρι τοῦ ὠκεανοῦ, ὡς ἐπὶ ἀνδρολυτὰς, ὁ λοιδορέμενος ὡς κλέπτης ἢ πάνυ ἀγανακτεῖ. Apud. Euſeb. Præpar. Evan. l. 6. c. 10.

(r) Καλὸν ἔν ἐστιν, ἐκ τῶν ἰδίων κόπων, ὧν ὁ Θεὸς ἐπιχορηγεῖ πᾶσιν ἐυχερημένοις παρέχειν ἁπλῶς. Lib. 2. Mand. 2. p. 45.

by

by a *Metonymy* of the Effect, when he acts ſo towards us,as Men are wont to do when they are grieved by us,and diſpleaſed at us, withdrawing their wonted Kindneſs, flying our Company, and abandoning us to our Enemies.

CHAP. V.

Verſe 1. BE ye therefore followers of [*this love of*] God, as [*becomes his*] dear Children.

2. And walk in love,as Chriſt alſo [*hath given an example, who*] hath loved us, and
a hath given himſelf for us a an Offering and a Sacriſice to God, for a ſweet ſmelling ſavour.

3. But Fornication and all Uncleanneſs, or Covetouſneſs, [*inordinate deſire,*] let it not be once named among you, [*that you*
b *may walk*] b as becometh Saints.

4. Neither [Gr. ἀλλ', *and let not*] c filthi-
c neſs, nor [*and*] fooliſh talking, nor jeſting, which are [*things*] not convenient [*to your calling, be uſed among you,*] but rather [*let your employment be that of*] giving of Thanks.

5. For this ye know, that no Whoremonger, nor unclean Perſon, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Chriſt,and of God [*the Father.*]

d 6. d Let no man deceive you with vain words, [*as if theſe things might be conſiſtent with the favour of God,*] for becauſe of theſe things cometh the wrath of God upon the Children of Diſobedience.

7. Be not ye therefore partakers with them [*in thoſe ſins.*]

e 8. For ye were e ſometimes [*Children of*] darkneſs,[*being ſubject to thoſe Deeds of Darkneſs*, Chap. 2. 1,2,3. Chap. 4. 18,19.] but now are ye [*Children of the*] light [*by your Faith*] in the Lord; walk [*therefore*] as children of the light.

f 9. For the fruit f of the [*Holy*] Spirit, [*by which you are enlightned,*] is in all goodneſs, righteouſneſs, and truth, [*and ſo inſtructs you to avoid thoſe Deeds of Wickedneſs.*]

10. [*Walk then as Children of the Light,*] proving [δοκιμάζοντες, *approving*] what is acceptable to the Lord.

11. And have no fellowſhip with the unfruitful works of darkneſs, [*committed*
g *by the Heathens,*] but g rather reprove them.

12. [*They being ſuch as deſerve to be refuted;*] For it is a ſhame even to ſpeak of
h thoſe things which are h done of them in ſecret.

13. But all things that are reproved, are made manifeſt by the light, [*or being diſcovered by the light, are made manifeſt,*] for whatſoever doth make [*any thing*] manifeſt, is light.

14. Wherefore [*to ſhew that Chriſtians are light, and ſo obliged to avoid the Deeds of Darkneſs,*] i he [*the Lord*] ſaith, Awake thou i
that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

15. See then that ye walk circumſpectly, *or how exactly you walk,*] not as fools, [*running your ſelves into unneceſſary dangers by an indiſcreet Zeal,*] but as wiſe, [*to manage your Affairs ſo as to avoid them by all lawful means.*]

16. k Redeeming the time, [i. e. *uſing all* k
prudent means to prolong your lives,] becauſe the days [*in which you live*] are evil, [*and therefore perilous, and ſuch as will require much Wiſdom to preſerve you from Dangers.*]

17. Wherefore be ye not unwiſe, [*in managing this,and other Affairs,*] but [*act as*] underſtanding what the will of the Lord is, viz. *that in ſuch Caſes he requires you to be wiſe as Serpents, and not to caſt Pearls before Swine, who will tear you for them; and ſemblably not to ſacrifice your lives by an indiſcreet Zeal in diſcovering thoſe Myſteries, but to ſhew the Vileneſs of them with ſuch Prudence as may preſerve you from periſhing by the diſcovery.*]

18. l And be not drunk with wine, [*as* l
the Heathens uſe to be in the Feſtivals of their Gods, and eſpecially in their Bacchanalia,]
m wherein is exceſs,[Gr. ἀσωτία, *diſſoluteneſs,*] m
but be [*ye*] filled with [*the Holy*] Spirit, [*as Chriſtians uſe to be in their Aſſemblies.* See *Prov.* 23. 30. & 20. 1.]

19. Speaking to your ſelves n in Pſalms, n
and Hymns,and Spiritual Songs,[*with which the Chriſtians were inſpired in their Aſſemblies,* 1 Cor. 14. 15, 26.] ſinging [*them with the mouth,*] and [*alſo*] making melody in your hearts to the Lord.

20. Giving thanks o always for all things o
unto God, and [*or, who is*] the Father [*of us all*, Chap. 4. 6.] in the Name of our Lord Jeſus Chriſt.

21. Submitting your ſelves one to another, [*according to the Divine Ordinance,*] in the fear of God, [*who is the Author of that Order.*]

22. [*And therefore*] Wives ſubmit your ſelves to your own Husbands, as unto the

[*Ordinance of the*] Lord, [*the Husband of his Spouſe the Church.*]

23. For the Husband is the Head of the Wife, even as Chriſt is the Head of the Church; and [*this*] he is [*as being*] the Saviour of the Body.

24. Therefore, as the Church is ſubject to Chriſt, ſo let the Wives be to their own Husbands in every [*lawful*] thing.

25. [*And ye*] Husbands [*alſo, ſee that you*] love your Wives, even as Chriſt alſo loved the Church, and gave himſelf [*up to the Death*] for it.

26. That he might ſanctifie [*or conſecrate, and fit it for his Service,*] and cleanſe it, [Gr. *having cleanſed it,*] by the waſhing of water, [i. e. *by that Baptiſm which is the Laver of Regeneration*, Tit. 3. 5.] and [*by*] the Word [*of his Grace, which is able to ſanctifie us*, Acts 20. 32. John 17. 17.]

27. That [*ſo*] he might preſent it to him- p ſelf a glorious Church, p not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy, and without blemiſh.

28. So ought Men to love their Wives q as their own Bodies, [*they two being made one fleſh, ſo that*] he that loveth his Wife, q loveth himſelf.

29. For no Man ever yet hated his own fleſh, but nouriſheth it, and cheriſheth it, even as [*doth*] the Lord the Church, [*which is his Spouſe.*]

30. For we are Members of his Body, r of his Fleſh, and of his Bones. r

31. For this cauſe [*was it ſaid at the Production of Eve, and her being given for a meet help to Adam*, Gen. 2. 24. *that*] ſhall a Man leave his Father and Mother, and ſhall cleave to his Wife, and they two ſhall be one Fleſh.

32. s This is a great Myſtery, but [*when I repreſent it as ſuch,*] I ſpeak [*chiefly of the myſtical ſenſe of it*] concerning Chriſt, and the Church. s

33. Nevertheleſs [*on the other account alſo*] let every one of you in particular ſo love his Wife even as himſelf, and [*let*] the Wife ſee that ſhe reverence her Husband.

Annotations on Chap. V.

a Verſe 2. Προσφορὰν καὶ θυσίαν, *an Offering, an Oblation.*] That the Death of Chriſt is here ſtiled an Oblation offered up to God for us, cannot be denied: But *Crellius* ſaith, That the *Apoſtle* ſpeaks not here of an Expiatory Oblation, becauſe the Oblation here mentioned is ſaid to be offered for a ſweet ſmelling Savour, which Phraſe is ſcarce ever uſed concerning Expiatory Sacrifices, but chiefly of Burnt-offerings, which were not of themſelves Expiatory, and are by *Moſes* diſtinguiſhed from Sacrifices for Sin.

But (1.) That Sacrifices of a ſweet ſmelling Savour were uſed to make Atonement for, and to expiate the Sin of Men, is proved from the Sacrifices of *Noah:* For whereas in the *Greek* we read, that when that Sacrifice was offered God ſmell'd ὀσμὴν εὐωδίας, *a Sacrifice of a ſweet Savour*; in the Hebrew he is ſaid to ſmell *Eth Ruach Hannicha, a Savour of Reſt*, that is, which made God's Anger to reſt, ſay the *Jewiſh Writers.* (a) *Joſephus* informs us, that *Noah* by this Sacrifice *entreated that God would now be atoned, and would no more conceive ſuch diſpleaſure againſt the Earth*, i. e. the Inhabitants of it. And by the *Syriac* Verſion it is rendred an *Odor of Placability*, becauſe, as *Vatablus* and *Munſter* on the place obſerve, God then ceaſed from his Anger, and was appeaſed: So that the firſt time this Phraſe is uſed, it is taken for an Expiatory Sacrifice, and is deſigned to appeaſe the Wrath of God. The Sacrifices which *Job* offered for his Sons and Daughters, and for his three Friends, were Burnt-offerings, as the Phraſe והעלה עלות ſhews, and yet they were offered, the one to Expiate for the Sin of his Children, *Job* 1. 5. the other to appeaſe the Wrath of God kindled againſt his three Friends, *Chap.* 42. 7. Moreover, it is evident from Scripture, that this Phraſe ὀσμὴ εὐωδίας, *a ſweet Savour*, is uſed, not only of Burnt-offerings, but of Sacrifices for Sin; thus, *If any People of the Land ſin through ignorance----when his ſin comes to his knowledge*, the Text ſaith, *he ſhall bring his Offering, a Kid of the Goats, a Female without blemiſh,* περὶ τῆς ἁμαρτίας, *a Sacrifice for the Sin he hath ſinned, and the Prieſt ſhall burn it upon the Altar,* εἰς ὀσμὴν εὐωδίας, *for a ſweet Savour to the Lord; and the Prieſt ſhall make Atonement for him, and it ſhall be forgiven him.* To this importance of the Phraſe doth *David* manifeſtly allude, when he ſaith to *Saul*, If the Lord hath ſtirred thee up againſt me, ὀσφρανθείη ἡ θυσία, *let him ſmell an Offering.* And when this ὀσμὴ εὐωδίας, *Sacrifice of a ſweet ſmelling Savour* is applied to Burnt-offerings, they are declared to be *favourably accepted to make Atonement for him that offers them.*

(a) Εὐμαρῶς ἂν αὐτὸν πεισθείης τὴν θυσίαν παρεκάλεσε, καὶ μηδεμίαν ὀργὴν ἔτι τῆς γῆς ὁμοίαν λαβεῖν. Antiq. Jud. l. 1. c. 4.

This

This the Son of *Syrac* ſeems plainly to ſay of their Sacrifices of ſweet Savour in the General, when he ſpake thus of *Aaron*, (b) *He choſe him out of all the People to offer Sacrifices to the Lord, Incenſe and a ſweet Savour, for a Memorial, to make Reconciliation for his People.* Thus of the Burnt-offerings in *Leviticus* it is ſaid, That *he that brings them ſhall put his hand upon the head of the Burnt-offering, and it ſhall be accepted for him to make atonement for him*, Lev. 1. 4. Now as the (c) *Hebrew Doctors* tell us, That this Impoſition of Hands was always joined with Confeſſion of Sins over the Sacrifice, which Confeſſion ſtill concluded with a Prayer, That the Sacrifice might be an Expiation for them; ſo the Phraſe, *It ſhall be accepted to make atonement for him*, Lev. 14. 20. uſed here, and elſewhere, concerning Holy Things, is as much as is ever ſaid of Expiatory Sacrifices. Nor is it any Objection to the contrary, that Burnt-offerings are uſually diſtinguiſhed from Sin-offerings; the reaſon of that being this, ſaith (d) *Ainſworth*, that Burnt-offerings were for the Atonement of general Sins, and ſuch as often were unknown to Men, whereas for ſpecial Sins there was appointed a ſpecial Sacrifice, and Sin-offering. This, ſaith (e) Dr. *Outram*, was the Opinion of the *Jews*, that Burnt-offerings were intended for the Expiation of Sin. And this, ſaith (f) Mr. *Selden*, was their Practice, to offer theſe as Expiatory Sacrifices for Strangers.

b Ver. 3. Καθὼς πρέπει ἁγίοις, *as becometh Saints.*] Worthy of obſervation is the Note of St. *Jerom* here, *Ex quo Sanctus non poteſt appellari, quicunque, extra Fornicationem, in aliqua immunditia, & avaritia voluptatum qua ſe delectaverit, invenitur.*

c Ver. 4. That the words μωρολογία and εὐτραπελία, are to be interpreted to an impure ſenſe, may probably be gathered from the words join'd with them, Fornication, Uncleanneſs, Filthineſs, and more probably from the reaſon rendred for the abandoning them all, *viz. That no Fornicator or unclean Perſon, hath any Inheritance in the Kingdom of God, or of Chriſt.* Μωρολογία is in the *Rabbinical* Phraſe נִבּוּל פֶּה *turpitudo oris*, of which they (g) proverbially ſay בַּל הַמְנַבֵּל פִּיו *quicunque fœde loquitur, perinde eſt, ac ſi introduceret Porcum in Sanctuarium.* To commit נְבָלָה *Folly in Iſrael*, is to commit Whoredom, or Adultery: And the word by the *Septuagint* is ſometimes rendred τὸ ἄσχημον, *indecency*, ſometimes ἀσελγωσύνη, ſometimes μωρία, *folly*, and ſometimes ἀκαθαρσία, *filthineſs.* And the ſoliciting a Woman to Fornication by filthy words, is in the *Targum* expreſſed thus לָא תְנַבֵּר *non deturbabis verbum oris, Thou ſhalt not ſpeak impurely with thy Mouth, to cauſe thy Fleſh to ſin*, Eccleſ. 5. 5.

Εὐτραπελία is by *Suidas* rendred μωρολογία, κακότης, *ſcurrility, levity*, by *Phavorinus* Βωμαλύχια. Now Βωμολόχος is a filthy, ſcurrilous Man; and in *Ariſtophanes* Βωμολόχοις ἥδεται χάρων, is *to be pleaſed with filthy ſcurrilous words.* Hence *Oecumenius* and *Theophylact* reckon them both as ἐρεθίσματα τῆς πορνείας, *the forerunners or incentives to Fornication.*

As for the word πλεονεξία, that it hath ſometimes an impure ſenſe, ſee Note on 1 *Theſ.* 4. 6. though being here ſtiled *Idolatry*, it ſeems more naturally to relate to the love of Riches, which renders us moſt truly guilty of that Sin. Though it be alſo true, that he who loveth Pleaſures more than God, is guilty of that Sin, and this Impurity was a frequent, and almoſt general *Appendix* of Idol-worſhip.

That the *Epheſians* ſtood in need of theſe Inſtructions we learn from (h) *Democritus Epheſius*, who ſpeaking of the Temple of the *Epheſian Diana*, hath much περὶ τῆς χλιδῆς αὐτῶν *of the ſoftneſs and luxury of the Epheſians*; and from (i) *Eualces* in his Book *de Epheſiacis*, who ſaith, ἐν ἐφέσῳ ἱερὰ ἱδρύσαθαι ἑταίρᾳ Ἀφροδίτῃ, *in Epheſus they built Temples to Venus the Miſtreſs of the Whores*; and from *Strabo*, who informs us, *That in their ancient Temples there were Old Images, but in their New* σκολιὰ ἔργα, *vile Works were done*, L. 14. p. 640.

d Ver. 6. Μηδεὶς ἀπατάτω, *let no man deceive you.*] Among the *Heathens*, ſimple Fornition was held a thing indifferent; the Laws allowed, and provided for it in many Nations; whence the grave *Epictetus* counſels his Scholars, only *to whore* ὡς νόμιμον ἔστι, *according to Law*: And in all places they connived at it. *He that blames young Men for their meritricious Amours*, ſaith (l) *Cicero*, *does what's repugnant to the Cuſtom and Conceſſions of our Anceſtors, for when was not this done? When was it not permitted?* This was ſuitable both to the Principles and Practices of many of their grave *Philoſophers*, eſpecially of the (m) *Stoicks*, who held it

(b) Καὶ εὐωδίαν εἰς μνημόσυνον ἐξιλάσκεσθαι περὶ τῶν λαῶν σου. Eccluſ. 45. 16.
(c) Vide *Outram* l. 1. c. 15. § 8, 9, 10, 11. (d) *In* Lev. 1. 4. (e) *Ibid.* (f) *De Jure Nat. & Gent.* l. 3, c. 2, 6.
(g) *Buxt. Lex. in Voce* נבל (h) *Athenæus* l. 12. p. 585. (i) *Idem* l. 13. p. 573. (k) *Enchir.* c. 47.
(l) *Abhorret non modo a licentia hujus ſæculi, verum etiam a majorum conſuetudine atque conceſſis: quando enim hoc non factum eſt? quando non permiſſum; quando reprehenſum? quando denique fuit ut quod licet non liceret?* Orat. pro Cœlio. p. 503. n. 37.
(m) Καὶ τὸς Στωϊκὸς ὃ ὀρῶμεν, ἐκ ἄτοπον εἶ λέγονλας τὸ ἑταίρα συνοικεῖν, ἢ τὸ ἐξ ἑταίρας ἐργαζίας διαζῆν. Sext. Empr. Pyr. Hypot. l. 3. c. 24.

lawful

lawful for others to uſe Whores, and for them to get their living by ſuch Practices. Hence even in the Church of *Corinth*, ſome had taught this Doctrine. See Note on 1 *Cor.* 6. 13.

e Ver. 8. Ποτὲ σκότ☉, *ſometimes Darkneſs.*] That the ſtate of the *Gentile* World, both in the *Old* and the *New Teſtament*, is repreſented by a ſtate of Darkneſs, and that of *Chriſtians* by a ſtate of Light, See Note on *Rom.* 13. 12.

f Ver. 9. Τῦ πνεύματ☉, *of the Spirit.*] Many *Greek* Copies, and all the *Latin*, and the *Syriac* read τῦ φωτὸς, *the fruits of the Light*, with which you are enlightned; and ſo doth St. *Jerom* here, taking no notice of the other Reading.

g Ver. 11. Ἐλέγχετε.] Refute them, make them aſhamed of them, by bringing them to the light, ἐλέγχειν γὰρ ἀντὶ τῦ αἰσχύνειν, ἐλέγχω τὸ κεκρυμμένον ἀτόπημά τιν☉ εἰς φῶς ἄγω. *Phavorinus.*

h Ver. 12. Τὰ κρυφῆ γινόμενα, *done of them in ſecret.*] In their Myſteries, which therefore were ſtiled ἀπόῤῥητα μυστήρια, none being permitted to divulge them upon pain of Death. Hence even the word μυστήριον hath its name, ſay *Grammarians*, from μύειν τὸ στόμα, *to ſtop the mouth.* The *Eleuſina Sacra* were performed in the Night, agreeably to the Deeds of Darkneſs committed in them; ſo were the *Bacchanalia*, hence called *Nyctelia*; and they were both full of deteſtable Iniquity; and upon that account ſaith (n) *Livy*, were baniſhed by the *Roman Senate* out of *Rome* and *Italy*; * ἀκόλυθα γὰρ πρὸ Διυνυσιακῶ, πολλῶ τὰ ἀφροδίσια. And hence is that of *Ariſtippus*, ἐν Βαχκεύμασιν ἐσ᾽ ἡ ξώφρων ἃ διαφθηρέσεται, *a chaſt Woman will not be corrupted at the Bacchanalia*, Apud. Stob. *Serm.* 5. p. 66. And thoſe Precepts that a married Woman ſhould abſtain τοῖς ὠργιασμοῖς καὶ Ματρωσμοῖς, *from the Feaſts of Bacchus*, and *of the Mother of the Gods*, becauſe they tended to Drunkenneſs, and the Corrupting of chaſt Women, *Stob.* Serm. 72. *p.* 444, 445.

i Ver. 14. Λέγει, *he ſaith.*] (o) *Epiphanius* ſaith theſe words were ſpoken by *Elias*; and *Georgius Syncellus*, that they were taken from the *Apocryphal* Books of *Jeremiah*, others think they are cited from *Iſaiah* 60. 1, 19, 20.

k Ver. 16. Ἐξαγοριζόμενοι τὸν καιρὸν, *Redeeming the time.*] Here note,

1*ſt*, That the Times of Peril and Sadneſs are ſtiled *evil days*; In this ſenſe *Jacob* ſaith *his days were evil*, πονηραὶ ἡμέραι, by reaſon of the Troubles he met with from *Laban* and his Brother *Eſau*, Gen. 47. 9. The *Pſalmiſt*, that the Righteous ſhall not be aſhamed ἐν καιρῶ πονηρῶ, *in the evil day*, Pſal. 77. 19. The *wiſe Man* ſhall be ſilent, ſaith *Amos*, in that time, for it is καιρὸς πονηρῶν, *an evil time*, Amos 5. 13. *i. e.* a time of *Lamentation*, v. 16. of *Darkneſs*, v. 18. and that is by the Prophet *Micah* ſtiled ὁ καιρὸς πονηρὸς, *an evil time*, Micah 2. 2. which brought thoſe Judgments on them which they could not eſcape. And in the cloſe of this *Epiſtle*, to ſtand ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, is to ſtand in the times of fiery Trials, and ſevere Perſecutions, by the Inſtruments of *Satan*, Chap. 6. 13.

Ἐξαγοραζειν τὸν καιρὸν, *to redeem the time.*] Is by all honeſt ways, and prudent methods to endeavour to avoid the Dangers, and to eſcape the Perſecutions to which theſe perilous Times may render us obnoxious. So when King *Nebuchadnezzar* had threatned that the *Chaldæans* and *Magicians* ſhould be cut in pieces, if they declared not his Dream, and they ſtill put him off with this Anſwer, *Let the King tell the Dream, and we will tell him the Interpretation*; the King replies, *Of a truth I know*, ὅτι καιρὸν ὑμεῖς ἀγοράζετε, *that you would gain the time*, i. e. you hope by theſe Anſwers to delay the time of your Puniſhment, and to contrive ſome way to eſcape it. So the *Scholiaſt* upon the place expounds it, καιρὸν ὑμᾶς ἀγοράζετε, τουτέστιν, ὑπερθέσιν ἀναβάλλεσθε, διασκεδάσαι τῇ ἀναβολῇ τὸν καιρὸν σκολιεύοντες τὸ παρ᾽ ὑμῶν ζητούμενον, *You hunt after delays, ſeeking by the protracting of the time to make me forget what I asked of you.* And *Theodoret* expounds it thus, *You prolong the time*, τὴν ἐπιβάσεως καὶ καιρὸν ἀναμένοντες, *hoping for time to eſcape.* So alſo, *Col.* 4. 5. *Walk in wiſdom towards thoſe that are without*, i. e. *your Heathen* Governours and Magiſtrates, *redeeming the time*, i. e. endeavouring by all *Chriſtian* Prudence to avoid the Calamities they are ſtill ready to bring upon you, anſwering them with as much wiſdom and gentleneſs of Speech as you are able; for walking among *Wolves*, it concerns you to be *wiſe as Serpents.*

Ver. 18. Μὴ μεθύσκεσθε οἴνῳ, *Be not drunk with Wine.*] The *Heathens*, who held Drunkenneſs unlawful at other times, thought it a Duty at the Solemnity of *Bacchus*, and of other *Gods.* (p) *Plato* ſaith, *That no Man ſhould be allowed to be drunk, but at the Solemnities of the God that gave them Wine.* And when *Megillus* the *Lacedemonian* had told the *Athenians*, That he ſaw their whole Cities drunk at the Solemnities of *Bacchus*, and that the Inhabitants of *Terentum* did the ſame, *Marvel not at that*, ſaith the *Athenian*, *for the Law with us requires it.*

(n) *Lib.* 89. *Der.* 4. * *Ariſtoph.* p. 384. (o) *Hær.* 42. p. 372.

(p) Πίνειν δὲ εἰς μέθλω ἔστε ἄλλοδί που πρέπει πλὼ ἐν ᾧ τῦ ὄινον δόντος Θεῦ ἑορταῖς. De Leg. l. 6. p. 870. F. Μὴ θαύμαζε, ὦ ξένε, νόμ☉ ἐσθ᾽ ἡμῖν οὕτ☉. Ibid. l. 1. p. 777.

And

And (q) *Plutarch* ſaith, That ὀργιάζονſες ἢ θυσίαις παρόνſες, ἢ τελεſαῖς, *When they celebrated the* Orgia *of* Bacchus, *or were preſent at their Sacrifices, or ſacred Myſteries, they allowed themſelves to be delighted,* μέχει μέθης, *even to Drunkenneſs.* This was the uſual Appendix of their Sacrifices, they thinking this a Duty, ſaith (r) *Athenæus*, in the Service of their Gods. Hence *Ariſtotle*, and others ſay, that Drunkenneſs had its Name from the Intemperance they uſed after they had offered Sacrifice.

m Ibid. Ἐν ᾧ ἐſιν ἀσωτία, *In which is exceſs.*] That ἀσωτία ſignifies *Luxury*, is proved from the Prodigal, of whom it being ſaid, that he lived ἀσώτως, *Luke* 15. 13. this is interpreted, *v.* 30. by *devouring his Living with Harlots*; and from *Heſychius*, who interprets ἀσώτως by the word ἀιχρῶς, *filthily. Phavorinus* ſaith the ἄσωτος is the ἀκόλαστος, ἀσελγὴς, *luſtful*, and *unchaſt Perſon*, and hence ἀσώτιον ſignifies a *Stew* or *Brothel-Houſe*. Now that this Drunkenneſs miniſters to this Laſciviouſneſs, as the *Poets* often teach, ſo the Practice and Experience of the *Heathens* found it true, their Compotation and Banquetings, ſeldom concluding without the Introduction of lewd Women, and their *Bacchanalia* ending in Whoredom and Adultery, ἀκόλαστον οἶνος, *Prov.* 20. 1.

n Ver. 19. Ψαλμοῖς καὶ Ὕμνοις, *In Pſalms and Hymns*, &c.] In their *Bacchanalia* they ſung their drunken Hymns to *Bacchus*, ſaying, Εὐοῖ Σαβοῖ, Εὐοι Βακχε, and had their Φαλλικὰ ἄσματα: In oppoſition to which drunken and impure Songs, the *Apoſtle* here exhorts the *Chriſtians* to ſing the *Pſalms* of *David*, or the *Hymns* compoſed by Spiritual Men, ſuch as *Zacharias*, and *Simeon*, or by the Afflatus of the Spirit vouchſafed to them, 1 *Cor.* 14. 15.

o Ver. 20. Πάντοτε, *Always.*] See Note on 1 *Theſſ.* 5. 17. Ὑπὲρ πάντων, *for all things*; for his ſparing Mercies, *Pſal.* 103. 3, 4. his preventing Mercies, *Eph.* 1. 4. *Tit.* 1. 2. his diſtinguiſhing and peculiar Mercies, *Heb.* 2. 16. for his common Mercies and Benefits beſtowed daily upon us, as well as his extraordinary Favours; for paſt Mercies to be celebrated by Annual Feſtivals, *Exod.* 12. 14, 17, 24. *Lev.* 23. 21. for the Mercies we hope for, 1 *Pet.* 1. 3, 4. for adverſe as well as proſperous Events, bleſſing him *who doth thus give us warning*, Pſal. 16. 7. but chiefly for ſpiritual Bleſſings.

Ver. 27. Μὴ ἔχουσαν σπίλον, ἢ ῥυτίδα, *Not having ſpot or wrinkle.*] This ſeems to refer to the accuracy of the *Jewiſh* Baptiſm, who thought not the Perſon well baptized, if there were any wrinkle which kept the Fleſh from the Water, or any ſpot, or dirt, which was not throughly waſhed by it. And thus the Church is cleanſed at preſent from the Guilt of Sin by the Blood of Chriſt, 1 *John* 1. 7. 2 *Cor.* 11. 2. *Coloſ.* 1. 22. p

Ver. 28. Ὡς ἑαυτῶν σώματα, *As their own Bodies.*] The *Jews* ſay, *He that loveth his Wife as his own Body, and honoureth her more than his own Body, of him the Scripture ſaith, Peace ſhall be in his Tabernacle, and he ſhall viſit his Tabernacle, and ſhall not ſin.* Talmud Sanh. Fol. 76. 2. q

Ver. 30. Ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, *Of his Fleſh, and of his Bones.*] This Phraſe being not only uſed to expreſs an intimate relation, *Gen.* 29. 14. *Judg.* 9. 2. but being the very words which *Adam* uſed concerning *Eve*, *made out of his Rib*, Gen. 2. 23. ſhews that the *Apoſtle* had his Eye upon the *myſtical* ſenſe of the Production of the Woman from the Man, of which the *Jews* ſpeak. r

Ver. 32. Τὸ μυſήριον τοῦτο μέγα ἐſὶν, *This is a great Myſtery.*] He doth not ſay as Mr. *Cl.* interprets the words, *But I ſpeak concerning the Love of Chriſt to his Church*; nor was that any Myſtery at all, as being long ago revealed, and a thing known to all *Chriſtians*. But this was indeed a Myſtery, till the *Apoſtle* here revealed it to the *Epheſians*, that as the Learned Dr. (s) *Alix* ſaith, The firſt Match between *Adam* and *Eve*, was a Type of that between *Chriſt* and his *Church*; and in this, ſaith he, the *Apoſtle* followed the *Jewiſh Notions*; for the (t) *Jews* ſay, according to *Voiſin*, וטור ארם הוא סור משיה *And the Myſtery of Adam is the Myſtery of the Meſſiah*, who is the Bridegroom of the Church. Theſe two great Perſons therefore confirm the Obſervation of *Munſter*, That *the Creation of the Woman from the Rib of the Man, was made by the Jews to ſignify the Marriage of the Celeſtial Man, who is bleſſed, or of the Meſſiah with the Church*; whence the *Apoſtle* applies the very words which *Adam* ſaid concerning *Eve* his Spouſe, to thoſe *Chriſtians* who are the Spouſe of Chriſt, ſaying, *we are Members of his Body, and of his Fleſh, and of his Bones*, v. 30. s

(q) Non poſſe ſuaviter vivi. Secund. Epic. p. 1101. F.

(r) Σέλευκος ὁ φησὶ τὸ παλαιὸν ἐκ εἰ) ἔθος ἐτ' οἶνον, ἐκ ἄλλως ἡδυπάθειαν προσφέρεσθαι, μὴ Θεῶν ἕνεκα τοῦτο δρῶντας διὸ, καὶ ὑοίνας, καὶ θαλίας, καὶ μέθας ὠνόμαζον, τὰς μὲν διὰ Θεὸς οἰνεῖσθαι δεῖν προελόμενον—τὸ δὲ μεθύειν φησὶ Ἀριστέλης τὸ μετὰ δύειν χρῆσθαι. Athen. l. 2. p. 40. C.

(s) *The Judgment of the Jewiſh Church.* (t) *Tzeror Hamor.* SS. Beriſchitz.

CHAP.

CHAP. VI.

a Verſe 1. CHildren, obey your Parents [a] in [*compliance with the Commandment of*] the Lord, for this is right, [*that you ſhould yield obedience to them who gave you life.*]

2. [*For*] Honour thy Father and thy Mother [*with Reverence, Obedience, and Maintenance, ſaith the fifth Commandment,*] which is the firſt Commandment [*in the Decalogue*] b with [*a*] Promiſe [*annexed to it.*]

c 3. [c] [*And the Promiſe is this,*] That it may be well with thee, and [*that*] thou may'ſt live long upon the Earth.

4. And ye Fathers provoke not your Children to wrath [*by ſevere Treatments and rigid Injunctions*; See *Col.* 3. 21.] but [*rather*] d bring them up in the nurture and admonition of the Lord, [*inſtructing them in the Principles of Piety towards God, and Faith in our Lord Jeſus.*]

5. Servants be obedient to them that are Maſters, [*though they be only ſo*] according to the Fleſh, [*the Spirit being immediately ſubject to God alone,*] with fear [*of diſpleaſing them,*] and trembling [*leſt you juſtly ſhould incur their Anger, ſerving them*] in ſingleneſs of your Heart, as [*knowing that in thus ſerving them, you do Service*] to Chriſt, [*who requires this of you, whoſe Goſpel you will credit by your ſincere Obedience to your Maſters for his ſake,* Tit. 2. 2. *and whoſe Doctrine you will blaſpheme by your Diſobedience, under pretence of any Chriſtian liberty from the obſervance of your Duty to them,* 1 Tim. 6. 1, 2.]

6. [*Serve them therefore*] not with eye-ſervice, [*and whilſt they behold you,*] as men-pleaſers [*uſe to do,*] but as [*becomes*] the ſervants of Chriſt [*in this relation,*] doing the will of God, [*who requires this Obedience to them,* 1 Pet. 2. 18, 19, 20.] from the Heart.

7. With good will doing [*them*] Service, as [*conſidering you do it*] to the Lord [*himſelf,*] and not to Men [*only.*]

8. [*And*] knowing that whatever good any man doth, [*out of obedience to the Lord, a reward of,*] the ſame he ſhall receive of the Lord, whether he be [*a*] bond [*-man*] or free.

9. And ye Maſters do the ſame things to them, [*ſhew the like good will to, and concern for them,*] forbearing threatnings [Gr. *ἀνιέντες, remitting oft the evils which you threaten to them,*] e knowing that your Maſter alſo is in Heaven, neither is there reſpect of Perſons, [*or Conditions*] with him:

10. Finally my Brethren, be ſtrong in the Lord, and in the power of his might.

11. [*And to this end*] put on the whole armour of God, that ye may be able to ſtand [*your ground,*] againſt f the wiles of the Devil.

12. For we wreſtle not [*only*] againſt fleſh and blood, [i. e. *Men who are compounded of them*; See Note on *Gal.* 1. 16.] but [*alſo*] againſt [*evil*] principalities and againſt powers, [*ſuch as Chriſt triumph'd over,* Col. 2. 15.] againſt the rulers of the darkneſs of this world, [i. e. *thoſe evil Spirits, which ſtill rule in thoſe Heathen Nations which are yet in darkneſs,* Ch. 5. 8. 1 *Theſ.* 5. 5. See Note on *Rom.* 13. 12.] and againſt ſpiritual wickedneſſes in high places, [i. e. *againſt thoſe evil Spirits which have their ſtations in the Regions of the Air*; See Note on *Ch.* 2. 2.]

13. Wherefore [*I again exhort you to*] take unto you g the whole Armour of God, that ye may be able to withſtand [*theſe dangerous Enemies*] in the evil day [*of trial, perſecution, and temptation,*] and having done all, to ſtand [*firm againſt them.*]

14. Stand therefore, having your loyns girt about h with truth, and having on the breaſt-plate of righteouſneſs;

15. i And your feet ſhod with the preparation of the Goſpel of Peace.

16. Above all [*the reſt*] taking k the Shield of Faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked [*one.*]

17. And take the l Helmet of Salvation, [*for an Helmet the hope of Salvation,* 1 Theſ. 5. 8.] and the Sword of the Spirit, which is the Word of God, [*by hiding which in your Hearts you will be preſerved from ſin,* Pſal. 119. 11.]

18. Praying always, [See 1 *Theſ.* 5. 17.] with all Prayer and Supplication, [1 *Tim.* 2. 1.] in the Spirit, [See Note on 1 *Cor.* 14. 6.] and watching thereunto with all perſeverance, and [*with*] ſupplication, [*not for your ſelves only, but*] for all Saints, [*your Charity to others being a means to procure God's favour to your ſelves.*]

19. And for me [*in particular,*] m that [*a door of*] utterance may be given to me, that I may open my mouth boldly, to make known the Myſtery of the Goſpel;

20. For which I am an Embaſſador in Bonds, that therein I may ſpeak boldly as I ought to ſpeak.

21. But [*and*] that ye alſo may know my affairs, and how I do [*at Rome,*] Tychicus a beloved Brother, and faithful Miniſter in [*the things of*] the Lord, ſhall make known to you all things.

22. Whom

22. Whom I have ſent to you, for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23. Peace be to the Brethren, and love with faith from God the Father, and the Lord Jeſus Chriſt.

24. Grace be with all them that love the Lord Jeſus Chriſt [n] in ſincerity. Amen.

n

Annotations on Chap. VI.

a Verſe 1. Ἐν Κυρίῳ, *In the Lord.*] That is, ſay *Oecumenius* and *Theophylact*, as far as their Commandments are conſiſtent with the Will of God.

b Ver. 2. Ἐν ἐπαγγελίᾳ, *With Promiſe.*] *i. e.* A ſpecial Promiſe; for that which is annexed to the Second Commandment, is rather a general Aſſertion, than a ſpecial Promiſe.

c Ver. 3. The *Apoſtle* doth not add theſe words, *Which the Lord giveth thee*; becauſe they particularly belonged to the *Iſraelites*, who were to be excluded from their own Land, and he would give them no ground to think they ſhould continue in it. Note alſo hence, that the Goſpel hath its temporal Promiſes, as well as ſpiritual, *Math.* 6. 33. 1 *Tim.* 4. 8. 1 *Pet.* 3. 10, 11, 12. That this Promiſe did not at all concern the *Epheſians*, is Mr. *Cl.*'s miſtake; for God is not the God of the *Jews* only, but alſo of the *Gentiles*, and will reward Moral Duties performed by them, as well as by the *Jews*.

d Ver. 4. Ἐντρέφετε, *Bring them up in the nurture.*] This, ſaith *Oecumenius*, is the way to make them obedient; and if you furniſh them with Spirituals, temporal Things will follow: *Make them read the Scriptures*, ſaith *Theophylact*, *which is the duty of all Chriſtians; for is it not a ſhame to inſtruct them in Heathen Authors, whence they may learn bad things, and not to inſtruct them in the Oracles of God?*

e Ver. 9. Εἰδότες, *Knowing*;] (1.) That you with reſpect to God, are Servants, and that as you mete to your Servants, he will mete to you. (2ly.) That his Compaſſion and readineſs to forgive your Treſpaſſes, ſhould make you alſo ready to remit the Treſpaſſes of your Servants. (3ly.) That the Relation of Servants doth not make God leſs ready to ſhew kindneſs to them, and own them as his Children, and therefore ſhould not induce us to deſpiſe, and deal ſeverely with them.

f Ver. 11. Τὰς μεθοδείας, *The Wiles.*] That is, ſaith *Phavorinus*, ἐπιβουλὰς, ἐνέδρας, δόλους, the Deceits he puts upon us, the Snares he lays for us, the Machinations he contrives againſt us.

g Ver. 13. Τὴν πανοπλίαν τοῦ Θεοῦ *The whole Armour of God,*] here, & *v.* 10, 11. which makes us *ſtrong in the Lord, and in the power of his might*, conſiſts of ſuch things as either are in us, as Truth, Faith, Righteouſneſs, Peace, the hopes of Salvation; or are to be uſed by us, as Prayer, and Attendance on the Word of God, and not in any immediate influx of the Power of God without the uſe of theſe. Yea, this is here ſtiled, *the whole Armour of God*, nothing more being requiſite to enable us to come off Victors in this Combat; ſo that in theſe things doth conſiſt the Power of his Might; or by theſe it is certainly to be obtained.

That the *Evil Day*, is the day of Trial and Perſecution, ſee Note on *Chap.* 5. 16.

h Ver. 14. Ἐν ἀληθείᾳ, *With Truth.*] That the Goſpel is throughout the *Epiſtles* emphatically ſtiled *the Truth*, ſee Note on *Rom.* 2. 8. And this ſeems to be the truth here mentioned, *viz.* a full Perſwaſion of the truth of that Religion we profeſs, or that ſtedfaſtneſs in the Faith, by which we are enabled to reſiſt the roaring Lion, 1 *Pet.* 5. 8, 9. See 1 *Theſ.* 3. 5. *James* 1. 6. The *Breaſtplate of Righteouſneſs* is an exact obſervance of our Duty to God, and a righteous deportment towards Men, in all the Offices of Juſtice, Truth, and Charity, which will beget in us that good Conſcience which will ſupport us in the Day of Temptation, and procure Honour, and Eſteem, Love, and Compaſſion from Men. The Phraſe is taken from *Iſa.* 59. 18.

i Ver. 15. Ὑποδησάμενοι τοὺς πόδας, *And your Feet ſhod*, &c.] For explication of this Phraſe, obſerve firſt, That Shoes were anciently a part of Military Armour; for in the Story of *Goliah*, there is mention of his *Greaves of Braſs upon his Legs*, 1 Sam. 17. 6. and in the Story of the *Trojan* Wars, χαλχοκνημίδες ἀχαιοὶ, *the Græcians which were ſhod with Greaves of Braſs*, are the armed *Græcians*. Note, Secondly, That *to be ſhod* doth ſignify our being ready for the Work we go about; thus the *Iſraelites* were commanded to eat the Paſſover *ſhod*, i. e. ready for their Journey out of *Egypt*; and the *Apoſtles* are required to be *ſhod with Sandals*, that they might be ready to go whither their Maſter ſhould be pleaſed to ſend them, *Mark* 6. 8. *The Goſpel of Peace* is either that Goſpel which proclaims Peace with God through Faith in Chriſt, or which lays upon us the higheſt Obligations to live peaceably with all Men: So that the meaning of theſe words ſeems to be this, That ye may be ready for the Combat, be ye ſhod with the Goſpel of Peace, *i. e.* endeavour after that peaceable and quiet Mind the Goſpel calls for; be not eaſily provoked or prone to quarrel, but ſhew all gentleneſs, and all

long-ſuffering to all Men, and this will as certainly preſerve you from many great Temptations and Perſecutions, as did thoſe Shoes of Braſs the Soldiers from thoſe ſharp Sticks and Gall-traps, which were wont to be laid privily in the Ways, to obſtruct the marching of the Enemy.

k Ver. 16. Τὸν θυρεὸν τ πιςέως, *The Shield of Faith.*] That Faith which is *the* confident *expectation of things hoped for, the evidence of things not ſeen*, Heb. 11. 1. for *this is the Victory over the World, even our Faith*, 1 John 5. 4.

l Ver. 17. Τὴν περικεφαλαίαν τ Σωτηρίε, *The Helmet of Salvation.*] *i. e.* We muſt be well aſſured, that if we *fight the good fight of faith, there will be laid up for us an immortal Crown of Glory, which God the righteous Judge will give us*, 2 Tim. 4. 8. That he who cannot lie, hath promiſed *to him that overcometh to eat of the Tree of Life*, Rev. 2. 7. *To taſt the hidden Manna*, v. 17. *To be a Pillar in the new Jeruſalem*, Rev. 3. 12. That you ſtrive and fight for an *incorruptible Crown* that fadeth not away, 1 *Cor.* 9. 25. And this Hope will be as an Helmet to defend your Heads from all the Strokes of a Temptation: This in *Iſa.* 59. 18. is περικεφαλία σωτηρίε, the Helmet of Salvation upon the Head.

Ver. 19. Δόγ☉ ἐν ἀνοίξει σόμα☉, *That utterance may be given to me.*] *A door of utterance*, Coloſ. 4. 6. This is a (u) *Rabbinical* Phraſe, פתחון פה *the opening of the mouth, ſignifying an occaſion of ſpeaking, and confidence in ſpeaking:* So that the *Apoſtle* here requeſts their Prayers, that he, being looſed from his Bonds, may have again an opportunity of preaching the Goſpel, and alſo that he may do it publickly and plainly, μετὰ παῤῥησίας, with due confidence and *boldneſs.* m

Ver. 24. Ἐν ἀφθαρσίᾳ, *In Sincerity:*] *i. e.* Not only with a ſincere Love, uncorrupted by the oppoſite Love of any Luſt forbidden by him, but with a conſtant and perpetual Love, which no Temptation can abate, or cauſe to ceaſe, or to wax cold. n

(u) *Buxt. Lex. Talm.* p. 1872.

THE PREFACE TO THE Epiſtle of St. *PAUL* the Apoſtle TO THE PHILIPPIANS.

IT *is the obſervation of* Theodoret, Oecumenius, *and others, that* Philippi *was a City of* Macedonia, *under the* Metropolis *of* Theſſalonica, *which is confirmed Note on Verſe the firſt.*

This Epiſtle is by the ſame Greek Scholiaſts *ſaid to be written by St.* Paul *when he was in Bonds at* Rome. *That he had been in Bonds ſome time before, we may gather from* Ch. 1. 12, 14. *from the* Philippians *ſending* Epaphroditus *to him with Relief, and his return to them with this Epiſtle, after a dangerous Sickneſs, and from his Hopes to come quickly to them,* Ch. 2. 24. *and therefore he is ſuppoſed by the moſt exact Chronologers to have writ this Epiſtle in the eighth Year of* Nero, *and the ſixty ſecond of our* Lord.

That the Apoſtle *here warns them againſt the* Gnoſticks, *or that theſe* Gnoſticks joined with the Judaizing Chriſtians to perſuade the Gentiles to Judaize, *I have not read in any of the* Ancients, *but the* Greek Scholiaſts *agree in this, that he warns them againſt* (a) τὴν ἀπάτην τῶν ἐξ Ἰουδαίων μὴ πεπιστευκότων, the deceit of the believing Jews, *who endeavoured to corrupt them* πείθοντες τὴν σκιὰν τοῦ νόμου, καὶ περιτομήν, by impoſing on them Circumciſion, and the Shadows of the Law, and ſaying that without theſe they could not be juſtified, *Chap.* 3. 18, 19. *And this is abundantly confirmed from the whole third Chapter, where the* Apoſtle *declares he judges it for their ſafety to write to them to* beware of Dogs, of evil Workers, and of the Conciſion, *and by his ſtiling them* the Enemies of the Croſs of Chriſt, *v.* 18, 19. *See Note on Ch.* 3. *v.* 2, 3, 15, 16.

And laſtly, It is noted by Theodoret, *and others of the* Fathers, *that* Epaphroditus *mentioned in this Epiſtle as* their Meſſenger, *Ch.* 2. 15. & 4. 18. *was alſo their* Biſhop, (b) ὃς τῶν ψυχῶν αὐτῶν ἐπιστεύθη ἐπιμέλειαν, *or the Perſon* to whom the Care of their Souls had been committed; *though, I confeſs, the words* τὸν Ἀπόστολον ὑμῶν, your Apoſtle, *do not prove it.*

(a) Theod. Chryſ. Theoph.

(b) Theod. Chryſ. Theoph.

A PARAPHRASE WITH ANNOTATIONS ON THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

a Verſe 1. a PAUL and Timotheus the Servants of Jeſus Chriſt, to all the Saints in Chriſt Jeſus, which are at b [Gr. *in*] Philippi, b with the Biſhops and Deacons [*there.*]

2. [*I wiſh*] Grace to you, and Peace from God the Father, and from the Lord Jeſus Chriſt.

3. [*And*] I [*Paul*] thank my God upon every remembrance of you [*in my Prayers.*]

4. Always in every prayer of mine for you all, making requeſt with joy.

c 5. [*Which joy I have*] For your c fellowſhip in the Goſpel, from the firſt day until now: [i. e. *for your continuance in the Faith, and the profeſſion of the Goſpel.*]

d 6. d Being confident of this very thing, that he who hath begun a good work, [*the good work of Faith*] in [*or among*] you, will perform it to the day of Jeſus Chriſt.

7. Even as it is meet for me to think this of you all, [Gr. τῦτο φρονεῖν, *to have this care for you all, which I ſhew in my Prayers, and my continual remembrance of you*, v. 4.] e becauſe I have you in my heart, [*or you have me in your heart,*] inaſmuch as in my bonds, and in the defence, and confirmation of the Goſpel, you all are partakers of my grace, [Gr. *as thoſe who are all my Co-partners of Grace in my Bonds*, &c.]

8. [*And of this my care for you I can call God to witneſs;*] For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt, [*or the moſt paſſionate Degree of Chriſtian Love.*]

9. And this I pray [*for you*] that your love abound yet more and more, in knowledge, and all f judgment. f

10. That ye may approve [*the*] things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt.

11. g Being filled with the fruits of Righteouſneſs, which are [*taught*] by Jeſus Chriſt to the glory and praiſe of God. g

12. But [*to proceed to my own Affairs, about which you have been ſo ſolicitous*, v. 7.] I would ye ſhould underſtand, Brethren, that the things which have hapned to me, [*thro' the Malice of my Adverſaries,*] have fallen out rather to the furtherance, [*than the hindrance*] of the Goſpel.

13. So that my bonds in [*and for the cauſe of*] Chriſt, are manifeſt in the Palace, and in all other places, [i. e. *'tis manifeſt not only in the Palace, but throughout all Rome, that I am in Bonds for the Faith of Chriſt.*]

14. h And

h 14. h And many of the Brethren of the Lord waxing confident by my [*patience, and courage in my*] bonds, are [*become*] much more bold to ſpeak the word [*of God*] without fear.

15. Some indeed [*there are who*] preach Chriſt even of envy and ſtrife, and ſome alſo of good will, [*and kind affection to me, and to the Goſpel.*]

16. The one [*party*] preach Chriſt of contention, not ſincerely, [*not from love to him, but diſaffection towards me,*] ſuppoſing [*by this means*] to add affliction to my bonds, [*or to bring further Tribulation on me now in Bonds.*]

17. But the other [*party preach Chriſt out.*] of love [*to him, and me his Servant.*] knowing that I am ſet up [*or lie in Bonds*] for the defence of the Goſpel.

18. What then [*ſhall this afflict me? no, ſince*] notwithſtanding every way, whether in pretence, or in truth, Chriſt is [*ſtill*] preached; and I therein do rejoyce, yea, and will rejoyce.

19. For I know that this ſhall [*be ſo far from accompliſhing their end of adding Tribulation to my Bonds, that it ſhall*] turn to my ſalvation, [i. e. *my Deliverance*] through your prayers [*for me,*] and the ſupply of the Spirit of Jeſus Chriſt, [*enabling me to plead ſo as ſhall tend to my inlargement*, v. 25.]

20. According to my earneſt expectation, and my hope, that [*through the aſſiſtance of the Spirit of Courage which God hath promiſed, and given to us*, 2 Tim. 1. 7.] in nothing I ſhall be aſhamed, but [*that*] with all boldneſs, as always [*hitherto,*] ſo now alſo, i Chriſt ſhall be magnified in my body, whether it be by [*my*] life [*now,*] or by [*my*] death [*hereafter.*]

21. For [*the motive*] to me to live is [*the Service of*] Chriſt, and to die [*for him*] is [*my greateſt*] gain.

22. But if [*it happen that*] I live in the fleſh, this is the fruit of my labour, [Gr. *is worth my labour,*] yet what I ſhall chuſe I know not, [i. e. *were it left to my choice, I ſhould be in a ſtrait, which of the two Conditions to chuſe.*]

23. For I am in a ſtrait between [*theſe*] two, having a deſire k to depart, and to be with Chriſt, which is far better [*for me than continuing here, were I only to reſpect my own Intereſt.*] k

24. Nevertheleſs [*for me*] to abide in the fleſh is more needful for you.

25. And having this confidence, [*that you will receive this Advantage, by my abiding in the Fleſh,*] I know that I ſhall abide, and continue with you all for your furtherance [*in*] and joy of Faith.

26. That your rejoycing may be more abundant in Jeſus Chriſt, by [*or through*] my coming to you again.

27. Only let [*this be your care, that*] your converſation be as becometh the Goſpel of Chriſt, that whether I come and ſee you, or elſe be abſent, I may hear [*a comfortable account*] of your affairs, that you ſtand faſt l in one ſpirit, with one mind ſtriving together for the Faith of the Goſpel. l

28. And [*being*] in nothing terrified by [*the Threats, and Perſecutions of*] your adverſaries, which is to them an evident token of [*your*] Perdition, [viz. *that you are an obſtinate People, bent on your own ruine,*] but to you [*it is a Token*] of Salvation, and that of God, [*it being righteous with God to recompence Tribulation to them that trouble you, but to you reſt*, 2 Theſſ. 1. 5.]

29. For unto you it is given [*by God as an eſſential Favour,*] in the behalf of Chriſt, not only to believe in him, but alſo to ſuffer for his ſake.

30. Having the ſame conflict [*with the Enemies of the Faith,*] which you ſaw in me, [*when I was among you*, Acts 16. 23. 1 Theſſ. 2. 2.] and now hear to be in me, [*v.* 16.]

Annotations

Annotations on Chap. I.

Verſe 1. NOte that *Timothy* is here joyned with *Paul* in the Salutation, not in the Writing this Epiſtle; See *v.* 3.

b Ibid. Σὺν Ἐπισκόποις καὶ Διακόνοις, *with the Biſhops and Deacons.*] Various are the Expoſitions of theſe words, and great are the Contentions about the true import of them. For,

1. Some, with the *Pſeud-Ambroſius*, interpret theſe words thus, *Paul and Timothy the Servants of Jeſus Chriſt, with the Biſhops and Deacons that are with us, to the Saints in Philippi.* But as none of the *Greek Fathers* thought fit to take any notice of this ſtrain'd Expoſition, ſo may the harſhneſs of it appear by comparing it with the like Prefaces to ſome of the other Epiſtles; *v. g.* 1 *Cor.* 1. 1, 2. *Paul an Apoſtle of Jeſus Chriſt to the Church of God that is in Corinth,* σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου, *with all that call upon the Name of the Lord.* 2 Cor. 1. 1. *Paul an Apoſtle of Jeſus Chriſt, to the Church of God that is at Corinth,* σὺν τοῖς ἁγίοις τοῖς οὖσιν ὅλῃ τῇ Ἀχαΐᾳ, *with all the Saints that are in all Achaia*; are places exactly parallel to theſe words, *Paul and Timothy the Servants of Jeſus Chriſt to all the Saints that are in Philippi, with the Biſhops and Deacons:* And yet can any Man think that *Paul* the *Apoſtle*, with all that called upon the Name of the Lord Chriſt, or with all the Saints that were in all *Achaia*, writ to the Church of *Corinth*, which was part of that *Achaia?* (2.) When the *Apoſtle* takes in thoſe that were with him, as Copartners in writing to another Church, he doth it thus, *Paul an Apoſtle,* καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *and all the Brethren that are with me* write to the Churches of *Galatia*, Gal. 1. 1, 3. Had he then intended to greet the *Philippians* in the like manner, he would have writ in the like ſtile, *Paul and Timothy,* καὶ οἱ σὺν ἐμοὶ Ἐπίσκοποι καὶ Διάκονοι, *and the Biſhops and Deacons that are with me,* to the Church in *Philippi.*

The learned Dr. *Hammond* ſaith, That *Philippi* was a *Metropolis* which had many *Biſhops* under it, on which account it is ſtiled Πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, *the chief City of that part of Macedonia*, Acts 16. 12. and by *Photius* τῆς Μακεδόνων ἐπαρχίας Μητρόπολις, *the Metropolis of the Province of the Macedonians.* And *by this*, ſaith he, *it appears that in Philippi there might be more Biſhops than one, even as many as there were Cities under that Metropolis.* But this Solution was

Firſt, Unknown to the ancient *Fathers*, *Chryſoſtom*, *Theodoret*, St. *Jerom*, who all contend that *Biſhops* here muſt ſignifie *Presbyters, becauſe there could not be more Biſhops than one, properly ſo called, in one City*; whereas had they known this to have been a *Metropolis*, they muſt have known that this had been a ſatisfactory Anſwer to that Objection.

2*ly*, They tell us that *Philippi* was then under the *Metropolis* of *Theſſalonica*, which was the *Metropolis* of all *Macedonia.* Thus (a) *Theodoret* in his Preface to this *Epiſtle*, ſaith, Φιλιππήσιοι τῆς Μακεδόνιας ἦσαν ὑπὸ Μητρόπολιν Θεσσαλονίκην, *the Philippians were Inhabitants of Macedonia under the Metropolis of Theſſalonica:* And *Theophylact*, that they were, ὑπὸ Μητρόπολιν τότε Θεσσαλονίκην τελοῦσες *then*, when the *Apoſtle* writ this to them, *under the Metropolis of Theſſalonica.* That *Theſſalonica* was then the *Metropolis* of *Macedonia*, is plain from *Antipater* the *Theſſalonian Poet*, who flouriſhed in the times of *Auguſtus Cæſar*, and calleth *Theſſalonica* (b) *the Mother of all Macedonia.* It is called alſo the *Metropolis of Macedonia* by *Socrates*; And in the *Eccleſiaſtical* ſenſe it is ſo called by (c) *Ætius*, the *Biſhop* thereof in the Council of *Sardica*. And ſo ſay all the *Notitiæ Antiquæ* at the end of *Carolus Paulus*, who ſaith that *Philippi* was no *Metropolis* for the firſt ſix Centuries, but after that *Macedonia* was divided into *Prima* and *Secunda*, it came to have the Honorary Title of the *Metropolitan City*, and therefore might be ſtiled ſo by *Photius* who lived in the ninth Century; but by St. *Luke* 'tis not ſtiled the firſt City τῆς ἐπαρχίας *of the Province*, but τῆς μερίδος *of that part of Macedonia*, which they that came from *Thrace* thither, touch'd at, as appears by (d) *Dion*'s Deſcription of it, and chiefly from (e) *Diodorus Siculus*, who ſaith ἡ ὑπὸ πόλις αὐτὴ κειμένη ἐπὶ τῆς Θρᾴκης, that *this City*

(a) *Apud Oecum.*
(b) Σοὶ μὲν Θρηϊκίης σκυλήφορε Θεσσαλονίκη, μήτηρ ἡ πάσης πέρθε Μακεδονίης. Authol. l. 1.
(c) Cap. 16.
(d) L. 47. p. 397.
(e) L. 16. p. 514. al. 412.

being

being taken by *Philip*, was very ſerviceable to him, as *lying near Thrace*, and other places very conveniently.

3*ly*, The *Greek* and *Latin Fathers* do with one conſent declare, that τοὺς πρεσβυτέρους ἔτως ἐκάλεσε. *The Apoſtle here calls their Presbyters their Biſhops.* So *Chryſoſtom*, *Theodoret*, *Oecumenius* and *Theophylact* among the *Greeks*, and among the *Latins* (f) St. *Jerom*, (g) *Pſeud-Ambroſius*, *Pelagius* and *Primaſius*; and that not only for the forementioned reaſon, that *there could be but one Biſhop, properly ſo called, in one City*; but for another alledged by them all, that τότε ἐκοινώνουν τοῖς ὀνόμασι, *then the Names were common to both Orders*, the *Biſhops* being called *Presbyters*; and the *Presbyters*, *Biſhops*. And this ſaith *Theodoret*, is manifeſt in this place, becauſe he adds here (h) *Deacons to the Biſhops, making no mention of their Presbyters.* The Larned Dr. *Pearſon* therefore ſeems δελεάζειν τῇ ἐπιθέσει too much to favour his own *Hypotheſis*, when againſt all theſe Teſtimonies both of *Greek* and *Latin Fathers* he ſaith, 'tis not yet proved that there were then at *Philippi* any *Presbyters* of the ſecond Order, for ſurely this is proved from the Authority of all theſe *Fathers*. He therefore ſaith, (1.) That before the converted *Jews* and *Gentiles* did unite into one Church, there were two *Biſhops* of the ſame Church. This he proves from thoſe words of (i) *Epiphanius*, *Alexandria never had two Biſhops at a time*, ὡς αἱ ἄλλαι Ἐκκλησίαι, *as other Churches had*, but if I am not much miſtaken, this relates not to the *Primitive* and *Apoſtolick* times, but to the Times of the *Meletians*, who founded *Biſhops*, *Presbyters* and *Deacons*, and by them Ἐκκλησίας ἰδίας, *private Churches*, calling them *Churches of the Martyrs*; whereas thoſe of *Peter*'s Party called theirs *Catholick Churches*. But though this Schiſm continued long, and even in the time of *Theodoret* prevailed in *Egypt*, and, as *Daneus* notes, infected almoſt all *Chriſtian Regions*; yet, ſaith *Epiphanius*, it never ſo prevailed in *Alexandria* as in other Churches, there being never there two Biſhops, one of the *Catholick*, another of the *Meletian* Churches, as there were in many other places: And if this be the true import of theſe words, 'tis eaſie to diſcern how impertinent they are to the true Expoſition of this place. He adds alſo from the ſame *Epiphanius*, that *Paul* and *Peter* were both *Apoſtles* and *Biſhops* of *Rome*, as doubtleſs they alſo were at *Antioch*, and wherever they met, but they were only *Biſhops* there, becauſe *Apoſtles* there, one of the *Jews*, the other of the *Gentiles*, and in this they had no Succeſſors. St. (k) *Jerom* indeed takes notice of this Evaſion, but then he lays the Cenſure of contentious Perſons upon them that made it.

The ſame Learned *Biſhop* adds, That were it true that there were but one *Biſhop* in one City, it would not follow, that the word *Biſhops* here could not be taken in the proper ſenſe, becauſe the *Apoſtle* doth not here call them *Biſhops* of the Church, or City of *Philippi*, but only ſaith they were then at *Philippi*, he might write therefore to them whom he knew to be then at *Philippi*, tho' they were *Biſhops* of other Churches. But, (1.) As none of the Ancients have ever ſaid one word of any other *Biſhops* then met at *Philippi*, ſo the Words ſeem not well conſiſtent with this Evaſion; for writing τοῖς ἅγιοις ἐν Φιλίπποις, he doubtleſs writes to *the Saints dwelling in Philippi*, writing therefore to them with the *Biſhops* and *Deacons*, he muſt be ſuppoſed to write alſo to the *Biſhops* and *Deacons* dwelling at *Philippi*.

I therefore acquieſce in the Opinion of *Theodoret*, who ſays that St. *Paul* then writ to the *Presbyters* and *Deacons* of that City, becauſe their Biſhop *Epaphroditus*, whom he ſtiles his Brother and Companion in Labour, and Fellow-Soldier, and their *Apoſtle*, was then with him at *Rome*, Chap. 2. 25. and that he therefore mentions them becauſe they were ſo inſtrumental in ſending the Contributions to him, mentioned Chap. 4. 15.

Ver. 5. Κοινωνία.]. That *Fellowſhip*; or κοινωνία here, doth not ſignifie their Liberality towards the Propagation of the Goſpel, but their Communion with the *Apoſtles* in the Goſpel, as it doth 1 *John* 1. 3, 7. I gather (1.) From the Phraſe ἔργον ἀγαθὸν, which is emphatically put to ſignifie τὸ ἔργον πίστεως, *the Work of Faith*; as when we are ſaid, καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *By patient continuance in the good Work to ſeek for Glory*, Rom. 2. 7. that *being the Work of God that we ſhould believe in his Son*, John 6. 29. (2ly.) From the Phraſe, *He that hath begun the good Work in you, will perform it to the Day of the Lord Jeſus Chriſt*, that being c

(f) *Ep.* 89. *ad Evagr.* & *Ep. ad Tit.* 1. 9.
(g) *Com. in Ep. ad. Eph.*
(h) Καὶ εἰκότως δῆλον ποιεῖ ὅτι τοῖς μὲν Ἐπισκόποις Διακόνους συνέζευξε τῶν Πρεσβυτέρων δὲ παντελῶς ἐμνήσθη.
(i) *Hær.* 68. § 6. p. 722.
(k) *Ne quis in una Eccleſia contentioſe plures Epiſcopos fuiſſe contendat.* Epiſt. ad Evagrium.

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Ver. 27. *In one Spirit, with one Mind.*] l That is, with Love and Concord, ſaith *Oecumenius*; See Note on 1 *Cor.* 1. 10, 11. or with full conſent; ſo ψυχῇ μίᾳ, 1 *Chron.* 12. 38. So in *Irenæus*, l. 1. cap. 3. to act συμφώνως with one accord and conſent, is to act as having μίαν ψυχὴν καὶ τὸ αὐτὸν καρδίαν καὶ ἓν στόμα, one Soul, Heart, and Mouth.

CHAPTER II.

Verſe 1. IF there be therefore any Conſolation [παράκλησις, *any force of Exhortation,*] in [*beſeeching you in the Name of*] Chriſt; if [*there be*] any comfort of [*mutual*] Love; if [*there be*] any Fellowſhip of the Spirit [*of Love exciting you to it;*] if [*ye have*] any Bowels and Mercies [*for me the Priſoner of Chriſt;*]

2. Fulfil ye my joy [*in this,*] that ye be [*all*] like-minded, having the ſame Love [*one to another,*] being of one accord, of one mind, [*or minding the ſame thing.*]

3. Let nothing be done [*among you*] thro' ſtrife, [*who ſhall be the greateſt,*] or [*thro' deſire of*] vain glory, but in lowlineſs of
a mind, a let each eſteem [*an*] other better than himſelf.

4. Look not every man on his own things, [*or Concernments only,*] but every Man alſo on the things of others, [*being concerned for their welfare.*]

5. Let this mind be in you, [*with reſpect to theſe matters,*] which was alſo in Chriſt Jeſus.

b 6. Who being b in the form of God, [*when*
c *he appeared to the Patriarchs,*] c thought it
d no robbery to be d equal with God, [Gr. *did not covet to appear as God.*]

7. But [*diveſting himſelf of his former glory,*] made himſelf of no reputation, and
e took upon him the e form of a ſervant, [*by*
f *miniſtring to others,*] and f was made in the likeneſs of Man, [Gr. *being in the likeneſs of Man.*]

8. And being found in faſhion as a [*n ordinary*] man, he humbled himſelf [*yet more,*] and became obedient to death, even the death of the Croſs.

g 9. Wherefore g God alſo hath highly exalted him, [*even as to his Manhood,*] and given him a Name, [*a Dignity and Majeſty*] which is above every Name [*of Majeſty,* Eph. 1. 21. Heb. 1. 4.]

10. That at the Name of Jeſus every knee ſhould bow, [*humbly acknowledging his Authority; even thoſe*] of things in Heaven, [i. e. *the holy Angels,*] and things in Earth, [i. e. *Men,*] and things under the Earth [*the Dead, who being raiſed by him, ſhall acknowledge his power; for to them the Apoſtle doth apply theſe very words of the Prophet Iſaiah,* Rom. 14. 11, 12. Rev. 5. 13. Iſa. 45. 23.]

11. And that every Tongue, [i. e. *Men of all Nations and Languages,* Rev. 7. 13.] ſhould
h confeſs that Jeſus Chriſt is Lord, h to the Glory of God the Father.

12. Wherefore my Beloved, [*remembring the Dignity of Chriſt, and your ſubjection to him,*] as ye have always obeyed, not as in my preſence only, [*when you had me to be your Monitor,*] but now much more in my
i abſence, [*which God by the workings of his* i
holy Spirit ſupplies,] work out your own ſalvation with fear and trembling.

13. For it is God who [*in my abſence, by his inward Teachings,*] worketh in you, both to will, and to do of his own good pleaſure.

14. [*And*] do all things without murmurings and diſputings; [i. e. *obey the Precepts of the Chriſtian Faith, and of your Spiritual Monitors cheerfully, and without grudging, and readily, without exacting a reaſon of every Command they lay upon you.*]

15. That ye may be blameleſs and harmleſs [*as becomes*] the Sons of God, [*being*] without rebuke, in the midſt of a crooked and perverſe Nation, among whom ye ſhine as Lights in the World.

16. Holding forth [ἐπέχοντες *holding faſt*] the Word of Life, [*under all Perſecutions and Temptations,*] that I may rejoyce in the Day of Chriſt, that I have not run in vain, neither laboured in vain.

17. [*And as for me a Priſoner, if I not only ſhould continue abſent from,* ἀλλ' εἰ καὶ.] But if I be [*alſo*] k offered upon the Sacri- k
fice, and Service of your Faith, [i. e. *that I may preſent you Gentiles an acceptable Sacrifice to God through Faith, and the Sanctification of the holy Spirit,* Rom. 15. 16.] I joy and rejoyce with you all, [*I count theſe Sufferings the matter, not of my Sorrow, but my Joy.*]

18. [*And if this come to paſs,*] For the ſame cauſe, [*or in the like manner,*] alſo do ye joy and rejoyce with me.

19. But [*though I ſpeak thus,*] I truſt in the Lord Jeſus, [*that he will work ſuch a Deliverance for me,* Chap. 1. 19, 25. *As that not needing him ſo much here, I may be able*] to ſend Timotheus ſhortly to you, that [*whatever be my Condition here,*] I alſo may [*or I may yet*] be of good comfort, when I know your State, [i. e. *your ſtedfaſtneſs in the Faith, and your Charity to one another.*]

20. [*To ſend Timothy, I ſay.*] For I have no Man [*with me*] like-minded, who will [*ſo*] naturally, [*and with like Affection*] care for your Eſtate.

21. For all [*here*] ſeek their own [*intereſts and Safety, and*] not the things which are Jeſus Chriſt's; [*that is, comparatively to Timothy and Epaphroditus, mentioned* v. 25. *for I find others too generally more concerned for their own ſafety, than for advancing the Kingdom of Chriſt with the Hazard of their own Lives and Fortunes.*]

22. But ye know the Proof, [*ye have had experience*] of him, that as a Son with the Father, he hath ſerved with me in the Go-

ſpel;

ſpel; [*yielding honour and obedience to me, and with the like Spirit labouring to promote the Affairs of the Goſpel.*]

23. Him therefore I hope to ſend [*to you*] preſently, ſo ſoon as I ſhall ſee how it will go with me, [i. e. *what will be the iſſue of my bonds.*]

24. But I truſt [*or I truſt alſo*] in the Lord, that I alſo my ſelf, [*being ſet at liberty,*] ſhall come ſhortly [*to you.*]

25. Yet [*being not hitherto able to come my ſelf, or to ſend* Timothy,] I ſuppoſed it neceſſary to ſend to you Epaphroditus my Brother and Companion in Labour, and Fellow-Soldier, but your l Meſſenger, and he that miniſtred to my wants.

26. For he longed after you all, [i. e. *deſired much to ſee you,*] and was full of heavineſs, becauſe that ye had heard that he had been ſick, [*as knowing your Affection to him would render you full of Sorrow upon his account.*]

27. m For [*and*] indeed he was ſick, nigh unto death, but God had mercy upon him, and not on him only, but on me alſo, leſt [*by his death,*] I ſhould have ſorrow upon ſorrow. m

28. I ſent him therefore the more carefully, that when you ſee him again [*recovered*] ye may rejoyce [*on the account of it,*] and that I may be the leſs ſorrowful, [*finding your ſorrow for him turned into joy.*]

29. Receive him therefore in the Lord, [*and for his ſake,*] with great gladneſs, and hold ſuch [*as ſtand thus affected by his Service*] in Reputation.

30. Becauſe for the Work of Chriſt, [*i. e. the promotion of his Goſpel, and the miniſtration to me the Priſoner of the Lord,*] he was nigh unto death, n not regarding [*but freely hazarding*] his [*own*] Life, to ſupply your lack of ſervice towards me. n

Annotations on Chap. II.

a Verſe 3. [*Let each eſteem*, &c.] This refers not to Judgment, it being not in our power always thus to eſteem of others; but to practice; as if he ſhould have ſaid, Be as ready to aſſiſt and help others, as if you were their Subjects and Inferiours; ſo the Example of Chriſt requires. and ſo the Precept runs, That *he who is the greateſt ſhould be a Servant* to others.

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1*ſt*, Becauſe the *Apoſtle* exhorteth his *Philippians* to Humility, after the Example of our Lord; now Humility conſiſts not in the change of Nature, but of Condition; and therefore this Exinanition of the Form of God, ſeems rather to reſpect our Lord's Condition, than his Nature.

2*ly*, There is no more Reaſon to ſay, *the Form of God* ſignifies the Eſſence of God than that *the Form of a Servant* ſignifies the Eſſence of a Servant; but evident it is, that *the Form of a Servant* doth not ſignifie the *Eſſence*, but the State, and the Condition of a Servant, which is a mere Relation; nor doth his *Manumiſſion* change his Nature, but his State.

3*ly*, According to this import of the Phraſe, it cannot well be ſhewed how he did *empty himſelf* of, or lay aſide this Form; for tho' by taking of a Body, he conceal'd, yet could he not be ſaid to empty himſelf of, or lay aſide the Godhead, eſpecially when in that Body he gave ſuch numerous and ſignal Demonſtrations of Divine Power and Wiſdom, both in his Miracles, his Doctrine, and Knowledge of the Hearts of Men.

4*ly*, This word μορφὴ, *Forma*, both in the *Old* and *New Teſtament*, doth often ſignifie the external ſhape: As when 'tis ſaid of (a) *Belteſhaſar*, Dan. 5. 6, 10. and of *Daniel*, *ch.* 7. 28. That their (*b*) *Forms were changed*: Of *Nebuchadnezzar*, That (c) *his Form returned to him*, Dan. 4. 36. Of Chriſt, that he appeared to two of his Diſciples, ἐν ἑτέρᾳ μορφῇ, *in another Form*, Mark 16. 12. and that μετεμορφώθη, *he was transfigured* before three of them, *Mat.* 17. 2. but it no where ſeems to ſignifie the Eſſence of a Man either in the *Old* or the *New Teſtament*.

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(a) Τὸ βασιλέως ἡ μορφὴ ἠλλοιώθη. (b) Ἡ μορφὴ μου ἠλλοιώθη. (c) Ἡ μορφή μου ἐπεστράφη ἐπ' ἐμοὶ.

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the Form of a Servant, being found in the likeneſs of Man, do ſhew that he was firſt in the Form of God, before that being found in the Likeneſs of Man, he took upon him the Form of a Servant.

2*ly*, 'Tis plainly here aſſerted, that *Chriſt* emptied *himſelf of this Form of God* at his Humiliation; whereas he never laid aſide his Power of working Miracles, but did continue to exert it to his Death.

3*ly*, This Power of Miracles is never in the Scripture ſtiled *the Form of God*; and were this all that was intended by that Phraſe, both *Moſes* and *Elias*, and our Lord's *Apoſtles*, might upon that account be ſaid to have been in *the Form of God*, ſeeing both *Moſes* and *Elias* wrought many Miracles on Earth, and Chriſt declared concerning his *Diſciples*, that they ſhould work *greater Miracles than thoſe which he had done*, John 14. 12.

I therefore by this Form of God, do underſtand that glorious Form in which God on his Throne is repreſented, that *Majeſty* in which he is ſaid to appear in *Scripture*, and in which the λόγος, or the Word, did ſhew himſelf of old to *Moſes* and the *Patriarchs*. For Explication of this ſenſe, I ſhall ſhew, (1.) How God in the *Old Teſtament* is repreſented as appearing, ſhewing his Form and Glory to the Sons of Men. (2*ly*.) That Chriſt did in this Form appear to *Moſes* and the *Patriarchs* of old. (3*ly*.) That ſince our Lord's Aſcenſion he hath been inveſted with this Form of God, he hath appeared in it, and hath declared it belongs to him, tho' for the time of his Humiliation, he was pleaſed to depoſe, or put it off. And,

1*ſt*, The Appearance, or Similitude of God is repreſented in the *Old Teſtament* in a bright ſhining Cloud or Light, a Flame of Fire, or the Attendance of an Hoſt of Angels. Thus in that Viſion of the Prophet *Daniel*, *The Ancient of Days did ſit; his Throne was like the fiery Flame, and his Wheels as burning Fire; a Stream of Fire did iſſue from before him, thouſands of thouſands miniſtred unto him; and ten thouſand times ten thouſand ſtood before him*, Dan. 7. 9, 10. Thus God appeared on Mount *Sinai*, where his Preſence was attended with an Hoſt of Angels, according to that Saying of the *Pſalmiſt*, *The Chariots of God are twenty thouſand, even thouſands of Angels, and the Lord is among them as in Sinai*, Pſal. 68. 18. where the Targum adds, *The Word of the Lord deſired to place his Majeſty upon it*, Jehovah dwelleth לחוד only in the Heaven of Heavens for ever. He appeared there alſo in a bright ſhining Cloud, or Flame of Fire; for *the Glory abode upon Mount Sinai, and the Cloud covered it ſix days, and the ſight of the Glory of the Lord, was like devouring Fire*, Exod. 24. 16, 17. And ſeeing of theſe *Majeſtick Symbols* is to ſee God, *v.* 12. to *ſee the God of Iſrael*, v. 10. that is, ſay *Onkelos* and *Jonathan*, *the Glory of God*. And when *Moſes* doth again repeat the Decalogue, he adds theſe words, *Deut.* 5. 22, 24. *The Lord ſpake to all your Aſſembly in the Mount, out of the midſt of the Fire of the Cloud: And you ſaid, Behold, the Lord God hath ſhewed us his Glory, and we have heard his Voice out of the midſt of the Fire. We have ſeen this day that God doth talk with man, and he liveth.* *The Word of the Lord our God ſhewed the Divine Majeſty of his Glory*, ſaith the *Targum* of *Jonathan*; and *we heard the Voice of his Word*, ſaith *Onkelos*. And the Prophet *Habakkuk* in his Song of God, ſaith thus, *His Glory covered the Heavens, his Brightneſs was as the Light, and bright Beams came out of his ſide*, Hab. 3. 3, 4. There he diſcovered שבנתוה his *Shecinah*, i. e. his *glorious Majeſty*, ſaith the *Targum*. When *Jacob* had a Viſion of Angels aſcending and deſcending, he preſently cries out, *This is no other than the Houſe of God, this is this Gate of Heaven, ſurely Jehovah is in the place, and I knew it not*, Gen. 28. 17. שבינתא דיו *The Glory of the Lord is here*, ſay the *Targums*. And when God ſhewed himſelf to the People in the Cloud, then did the Glory or Similitude of God appear, as the Expreſſion is, *Numb.* 12. 8. Τὴν Δόξαν Κυρίε, *The Glory of the Lord*, ſaith the *Septuagint*, ſo 1 *Kings* 8. 11. Thus doth the Scripture repreſent, that God who dwelleth in Light inacceſſible, before whoſe Face the Angels do continually ſtand as miniſtring Spirits: And this alſo is the *Rabbinical* Expoſition of the כבודו (d) *the Glory of the Lord*; that is, either a Ray of Divine Light, or a Guard of Angels.

2*ly*, That Chriſt was in the Form of God, even before he took upon him Human Nature, will be apparent, if we conſider that even before he purged our Sins, he was *the Brightneſs of his Father's Glory*, *Light of Light*, Heb. 1. 3. and in the Language of the Book of *Wiſdom*, *A pure Stream flowing from the Glory of the Almighty, the Brightneſs of the everlaſting Light*, Wiſd. 7. 25, 26. And that he at the Concluſion of his Humiliation prays, that God would *glorifie him with the Glory, which he had with him, before the Foundation of the World*, John 17. 3. 2. That it was the Opinion, both of the ancient *Jews*, and of the *Chriſtians* from the beginning,

(d) *Coſri*, Part. II. § 2. p. 81. Part. IV. p. 277, 278.

that

that it was the Λόγος, or the *Meſſiah*, who appeared to the *Patriarchs* of old in Light and Splendor, and ſometimes with the Attendance of Holy Angels. And 3. that we have great Evidence of this Matter, both in the *Old and New Teſtament*: In the Books of *Exodus* and *Numbers* we read, that the Children of *Iſrael* tempted the Lord, ſaying, *Is the Lord among us, or not?* Exod. 17. 7. Numb. 21. 6. and that the Lord ſent therefore fiery Serpents among them; but in the 10th Chapter of the firſt Epiſtle to the *Corinthians*, we are informed that *they tempted Chriſt, and were deſtroyed of Serpents.* See this Reading juſtified, Note on 1 *Cor.* 10. 9. Chriſt therefore, as to his Divine Nature, was then preſent with, and tempted by them. God alſo ſaith to his People thus, *Exod.* 23. 20, 23. *Behold I ſend an Angel before thee, to keep thee in thy way, and to bring thee to the place which I prepared; beware of him, and obey his voice, provoke him not; he will not pardon your Tranſgreſſions, for my Name is in him.* Now the ancient (e) *Rabbins* ſay, this was *the Angel, the Redeemer*; or an uncreated Angel, in whom was *Jehovah*: And the words plainly ſeem to intimate this to us, ſeeing the Power of Remitting Sins, aſcribed here to him, belongeth only to that God againſt whom they are committed. Moreover, when God being incenſed againſt *Iſrael* for making the Golden Calf, had threatned to withdraw himſelf, and only ſend an Angel before them to drive out the Inhabitants of *Canaan* before them, *Exod.* 33. 2. this ſeems an evil word to the People, and they mourn becauſe of it, *viz.* of thoſe words, *I will not go up in the midſt of thee*; that is, ſay *Onkelos*, and *Jonathan*, I will not cauſe שכינתי my glorious Preſence to go up with thee. Nor doth *Moſes* himſelf reſt in this Anſwer, but ſpeaks thus to God, *If thy Preſence go not with me, carry us not up hence*, v. 15. If the *Schechinah* go not with us, ſaith *Onkelos*, ἐὰν μὴ αὐτός σου, If thou thy ſelf go not with us, ſay the *Septuagint*, *R. Salomon* and *Eben Ezra*: which ſenſe the following words require, *viz. For wherein ſhall it be known that I and thy People have found grace in thy ſight, is it not in that thou goeſt with us?* v. 16. Whence it is evident, that they were not contented with the Promiſe of a created Angel, but required God's Preſence to go with them; and that God granted this Requeſt, v. 17. Thus (f) *Philo Judæus* often informs us, That the *Angel* who went before them, was no created Angel, but the Divine Word, or God himſelf; *for*, ſaith he, *Moſes prays to God himſelf to be his Governour in the way that leadeth to himſelf, ſaying, if thou go not with us, carry us not up hence.* And again, *He uſes the Divine Word for a Guide, for ſo ſpeaks the Oracle, Behold, I will ſend my Angel before thy face to lead thee in the way*, Exod. 23. 20, &c.

3*ly*, That after his Aſcenſion to the Right Hand of Majeſty and Glory, the Lord Chriſt did again reaſſume this Form, and appear in this *Majeſtick* Splendor, is evident from the *New Teſtament*: Thus he appeared to *Stephen*, who looking up ſtedfaſtly to Heaven, *ſaw the Glory of God, and the Son of Man ſtanding at the Right Hand of God*, Acts 7. 55. Thus he appeared to a perſecuting *Saul*, in *a Light from Heaven above the brightneſs of the Sun*, ſaying to him, *I am Jeſus whom thou perſecuteſt*, Acts 26. 13. Thus in the Viſion of St. *John*, Rev. 1. 14, 16. *His Eyes were as a flaming fire, and his countenance as the Sun ſhining in its ſtrength.* Thus he declared he would appear at the Deſtruction of *Jeruſalem* to puniſh that rebellious People; *The Son of Man*, ſaith he, *will come in the glory of his Father with his holy Angels*, Mat. 16. 27. Luke 9. 26, 28. And his ſecond Advent ſhall be with the ſame tremendous Glory, for *he ſhall be then revealed from Heaven, with his mighty Angels in flaming fire*, 2 Theſſ. 1. 7, 8.

4*ly*, Seeing then this Splendor, and this Attendance of *Holy Angels*, is repreſented in Scripture as the *Similitude*, the *Shape*, the *Face*, and *Majeſtick Preſence* of God, ſeeing it is evident, that before the Incarnation the Λόγος, or Divine Word, had this Glory, and in it did appear to *Moſes* and the *Patriarchs*, and that in order to the exerciſe of a Regal Power over his Church; ſeeing it is certain from the *New Teſtament*, that after his Aſcenſion he again reaſſumed this form and power, 'tis highly probable this was the form of God here mentioned; this was the likeneſs to God in which, at his Humiliation, he did *not covet to appear*, but rather choſe to lay aſide, that ſo he might appear amongſt us, not as the Lord of Heaven, attended with an Hoſt of Angels, or in the dazling brightneſs of his Father's Glory, but in the faſhion of a Man.

Ibid. Οὐκ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, *he* C *thought it no robbery to be equal with God.*] This *Greek* Phraſe is only to be met with in *Plutarch*, ſaith *Grotius*, though I cannot find it there, and in *Heliodorus*; in which

(e) *See Ambr. in locum & Cartw.*

(f) Διόπερ ἔυχεται Μωϋσῆς αὐτῷ τῷ Θεῷ χρῆσθαι ἡγεμόνι πρὸς τὴν αὐτὸν ἄγουσαν ὁδὸν, λέγων δὲ, εἰ μὴ αὐτὸς συμπορεύσῃ, μή με ἀναγάγῃς ἐνθένδε. De Migrat. Abrah. p. 324. C. Ἡγεμόνι δὲ ὁδοῦ χρῆται λόγῳ θείῳ· χρησιμὸς γὰρ ἔστιν, ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Ibid. lit. F.

Writer

Writer it plainly ſignifies, *to covet earneſtly*, or look upon a thing as much to be deſired, and ſnatched at. Thus when *Cybele* went about to allure *Theagenes* to the luſtful Embraces of *Arſace*, finding him out of the Temple, in a by Apartment, ſhe did (g) ἅρπαγμα ποιεῖν τὴν ξωπλυχίαν, i.e. *ſhe ſnatched at the occaſion*, or lookt upon it as a thing deſirable for her purpoſe; and when none of her Propoſals or Allurements would prevail with *Theagenes* to gratifie the *Queen*'s deſires, ſhe brake forth into this admiration, (h) *What averſneſs from Love is this! A young man in the flower of his Age thruſts from him, or refuſes a Woman like unto himſelf, and deſirous of him,* οὐκ ἅρπαγμα ἐδὲ ἔρμαιον ἡγεῖται τὸ πρᾶγμα, *and does not look upon this as a great offer, and a thing very deſirable:* And when ſhe had found out that this Affection to *Chariclea* was the cauſe of this averſneſs, ſhe propoſes to *Arſace* the death of *Chariclea*, as an Expedient to gain his Affection, and (i) ἅρπαγμα τὸ ῥηθὲν ἐποιήσατο ἡ Ἀρσάκη, *Arſace embraces the motion as a thing very deſirable, or to be coveted.* So that ἁρπαγμα ἡγεῖσθαι, ſaith *Scmidius*, is, *rem optatam perſequi, & ſtudioſiſſime occupare.*

d Ibid. Τὸ εἶναι ἴσα Θεῷ,] Is to be, or to appear as God, or in the likeneſs of God: So the word ἴσα is adverbially uſed frequently in the *Septuagint*, anſwering to the Hebrew *Caph*, Job 5. 14. *They gröpe in the noon-day* ἴσα νυκτὶ, *as in the night*, Chap. 10. 10. *Haſt thou not cruddled me* ἴσα τυρῷ *as Cheeſe*, Chap. 11. 12. *Man is born* ἴσα ὄνῳ ἐρημίτῃ *like a wild aſſes colt*, Chap. 13. 12. *your remembrance is* ἴσα σποδῷ *like unto aſhes*, and v. 20. *he conſumeth* ἴσα ἀσκῷ *as a bottle*, Chap. 15. 16. *Man drinketh in iniquity* ἴσα ποσῷ *as drink*, Chap. 24. 20. *Wickedneſs ſhall be broken* ἴσα ξύλῳ *as a Tree*, Chap. 27. 16. *He prepareth Raiment* ἴσα πηλῷ *as the Clay*, Chap. 28. 2. *Braſs is molten out of the Stone* ἴσα λίθῳ *as the Stone*, Chap. 29. 14. *I put on judgment* ἴσα διπλοΐδι *as a Robe*, Chap. 40. 15. *He eateth Graſs* ἴσα βοσὶν *as an Ox*, Iſa. 51. 23. *Thou haſt laid thy Body* ἴσα τῇ γῇ *as the Earth*, Wiſd. 7. 1. *I my ſelf am a mortal man* ἴσον ἅπασι *like to all men*; *And the firſt voice I uttered was* πασὶν ἴσα κλαίων, *weeping as all others do*, v. 3. So that the ſenſe of theſe words ſeems to me to be this, That though Chriſt in his former Appearances ſtill repreſented himſelf in the form, and likeneſs of God, yet coming now into the World for the Salvation of Mankind, he did not covet or deſire to appear in that *Majeſtick* Splendor and Authority, but rather choſe to come in the ſimilitude of a Man, and in the form of a Servant. Nor doth this Expoſition give any advantage to the *Socinians*, but equally confutes their *Hereſie*, and gives a better Anſwer to their Arguments than the uſual Expoſition can give. For,

1. Hence the Præ-exiſtence of Chriſt, before his being born of the Bleſſed Virgin, is proved to a Demonſtration.

2. Hence alſo it is evident that there muſt be two Natures in Chriſt; that of the Λόγος which appeared from the beginning to the *Patriarchs*; and that which he received, when as Man he was conceived in the Virgin's Womb.

3. Hence it appears that this Nature, in which he appeared before his Conception in the Virgin's Womb muſt be Divine. For what other Nature could appear in the form of God, and challenge to it ſelf the Glory which by the *Jews* was ſtill eſteemed a certain Indication of the Divine Preſence, and in the *New Teſtament* is ſtil'd *the Glory of the Father?* Eſpecially if we conſider that he who thus appear'd hath the incommunicable Name *Jehovah* ſo oft aſcrib'd to him, is ſtiled *the Judge of the whole Earth*, and either challengeth to himſelf the Divine Attributes, and Offices, or never doth refuſe them when they are offered to him by Men. Moreover, where is the Humiliation, or the Exinanition here mentioned, in that Chriſt would not be, or appear as God in the World, if, having only an Human Nature, he could not do ſo without being guilty of the Blaſphemy the *Jews* laid to his charge, *That he being a Man made himſelf God?* whereas he differed in nothing from an ordinary Man, but only in the extraordinary Gifts conferred by God upon him. And if his Nature was Divine, it of neceſſity muſt be Eternal, ſince the Divine Nature can have no beginning of Exiſtence.

e Ibid. Μορφὴν δέλε λαβὼν, *he took upon him the form of a Servant.*] This Phraſe cannot import only his taking of the Humane Nature, that being ſufficiently expreſſed, by ſaying that *he was made in the likeneſs of Man*; beſides, he ſtill retains the Human Nature, but doth not now retain the form of a Servant, but of *the Lord of all things*. Nor are we to underſtand by it *his outward Poverty, which equall'd him to Servants*, ſaith the Learned *Grotius*, *as having nothing of his own*; for that is not the ſtate of a Servant only, but of a Son in his Minority, and of many unfortunate Perſons who were never Servants. Nor (3*ly*,) muſt we underſtand by it, as the *Socinians* do, his Submiſſion to be uſed as a Slave or Servant, by being whipt, and bound, and crucified; for that is the Humiliation which he ſuffered after he had taken upon him the form of a Servant, as thoſe words plainly ſhew, *He took*

(g) *Heliodor.* l. 7. p. 322. (h) P. 340. (i) P. 337.

upon

upon him the form of a Servant, and being found in the faſhion of a Man, he became obedient to the death. Nor is this proper to a Servant, but to a *Malefactor*; for a Servant is not leſs a Servant when he is not whip'd, or ſcourg'd: He therefore may be rather ſaid to have taken upon him the form of a Servant by miniſtring to Men, and being among them *as one that ſerved*; for as the buſineſs of a Servant is to do nothing for himſelf, but for the good of others, and to ſpend himſelf in miniſtring to their Advantage; ſo the Son of Man *came not to be miniſtred to, but to miniſter*; and at the cloſe of that Miniſtry, *to give his Life a Ranſom for many.*

f Ver. 7. Ἐν ὁμοιώματι ἀνθρώπων γενόμενος, *and being in the likeneſs of Man.*] That our Lord had the Real Nature, and not only the outward ſhape or Reſemblance of a Man; that he had a Body conſiſting of Fleſh, Blood and Bones; a Soul and Spirit; and ſo all the conſtituent parts of a Man, the *Scripture* plainly teſtifies. Nor doth this Phraſe ἐν ὁμοιώματι, *in the likeneſs of Man*, contradict it, it being uſed of a real likeneſs by the Participation of the ſame Nature as to kind. Thus *Adam* is ſaid to beget a Son, ἐν ὁμοιώματι αὐτοῦ, *in his own likeneſs*, who yet was certainly of the ſame Nature with him. And Chriſt is ſaid ὁμοιωθῆναι, *to be made like to his Brethren* by the participation of the Nature of *Abraham*, and his Communion with them in the ſame Fleſh and Blood, *Heb.* 2. 14, 16, 17. And 'twas both proper and elegant for the *Apoſtle* to uſe this Expreſſion here, by reaſon of the Oppoſition he deſigned to ſhew, betwixt Chriſt's former glorious, and his then preſent humble ſtate, he being then ἐν μορφῇ Θεοῦ, *in the form of God*, now ἐν ὁμοιώματι τῶν ἀνθρώπων *in the likeneſs of a Man.*

g Ver. 9. Αὐτὸν ὑπερύψωσε, *God hath exalted him.*] The *Fathers* on this place adviſe us, εἰς τὴν ἀνθρώπωσιν, καὶ ἐπὶ εἰς τὴν θεότητα ταῦτα διανοεῖν, *to refer theſe things, not to the Divine, but to the Human Nature*, the *Apoſtle* not ſpeaking here of the Exaltation of the Divine Nature of Chriſt by the Manifeſtation of his concealed Glory and Power, but of the Exaltation of that Nature which had ſuffered; for this Exaltation is in Scripture repreſented as the Reward of our Lord's Salutary Paſſion; for *we ſee him*, ſaith the *Apoſtle*, *who was made a little lower than the Angels for the ſuffering of death, crowned with glory, and honour*, Heb. 2. 9. And again, the *Elders* about the Throne ſay, *Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength and honour, and glory*, Rev. 5. 12. & 4. 11. Moreover, St. *John* declares that this Dominion and Power was given to the Son of Man, becauſe he was ſo, *John* 5. 17. though it was given to the Man Chriſt Jeſus, becauſe the fulneſs of the Godhead dwelled in him.

Ver. 11. Εἰς δόξαν *to the Glory.*] He does h not ſay, as the *Socinians* contend, that Chriſt is exalted to the Glory of God the Father, though that be true of the Advancement of his Human Nature; but he ſaith, that being thus exalted, he is to be acknowledged of all Tongues and Nations as their Lord, to the Glory of the Father; nothing more tending to his Glory, than that all Perſons owning Chriſt as their Lord, and yielding Obedience to him, ſhould abound in theſe Works of Righteouſneſs *which are through Jeſus Chriſt to the Glory of God the Father*, Chap. 1. 11. Eph. 1. 12. Moreover, ſeeing the Father thus exalted the Humanity of Chriſt, ſince he united the Λόγος to the Human Nature, for *it pleaſed the Father, that in him ſhould all fulneſs dwell*, what hinders that this Exaltation ſhould be ſaid to be to the Glory of God the Father, from whom he received even the Divine Nature?

Ver. 12. Ἐν τῇ ἀπουσίᾳ μου, *in my abſence.*] i i. e. When I was preſent with you, I by my Counſels and Exhortations ſtirred you up to deſire, and do what was according to the Mind of God: He, in my abſence, is more immediately preſent with you by the inward Motions of his Holy Spirit, to excite you both to will, and do what is well pleaſing to him. Having therefore now all things adminiſtred more immediately by God, which are requiſite to make you willing, and able to perform your Duty, it doth more highly concern you to work out your Salvation. Thus (k) *Ignatius* ſaith, That he being now in Chains, and going to *Rome* to receive the Crown of Martyrdom, the Church of *Syria had God, inſtead of him, to be her Paſtor*, and that *Chriſt alone was Biſhop over her*: This Senſe I gather from theſe words, *much more in my abſence*, for what other Reaſon can be offer'd of theſe words than that which this Interpretation gives?

Hence it is evident that God worketh in us to will and to do, not by a Phyſical Operation, which makes it neceſſary for us to will, and to do what he would have us do; for why then doth the *Apoſtle* admoniſh his *Philippians to work out their Salvation with fear and trembling?* for what is more abſurd than to exhort another to do himſelf, what God doth for him without his concurrence; or to require him to will, what he cannot but will and do, for this reaſon becauſe another renders it neceſſary for him ſo to will? and what ground of fear can there be, leſt God ſhould fail in his work? That the word ἐνεργεῖν doth not require this

(k) Ἀντὶ ἐμοῦ τοιμάνῃ τὸν Θεὸν χρὴ, μόνος αὐτὸν Ἰησοῦς Χριστὸς ἐπισκοπήσει. Ep. ad Rom. § 9.

ſenſe,

Writer it plainly ſignifies, *to covet earneſtly*, or look upon a thing as much to be deſired, and ſnatched at. Thus when *Cybele* went about to allure *Theagenes* to the luſtful Embraces of *Arſace*, finding him out of the Temple, in a by Apartment, ſhe did (g) ἁρπαγμα ποιεῖν τὴν ξυντυχίαν, i.e. *ſhe ſnatched at the occaſion*, or lookt upon it as a thing deſirable for her purpoſe; and when none of her Propoſals or Allurements would prevail with *Theagenes* to gratifie the *Queen*'s deſires, ſhe brake forth into this admiration, (h) *What averſneſs from Love is this! A young man in the flower of his Age thruſts from him, or refuſes a Woman like unto himſelf, and deſirous of him,* ἡδὲ ἁρπαγμα οὐδὲ ἕρμαιον ἡγεῖται τὸ πρᾶγμα, *and does not look upon this as a great offer, and a thing very deſirable*: And when ſhe had found out that this Affection to *Chariclea* was the cauſe of this averſneſs, ſhe propoſes to *Arſace* the death of *Chariclea*, as an Expedient to gain his Affection, and (i) ἁρπαγμα τὴν ὁρμὴν ἐποιήσατο ἡ Ἀρσάκη, *Arſace embraces the motion as a thing very deſirable, or to be coveted.* So that ἁρπαγμα ἡγεῖσθαι, ſaith *Scaliger*, is, *rem optatam perſequi, & ſtudioſiſſime occupare.*

d Ibid. Τὸ δὲ ἴσα Θεῷ,] Is to be, or to appear as God, or in the likeneſs of God: So the word ἴσα is adverbially uſed frequently in the *Septuagint*, anſwering to the Hebrew *Caph*, Job 5. 14. *They gröpe in the noon-day* ἴσα νυκτὶ, *as in the night*, Chap. 10. 10. *Haſt thou not cruddled me* ἴσα τυρῷ *as Cheeſe*, Chap. 11. 12. *Man is born* ἴσα ὄνῳ ἐρημίτῃ *like a wild aſſes colt*, Chap. 13. 12. *your remembrance is* ἴσα σποδῷ *like unto aſhes*, and v. 20. *he conſumeth* ἴσα ἀσκῷ *as a bottle*, Chap. 15. 16. *Man drinketh in iniquity* ἴσα ποτῷ *as drink*, Chap. 24. 20. *Wickedneſs ſhall be broken* ἴσα ξύλῳ *as a Tree*, Chap. 27. 16. *He preparеth Raiment* ἴσα πηλῷ *as the Clay*, Chap. 28. 2. *Braſs is molten out of the Stone* ἴσα λίθῳ *as the Stone*, Chap. 29. 14. *I put on judgment* ἴσα διπλοΐδι *as a Robe*, Chap. 40. 15. *He eateth Graſs* ἴσα βοῒ *as an Ox*, Iſa. 51. 23. *Thou haſt laid thy Body* ἴσα τῇ γῇ *as the Earth*, Wiſd. 7. 1. *I my ſelf am a mortal man* ἴσον ἅπασι *like to all men*; *And the firſt voice I uttered was* πᾶσιν ἴσα κλαίων, *weeping as all others do*, v. 3. So that the ſenſe of theſe words ſeems to me to be this, That though Chriſt in his former Appearances ſtill repreſented himſelf in the form, and likeneſs of God, yet coming now into the World for the Salvation of Mankind, he did not covet or deſire to appear in that *Majeſtick* Splendor and Authority, but rather choſe to come in the ſimilitude of a Man, and in the form of a Servant. Nor doth this Expoſition give any advantage to the *Socinians*, but equally confutes their *Hereſie*, and gives a better Anſwer to their Arguments than the uſual Expoſition can give. For,

1. Hence the Præ-exiſtence of Chriſt, before his being born of the Bleſſed Virgin, is proved to a Demonſtration.

2. Hence alſo it is evident that there muſt be two Natures in Chriſt; that of the Λόγος which appeared from the beginning to the *Patriarchs*; and that which he received, when as Man he was conceived in the Virgin's Womb.

3. Hence it appears that this Nature, in which he appeared before his Conception in the Virgin's Womb muſt be Divine. For what other Nature could appear in the form of God, and challenge to it ſelf the Glory which by the *Jews* was ſtill eſteemed a certain Indication of the Divine Preſence, and in the *New Teſtament* is ſtil'd *the Glory of the Father*? Eſpecially if we conſider that he who thus appear'd hath the incommunicable Name *Jehovah* ſo oft aſcrib'd to him, is ſtiled *the Judge of the whole Earth*, and either challengeth to himſelf the Divine Attributes, and Offices, or never doth refuſe them when they are offered to him by Men. Moreover, where is the Humiliation, or the Exinanition here mentioned, in that Chriſt would not be, or appear as God in the World, if, having only an Human Nature, he could not do ſo without being guilty of the Blaſphemy the *Jews* laid to his charge, *That he being a Man made himſelf God*? whereas he differed in nothing from an ordinary Man, but only in the extraordinary Gifts conferred by God upon him. And if his Nature was Divine, it of neceſſity muſt be Eternal, ſince the Divine Nature can have no beginning of Exiſtence.

Ibid. Μορφὴν δὲ δούλου λαβὼν, *he took upon him* e *the form of a Servant.*] This Phraſe cannot import only his taking of the Humane Nature, that being ſufficiently expreſſed, by ſaying that *he was made in the likeneſs of Men*; beſides, he ſtill retains the Human Nature, but doth not now retain the form of a Servant, but of *the Lord of all things*. Nor are we to underſtand by it *his outward Poverty, which equall'd him to Servants*, ſaith the Learned *Grotius*, *as having nothing of his own*; for that is not the ſtate of a Servant only, but of a Son in his Minority, and of many unfortunate Perſons who were never Servants. Nor (3*ly*,) muſt we underſtand by it, as the *Socinians* do, his Submiſſion to be uſed as a Slave or Servant, by being whipt, and bound, and crucified; for that is the Humiliation which he ſuffered after he had taken upon him the form of a Servant, as thoſe words plainly ſhew, *He took*

(g) *Heliodor.* l. 7. p. 322. (h) P. 340. (i) P. 327.

upon him the form of a Servant, and being found in the faſhion of a Man, he became obedient to the death. Nor is this proper to a Servant, but to a *Malefactor*; for a Servant is not leſs a Servant when he is not whip'd, or ſcourg'd: He therefore may be rather ſaid to have taken upon him the form of a Servant by miniſtring to Men, and being among them *as one that ſerved*; for as the buſineſs of a Servant is to do nothing for himſelf, but for the good of others, and to ſpend himſelf in miniſtring to their Advantage; ſo the Son of Man *came not to be miniſtred to, but to miniſter*; and at the cloſe of that Miniſtry, *to give his Life a Ranſom for many.*

f Ver. 7. Ἐν ὁμοιώματι ἀνθρώπων γενόμενος, *and being in the likeneſs of Man.*] That our Lord had the Real Nature, and not only the outward ſhape or Reſemblance of a Man; that he had a Body conſiſting of Fleſh, Blood and Bones; a Soul and Spirit; and ſo all the conſtituent parts of a Man, the *Scripture* plainly teſtifies. Nor doth this Phraſe ἐν ὁμοιώματι, *in the likeneſs of Man*, contradict it, it being uſed of a real likeneſs by the Participation of the ſame Nature as to kind. Thus *Adam* is ſaid to beget a Son, ἐν ὁμοιώματι αὐτοῦ, *in his own likeneſs*, who yet was certainly of the ſame Nature with him. And Chriſt is ſaid ὁμοιωθῆναι, *to be made like to his Brethren* by the participation of the Nature of *Abraham*, and his Communion with them in the ſame Fleſh and Blood, *Heb.* 2. 14, 16, 17. And 'twas both proper and elegant for the *Apoſtle* to uſe this Expreſſion here, by reaſon of the Oppoſition he deſigned to ſhew, betwixt Chriſt's former glorious, and his then preſent humble ſtate, he being then ἐν μορφῇ τοῦ Θεοῦ, *in the form of God*, now ἐν ὁμοιώματι τῶν ἀνθρώπων *in the likeneſs of a Man.*

g Ver. 9. Αὐτὸν ὑπερύψωσε, *God hath exalted him.*] The *Fathers* on this place adviſe us, εἰς τὴν ἀνθρώποσιν, καὶ ἐκ εἰς τὴν θεότητα ταῦτα διανοεῖν, *to refer theſe things, not to the Divine, but to the Human Nature*, the *Apoſtle* not ſpeaking here of the Exaltation of the Divine Nature of Chriſt by the Manifeſtation of his concealed Glory and Power, but of the Exaltation of that Nature which had ſuffered; for this Exaltation is in Scripture repreſented as the Reward of our Lord's Salutary Paſſion; for *we ſee him*, ſaith the *Apoſtle*, *who was made a little lower than the Angels for the ſuffering of death, crowned with glory, and honour*, Heb. 2. 9. And again, the *Elders* about the Throne ſay, *Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength and honour, and glory*, Rev. 5. 12. & 4. 11. Moreover, St. *John* declares that this Dominion and Power was given to the Son of Man, becauſe he was ſo, *John* 5. 17. though it was given to the Man Chriſt Jeſus, becauſe the fulneſs of the Godhead dwelled in him.

Ver. 11. Εἰς δόξαν *to the Glory.*] He does h
not ſay, as the *Socinians* contend, that Chriſt is exalted to the Glory of God the Father, though that be true of the Advancement of his Human Nature; but he ſaith, that being thus exalted, he is to be acknowledged of all Tongues and Nations as their Lord, to the Glory of the Father; nothing more tending to his Glory, than that all Perſons owning Chriſt as their Lord, and yielding Obedience to him, ſhould abound in theſe Works of Righteouſneſs *which are through Jeſus Chriſt to the Glory of God the Father*, Chap. 1. 11. Eph. 1. 12. Moreover, ſeeing the Father thus exalted the Humanity of Chriſt, ſince he united the Λόγος to the Human Nature, for *it pleaſed the Father, that in him ſhould all fulneſs dwell*, what hinders that this Exaltation ſhould be ſaid to be to the Glory of God the Father, from whom he received even the Divine Nature?

Ver. 12. Ἐν τῇ ἀπουσίᾳ μου, *in my abſence.*] i
i. e. When I was preſent with you, I by my Counſels and Exhortations ſtirred you up to deſire, and do what was according to the Mind of God: He, in my abſence, is more immediately preſent with you by the inward Motions of his Holy Spirit, to excite you both to will, and do what is well pleaſing to him. Having therefore now all things adminiſtred more immediately by God, which are requiſite to make you willing, and able to perform your Duty, it doth more highly concern you to work out your Salvation. Thus (k) *Ignatius* ſaith, That he being now in Chains, and going to *Rome* to receive the Crown of Martyrdom, the Church of *Syria had God, inſtead of him, to be her Paſtor*, and that *Chriſt alone was Biſhop over her*: This Senſe I gather from theſe words, *much more in my abſence*, for what other Reaſon can be offer'd of theſe words than that which this Interpretation gives?

Hence it is evident that God worketh in us to will and to do, not by a Phyſical Operation, which makes it neceſſary for us to will, and to do what he would have us do; for why then doth the *Apoſtle* admoniſh his *Philippians to work out their Salvation with fear and trembling?* for what is more abſurd than to exhort another to do himſelf, what God doth for him without his concurrence; or to require him to will, what he cannot but will and do, for this reaſon becauſe another renders it neceſſary for him ſo to will? and what ground of fear can there be, leſt God ſhould fail in his work? That the word ἐνεργεῖν doth not require this

(k) Ἀντὶ ἐμοῦ πομιθήτω τῷ Θεῷ χρῆσθε, μόνον αὐτῷ Ἰησοῦν Χριστὸν ἐπισκοπεῖτε. Ep. ad Rom. § 9.

ſenſe,

ſenſe, is evident, becauſe in *Scripture* it occurs very often, where it muſt be underſtood, not of a *Phyſical*, but only of a *Moral* Operation; as when *Satan* is ſaid ἐνεργεῖν *to work in the Children of Diſobedience*, Eph. 2. 2. and of the Myſtery of Iniquity, that ἐνεργεῖται *it now works*, 2 Theſſ. 2. 7. (2*ly*,) When it is attributed to thoſe Cauſes which produce not their Effects by any *Phyſical*, but only by a *Moral* Operation, as when the word is ſaid to be ἐνεργὴς, *powerful*, Heb. 4. 12. *The Word*, ὁ ἐνεργεῖ, *which effectually works in them that believe*, 1 Theſſ. 2. 13. that *Faith worketh by Love*, Gal. 5. 6. that Charity is ἐνεργὴς, *effectual*, Philem 6. and of Concupiſcence, that ἐνεργεῖτο, it *worketh in our Members*, Rom. 7. 5. (3*ly*,) When it is aſcribed to God ſending upon Men ἐνέργειαν πλάνης *the Efficacy of Deceit*; for ſurely God worketh no Evil *Phyſically*. In a word, did God thus work in us to will and do, the Work could no more be aſcribed to us, than the Motion which was impreſſed on the Body of *Lazarus*, when he came out of the Grave, or upon *Paul* when wrapt up to the third Heavens, could be aſcribed to them; and the Will, would not deſerve that Name, as being neither free, nor praiſe-worthy.

k Ver. 17. Εἰ σπένδομαι, *If I be offered.*] The *Apoſtle* here hath an elegant Alluſion to the *Jewiſh* Sacrifices: They were prepared for the Altar on which they were to be offered, by the *Levites* and the *Prieſts*, and this was their λειτουργία *Service*, and there was poured upon the Sacrifice *Oil* or *Wine*, which was the σπονδὴ, or *libation*; if then, ſaith the *Apoſtle*, whilſt I am thus λειτουργῶν, wholly employed in rendring you *Gentiles* an acceptable Sacrifice to the Lord, my blood ſhould be the *libation* to be poured out upon this Sacrifice; I ſhould rejoice even thus to die in your Service, and for the confirmation of your Faith; See *Rom.* 15. 16.

l Ver. 25. Ὑμῶν δὲ Ἀπόστολον, *your Apoſtle.*] So they were uſually ſtiled who gathered Sacred Money, and carried it up to *Jeruſalem*. And ſo, ſay ſome, he calls *Epaphroditus*, becauſe he brought the Contributions of the *Philippians* to him at *Rome*. But the word *Apoſtle* is never uſed in the *New Teſtament*, but either of thoſe who were in the ſtrict ſenſe *Apoſtles of the Lord*, or elſe were eminent Miniſters and Preachers of the Goſpel: Thus *Titus*, and the Brother of St. *Paul*, (which is the uſual Appellation of St. *Timothy*, ſee Note on *Heb.* 13. 23.) are ἀπόστολοι, *the Apoſtles of the Churches*, 2 Cor. 8. 22, 23. and *Andronicus* and *Junia*, who had long preached the Goſpel, are ſtiled ἐπίσημοι ἐν τοῖς Ἀποστόλοις, *eminent among the Apoſtles of Chriſt*. I therefore conclude with (1) *Theodoret* upon the place, and upon *Chap.* 1. 1. That *the Epiſcopal care of this Church was committed to him:* And that this is the import of the word *Apoſtle* here.

Ver. 27. Note. Here we find that *Epa-* m *phroditus* was not recovered by the Gift of Healing, then frequent in the Church, that Gift being not exerciſed, by them to whom it was imparted, at their own pleaſure; but as God was pleaſed by a ſpecial Inſtinct, and a ſtrong Faith to incite them to the Exerciſe of it: Theſe Gifts being therefore given for the ſake of Unbelievers, to convince them of the truth of the Chriſtian Faith, God thought not fit that it ſhould be ordinarily exerciſed upon Believers, leſt it ſhould be look'd upon, not as a Gift, but as the Effect of Art or Skill, or a thing done among them by Confederacy.

Ver. 30. Παραβολευσάμενος, *not regarding* n *his life,*] Or, as others read, παραβολευσάμενος, or παραβολησάμενος, *hazarding his life*; that is, ſay the *Greek Commentators*, εἰς κίνδυνον ἔῤῥιψεν ἑαυτὸν *he brought himſelf in danger of death*; not by venturing on the *Emperor's* Diſpleaſure, but by labouring ſo as to contract a dangerous Diſeaſe, (which he did, ſaith the *Apoſtle*, *to ſupply your lack of ſervice towards me*,) which is not ſo to be underſtood, as if he charged them with any want of Service, or Affection to him, (See *Chap.* 4. 10.) but thus, that *Epaphroditus* did this, being preſent with him, to ſupply that Service, which they, being abſent, were not in a capacity to perform.

(1) Σαφῶς τοίνυν ἐδίδαξεν, ὡς τὴν ἐπισκοπικὴν οἰκονμίαν αὐτὸς ἐπιτέτραπτο, ἔχων Ἀποστόλου περισκοπείαν.

CHAP.

CHAPTER III.

Verſe 1. FInally, [τὸ λοιπὸν, *henceforth*] my Brethren, rejoyce in the Lord: To write the ſame things [*which I have delivered*] to you [*by word of mouth,*] to me
a is not grievous, but [*for*] to you a it is ſafe.

2. [*I therefore exhort you again, to*] be-
bc ware b of dogs, beware of c evil workers,
d beware of the d Conciſion.

3. For we are the [*true and ſpiritual*] Circumciſion, which worſhip God in the Spirit [*of our Mind*, Eph. 4. 23.] and rejoyce in
e Chriſt Jeſus, and have e no confidence in the [*Circumciſion of the*] Fleſh, [*as if that would commend us to God.*]

4. Though [*were this any proper ground of confidence,*] I might alſo have confidence in the Fleſh, [*as well as they who boaſt of this, for*] if any other Man think that he hath whereof he might truſt in the Fleſh, I [*have*] more [*reaſon ſo to do.*]

f 5. [*For I was*] f circumciſed the eighth day, [*the very day preſcribed by the Law*, Gen. 17. 12.] of the Stock of Iſrael, [*my Parents and Anceſtors being all of Iſrael,*] of the Tribe of Benjamin, [*that Tribe which cleaved to Judah, and revolted not with Jeroboam to the worſhip of the Calves*, 1 Kings 12. 21.] an Hebrew of the Hebrews, [*both by Nation and Language*, 2 Cor. 11. 22. Acts 21. 40.] as touching [*the obſervance of*] the Law, a Phariſee, [*one of the ſtricteſt Sects of our Religion*, Acts 26. 5.]

6. Concerning zeal [*for the Jewiſh Religion, I have ſhewed that above others, in*] perſecuting the Church [*of Chriſt*, Acts 22. 3, 4. & 26. 11.] touching the Righteouſneſs which is in [*and by*] the Law, [*I have lived*] blameleſs [*as to that*, Acts 23. 1.]

7. But what things [*of this nature*] were [*then reputed*] gain to me, thoſe I [*have*] accounted [*as*] loſs, for Chriſt [*'s ſake.*]

8. Yea doubtleſs, and I count all things [*of this World,*] but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, [i. e. *obtain an Intereſt in him, and the Bleſſings purchaſed by him.*]

9. And be found in him, not having my own Righteouſneſs, which is of the Law, [*which cannot juſtifie me, but leave me ſtill under the Curſe of it*, Rom. 3. 20. Gal. 3. 10.] but that which is thro' the Faith of Chriſt,
g [*viz.*] g the Righteouſneſs which is [*approved*] of God, [i. e. *the Righteouſneſs which is*] by Faith [*in Chriſt.*]

10. That I may know him [*to be the Meſſiah and the Saviour of the World, which knowledge is neceſſary to Life eternal*, John 17. 3. 1 Cor. 2. 2.] and the h Power of his Reſurrection, and the i Fellowſhip of his Suf-
h i ferings, being made conformable to his Death.

11. If by [*theſe, or*] any [*other*] means, I might attain to the Reſurrection of the dead, [*promiſed by him to all his faithful Servants and Sufferers.*]

12. k [*For I can*] not [*look upon my ſelf,*] k as tho' I had already attained, [*or caught hold of the Prize of my high calling*, v. 14. *the Reſurrection of the Dead*, v. 11.] or were already perfect, [i. e. *crowned with it,*] but I follow after [*or purſue it,*] if that I may apprehend, [*or reach*] that [*prize*] for [*the obtaining of*] which alſo I am apprehended of Chriſt Jeſus. [*For when I fled from him he caught hold on me, converted me to the Faith, that believing in him I might obtain Life everlaſting*, 1 Tim. 1. 15, 16. εἰ καὶ, *if that, or that alſo*; See Note on 1 *Tim.* 5. 10.]

13. Brethren, I count not my ſelf to have apprehended, [i. e. *caught hold of the Prize,*] but this one thing I do, forgetting [*not looking after*] thoſe things which are behind, and reaching forth to thoſe things which are before.

14. I preſs toward the mark [*the Goal,*] for the [*obtaining the*] prize of the high calling of God in Chriſt Jeſus.

15. Let us therefore, as many as be l per- l
fect [*or throughly inſtructed in our Chriſtian Duty,*] be thus minded [*as I have told you I am*, i. e. *ſo as to believe the Circumciſion of the Spirit, not that of the Fleſh, and the Righteouſneſs which is of God by Faith, are the things eſpecially to be regarded for the obtaining of this Prize.*] And if in any thing ye be otherwiſe minded, [*imagining the Judaical Performances may alſo commend you to God,*] God ſhall [*in due time*] reveal even this unto you. [i. e. *He will convince you of the no Neceſſity of theſe things in order to his favour.*]

16. Nevertheleſs [*in the mean time*] whereto we have already attained [i. e. *as far as we have attained to the knowledge of it,*] let us walk by the ſame Rule, [*viz. that Circumciſion availeth nothing, but a new Creature*, Gal. 6. 15, 16.] let us mind the ſame thing.

17. Brethren, be [*ye*] followers together of me, [*in this matter, who have renounced all my Jewiſh Privileges,*] and mark them [*for your Patterns,*] who walk ſo as ye have us for an Example, [*of the ſpiritual Circumciſion, and of minding the Prize of our high Calling.*]

18. For many [*Zealots for the Law, ſo*] walk, of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Croſs of Chriſt.

m 19. m Whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things.

n 21. [*Imitate us, I ſay*] For n our Converſation, [*or our City*] is in Heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt.

21. Who ſhall change o our vile body, o [*now ſubject to Corruption, Paſſions, and Sorrows,*] that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things to himſelf.

Annotations on Chap. III.

a Verſe 1. 'Ασφαλὲς, *It is ſafe.*] *viz.* Becauſe things only delivered by word of mouth, may ſlip out of memory, *Litera ſcripta manet.* Here is St. *Paul*'s Judgment againſt Oral Tradition.

b Ver. 2. Τὸς κύνας, *Dogs.*] It is the Obſervation of the (a) Fathers, that the Name of *Dogs* was anciently given to the *Gentiles*, as being without the Covenant, according to thoſe Words of Chriſt, *It is not meet to take the Childrens Bread, and give it to Dogs:* But with the Things, the Names are now changed, they being now without the Covenant, *Rev.* 22. 15. and the believing *Gentiles* admitted to it, and therefore they are called the Children, but the *Jews* Dogs. And 'tis well noted by Dr. (b) *Lightfoot*, that our Lord uſed this Language, *Matt.* 15. 26. *Not to expreſs his own Sentiments of the Gentiles, but in compliance with the common Language of the Jews, who proverbially ſaid, the Gentiles are likened to Dogs, whereas we are God's peculiar People, even his Sons and Daughters.* Where alſo is obſerved by the ſame worthy Perſon, That even the *Talmudiſts* ſay of the Generation in which the *Meſſiah*, or the Son of *David* ſhould come, that *the Synagogues ſhould become Stews, and the Faces of that Generation ſhall be as Dogs.*

c Ibid. *Evil Workers.*] For they labour only to pull down God's Building, and to deſtroy the Church of Chriſt. Elſewhere he ſtiles them *deceitful Workers*, 2 Cor. 11. 13. not ſpeaking of the *Gnoſticks*, as ſome imagine, but of the *Jews*; for ſo it follows, *Are they Hebrews? Are they Iſraelites? So am I*, v. 22.

d Ibid. Τὴν κατατομὴν, *The Conciſion.*] For Circumciſion being no longer a Rite of entring into Covenant with God, it is no better than a cutting off the Fleſh; and they who ſtill inſiſted on it as a thing neceſſary to Juſtification and Salvation, cut themſelves off from Chriſt, *Gal.* 5. 2, 3.

e 3. *No Confidence in the Fleſh.*] That the *Jews* had a great Confidence in the Merit of Circumciſion; See Note on *Rom.* 2. 13.

f Ver. 5. Περιτομὴ ὀκταήμερος, *Circumciſed the eighth day.*] The *Jews* themſelves ſay, that Circumciſion before that time was no Circumciſion, and after that time it was of leſſer value; See *Buxtorf. Synag. Jud. cap.* 4. *p.* 109. And (c) *Origen* informs us, That *the Jews held that the Circumciſion performed on the eighth day was that which was chiefly intended, and that the performing it on any other day, was only allowed in caſe of ſickneſs.* Hence they thought it neceſſary to circumciſe a Child on the Sabbath-day, tho' all manner of Work was forbidden on that day, rather than defer Circumciſion a day beyond the time, *John* 7. 22. and made it a Rule, That (d) *the Reſt of the Sabbath gives place to Circumciſion.* And this Opinion, as it agrees with the Text, *Gen.* 17. 12. ſo it ſeems to have obtained long before our Saviour's time, for the *Septuagint*, and the *Samaritan* Verſion, read thus, *The uncircumciſed Male, who is not circumciſed,* τῇ ἡμέρᾳ τῇ ὀγδόῃ, *the eighth day, ſhall be cut off, he hath broken my Covenant*, Gen. 17. 14.

g Ver. 9. Τῳ ἐκ Θεῦ δικαιοσύνῃ, *The Righteouſneſs of God.*] That the Righteouſneſs of God, in St. *Paul*'s ſtile, doth always ſignifie the Righteouſneſs by Faith in Chriſt Jeſus dying for us, ſee Note on *Rom.* 1. 17. And hence it is evident, that the *Apoſtle* cannot here ſpeak of the Righteouſneſs of Chriſt *imputed* to us: For, (1.) He does not oppoſe to his own Righteouſneſs, which is of the Law, the Righteouſneſs of Chriſt, *imputed* to him, but his own Faith in Chriſt *imputed unto him for Righteouſneſs*, Rom. 4. 5. (2*ly*,) He ſpeaks of his Faith in Chriſt

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(a) Τὸ παλαι ὑπὸ ἐθνῶν τὸ ὄνομα, ἐκ ὃν ἐγὼ, φήσιν ὁ Κυρίος, καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ δοῦναι τοῖς κυναρίοις· ἀλλα μεταθεὶς μὲν τῶν πραγμάτων καὶ τὰ ὀνόματα, καὶ τὰ μὲν ἔθνη οἱ, Ιουδαῖοι δὲ πεσσαγορεύονται κύνες. Theod. Chryſoſt. Oecum. Theophylact. (b) *Harm.* p. 136.

(c) Λέγεται δὲ οἱ Ιουδαῖοι τὴν μὲν ὀκταήμερον περιτομὴν εἶναι τὴν πεπληρωμένην, τὴν δὲ μὴ τοιαύτην ἐκ περιττόσεως. Contr. Celſum. l. 5. p. 263. (d) *Buxt.* c. 16. p. 366.

dying

dying and ſhedding his Blood for him, and therefore not of his Active Obedience, conſtituting us righteous as Chriſt was, but of his Paſſive Obedience, procuring for us Juſtification, or the Remiſſion of Sins.

h Ver. 10. Καὶ τὴν δύναμιν, &c. *The Power of his Reſurrection.*] i. e. The Power exerciſed in his Reſurrection, *by which we are begotten to a lively hope of an Inheritance incorruptible*, 1 Pet. 1. 3, 4. and are aſſured of our own Reſurrection, 2 *Cor.* 4. 14. *Col.* 2. 12. this being that Knowledge he ſo earneſtly requeſts for his *Epheſians*, *Ch.* 1. 19, 20. and alſo the Power of it, to aſſure us of our Juſtification through Faith in him, *Rom.* 4. 24, 25. and of our freedom from Condemnation, *Rom.* 8. 34.

i Ibid. Τὴν κοινωνίαν, &c. *The Fellowſhip of his Sufferings.*] By being conformed to his Death: (1.) Spiritually, by dying unto Sin, as knowing that *if we be* thus *conformed to him in the likeneſs of his Death, we ſhall be* like unto him *in his Reſurrection*, and ſhall live with him, *Rom.* 6. 5, 8. And (2.) By ſuffering and taking up the Croſs for his ſake, as knowing that *if we thus ſuffer with him, we ſhall be alſo glorified with him*, Rom. 8. 17. 2 *Tim.* 2. 11, 12. 1 *Pet.* 4. 13.

k Ver. 12, 13, 14. Ὡς ἐπὶ δρόμεως τὰ πάντα λέγει, *He in theſe Verſes makes a continual alluſion to the Race run in the Olympian Games*, where the that ran was ſtill ἔμπροσθεν ἐκτεινόμενος, *upon the ſtretch and preſſing forwards*, without looking back to thoſe whom he had left behind, and purſuing the Goal, that coming firſt to it, he might catch hold of the Prize, and ſo be crown'd with it. And two things are here noted by the *Fathers* worthy of our obſervation:

(1.) That if this great *Apoſtle* who had ſuffered ſo many things, and was in *Deaths often*, and who had laboured ſo abundantly, ὅπως ἐξαρρεῖ τῆς ἀναστάσεως τυχεῖν, *was not yet confident of a bleſſed Reſurrection, but only ſtriving, if ſo be he might attain unto it*, ſuch as we muſt have leſs ground of confidence.

(2.) What continual diligence and labour this purſuit requires; for you know, ſaith *Chryſoſtom*, with what great ſtretch the Purſuer runs, he looks upon no Man, he throws out of the way every thing that might hinder him; he employs his Body, Eye, Strength, Soul, and Mind upon the Work, πρὸς ἕτερον μηδὲν ἔχων ὁρᾶν, πρὸς ἓν τὸ βραβεῖον μόνον, *looking to nothing elſe, but only to the Prize.*

l Ver. 15. Τέλειοι, *Perfect.*] That to be perfect, is to be ſufficiently inſtructed in the true Grounds and Principles of Chriſtian Faith, hath been ſhewed, Note on 1 *Cor.* 2. 6. and on *Matth.* 19. 21. And by comparing this Paſſage with the Diſcourſe of the ſame *Apoſtle* in his fifth and ſixth Chapters to the *Galatians*, we may learn what it is, τῷ αὐτῷ στοιχεῖν κανόνι, *to walk by the ſame Rule*; *for* as there he ſharply inveighs againſt the *Galatians*, for hearkning to the Teachers of the neceſſity of Circumciſion, ſo here he warns his *Philippians* to beware of them and their Doctrine, from *v.* 2. to the 7th; as there he oppoſeth to Circumciſion the *Croſs of Chriſt*, in which alone he gloried, *Gal.* 6. 14. ſo here he oppoſeth to it *the fellowſhip of his ſufferings*, v. 8, 9. As there he ſays he is perſwaded of his *Galatians*, that οὐδὲν ἄλλο φρονήσουσιν, *they will be no otherwiſe minded*, Gal. 5. 10. ſo here he exhorts his *Philippians*, τὸ αὐτὸ φρονεῖν, *to mind the ſame thing*, v. 16. As there he teaches them by his own Example, not to yield to thoſe who urged on them Circumciſion, *Gal.* 2. 14, 20. ſo here he exhorts the *Philippians*, *to walk* in this caſe, *as they had him for an Example*, v. 17. which Example he had laid before them, *v.* 4, 9. And as there he promiſeth Mercy and Peace, τῷ κανόνι τούτῳ στοιχήσουσιν, *to them that walked by the Rule* or *Canon* he had laid there down, *Gal.* 6. 15, 16. ſo here he admoniſheth the *Philippians* τῷ αὐτῷ στοιχεῖν κανόνι, *to walk by the ſame Rule:* This Rule muſt therefore be that which he there lays down, That *in Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature.* Thoſe who are fully perſwaded of this, he ſtiles *the perfect*, requiring of them a Life exactly conformed to this Rule, from others only as far as they had attained to the knowledge of it, informing them that the time was at hand, when God, by deſtroying the *Jewiſh Temple*, and diſſolving the *Jewiſh Church* and *Oeconomy*, would farther reveal this Truth to them, and convince them of the Vanity of theſe Judaical Performances.

m Ver. 19. Ὧν τὸ τέλος, *Whoſe end is deſtruction.*] That the Deſcription here given of theſe Men, agrees well with the Manners of the *Gnoſticks*, cannot be denied; but yet that the *Apoſtle* ſpeaketh not of them, but of the *Jews*, moſt ancient and modern Commentators do aſſert. And there ſeems reaſon to prefer this latter Expoſition, (1.) Becauſe he ſaith, he had told his *Philippians* often of theſe Men; now, *v.* 1. he informs them, that he then writ to them of the ſame things which he had before ſpoken to them by word of mouth, *viz.* that they ſhould beware of thoſe Jews whom he there ſtiles *Dogs*, *Evil Workers*, *the Conciſion.* (2) He oppoſes his own Example, who had renounced all his *Jewiſh Privileges*, and the Example of thoſe who *worſhipped God in the Spirit*, and *rejoyced in Chriſt Jeſus*, and *had no confidence in the Fleſh*, v. 3, 17. to the Example of theſe Men. And, (3.) The Deſcription he gives of them is agreeable to what he elſewhere ſaith of the ſame *Jews*. For,

1*ſt*, They were *Enemies to the Croſs of Chriſt*; That being not only a Stumbling-block to the unbelieving *Jews*, 1 Cor. 1. 23. but being alſo overthrown by them who preached up the neceſſity of Circumciſion, and of Legal Obſervations to Salvation; for hence, ſaith the *Apoſtle* it follows, that *Chriſt is dead in vain*, Gal. 2. 21. and that then *the Scandal of the Croſs is ceaſed*, Gal. 5. 10. and that *Chriſt would profit them nothing, who were upon this account circumciſed*, Gal. 5. 2. and that *they were fallen from grace*, v. 4. And from the *Apoſtle*'s Diſcourſe in the beginning of this Chapter, it appears, ſaith *Eſthius*, that he here ſpeaketh of theſe Men.

2*ly*, That *their end was* to be *deſtruction*, the *Apoſtle* teacheth in theſe words, *Such are falſe Apoſtles, deceitful Workers, whoſe end ſhall be according to their Works*, 2 Cor. 11. 13, 15. and this he ſpeaks of them who were *Hebrews* and *Iſraelites*, *v.* 22. as alſo here, *v.* 4.

3*ly*, That *their God was their Belly*; i. e. That they chiefly had regard to that, as we learn from the ſame *Apoſtle* ſaying, *Theſe ſerve not the Lord, but their own Belly*; which, ſaith *Theodoret*, he ſpeaks of the evil Defenders of the Law. See Note on *Rom.* 16. 18. and that they were γαστέρμαργοι, *ſlow Bellies*, or luxurious People, *Tit.* 1. 12. See Note there; and that they devoured thoſe they perverted, 2 *Cor.* 11. 20. Their *Glory was in their Shame*; that is, ſay the *ancient Fathers*, in the Circumciſion of the ſhameful Member: Say others, in thoſe evil Works, *v.* 2. which ought to be the matter of their Shame, they being ſuch as *blaſphemed the Name of God among the Gentiles*, Rom. 2. 24. they minded earthly things, *counting gain godlineſs*, 1 Tim. 6. 5. Tit. 1. 11.

n Ver. 20. Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς, *Our Converſation is in Heaven.*] So (e) *Philo* repreſents God's Prieſts and Prophets; for having ſaid of Men, οἱ μὲν γῆς, οἱ δ' οὐρανοῦ, *ſome are of the Earth, ſome of Heaven*, he adds, that of the latter ſort are *Prieſts* and *Prophets*, who tranſcending all ſenſual things, would not be called κοσμοπολῖται, *Citizens of the World*, but tranſlating themſelves into the Intellectual World, dwell there, ἐγγεγραφότες ἀφθάρτων ἀσωμάτων ἰδεῶν πολιτεία, *being enrolled in the Polity of incorporeal and incorruptible Beings.* They, ſaith the *Apoſtle*, *mind earthly things*, and ſo are κοσμοπολῖται, Men who have this World for their City, *Nos autem Civitatem Cœlum habemus*; but we have Heaven for our City, (as *Budæus* renders the Words) as living in expectation *of a City whoſe Builder and Maker is God*, Heb. 11. 10.

o Ver. 21. Τὸ Σῶμα τῆς ταπεινώσεως ἡμῶν, *Our vile Body.*] *The Body of our Humiliation*; that is, ſaith *Methodius*, our Body which ταπεινῶται ἀπὸ σφάλματος, *is humbled by the Fall, and become mortal. That Body*, ſaith (f) *Irenæus*, *which is humbled by falling into the Earth, and which ſhall be transform'd from a mortal and corruptible, into an immortal and incorruptible Body.*

Note here, (1.) What a Value is put upon the Reſurrection, and Redemption of the Body from Corruption, as if it were the chief thing which *Chriſtians* waited for, and expected from our Saviour at his coming, *Rom.* 8. 23.

2*ly*, Note the Divine Power in Chriſt, to whom is here aſcribed that Reſurrection, which is frequently made an Indication of the Godhead, it being *God who raiſeth from the dead*, Rom. 4. 17. Acts 26. 6. and which is aſcribed to the exceeding greatneſs, and to the energy of his mighty Power, *Eph.* 1. 19. and yet is here aſcribed to the energy of Chriſt. And,

3*ly*, Note the pious Obſervation of the *Fathers*, That their Folly can never be ſufficiently lamented, who deprive themſelves of ſuch a glorious Reſurrection. So *Oecumenius* and *Theophylact*.

Note, (4.) That (g) *Philo* and *Platoniſts* ſo call theſe Bodies, ὡς ταπεινοῦσιν ἐπάγουσα τῇ ψυχῇ, becauſe theſe earthly Tabernacles do *humble and depreſs the Soul.*

(e) *Lib. de Gigant.* p. 227. E.

(f) *Quid eſt humilitatis corpus manifeſtum eſt, quod eſt corpus, quod eſt caro; quod & humiliatur cadens in terram, transfiguratio autem ejus, quoniam cum ſit mortalis & corruptibilis, immortalis fit, & incorruptibilis*, Lib. 5. Cap. 13.

(g) *Quis Rer. Div. Hæres*, p. 405. C.

CHAP.

CHAP. IV.

Verſe 1. THerefore my Brethren, dearly beloved, and longed for, my joy, and crown, ſo ſtand faſt in the Lord, my dearly beloved, [*as thoſe who do expect his coming to confer theſe bleſſings on you*, 1 Cor. 15. 58. *or ſo ſtand faſt in the liberty wherewith Chriſt hath made you free, as I have taught you*, Gal. 5. 1.]

2. I beſeech Euodius, and beſeech Syntyche, that they be of the ſame mind [a] in [*the concerns of*] the Lord.

3. And I entreat thee alſo, true [b] yokefellow, help thoſe Women who laboured with me in the [*promotion of the*] Goſpel, with Clemens alſo, and others my fellow-labourers, [c] whoſe names are written in the Book of Life.

4. Rejoice in the Lord always, and again, I ſay, rejoice.

5. Let [d] your Moderation be known unto all men, [*for*] the [e] Lord is at hand.

6. Be careful [*anxiouſly ſolicitous*] for nothing, but in every thing by Prayer and Supplication [Gr. *deprecation*] with Thankſgiving, let your Requeſts be made known [i. e. *preſented*] unto God.

7. And [f] the peace of God which paſſeth all underſtanding ſhall keep your hearts and minds [*ſtedfaſt*] in Chriſt Jeſus.

8. [g] Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any vertue, if there be any [*thing*] praiſe-[*worthy*,] think on theſe things [*to do them.*]

9. Thoſe things which you have both learned, and received and heard [*from me*,] and ſeen in me, do; and the God of peace, [*the giver of internal peace*,] ſhall be with you.

10. But [h] I rejoiced [ἐχάρην δὲ, *for this cauſe I rejoiced*] in the Lord greatly, that now at the laſt your care of me [i. e. *to ſupply my wants*] hath flouriſhed again, [i] wherein you were alſo careful, but you lacked opportunity.

11. Not that I ſpeak [*this*] in reſpect of [*any deſire in me that you, or others ſhould ſupply my*] wants, for I have learnt in whatſoever ſtate I am, therewith to be content.

12. I know both how to be abaſed, and I know how to abound; every where, and in all things I am inſtructed both to be full, and to be hungry, both to abound, and to ſuffer need.

13. [k] I can do all [*theſe, and other*] things [*required by Chriſtianity*,] through Chriſt that ſtrengthens me.

14. [*But*] notwithſtanding [*this my proficiency*,] ye have well done, that ye did [*thus*] communicate with [*me in*] my affliction;

15. Now, ye Philippians, know alſo [*for your honour*,] that in the beginning of [*my preaching*] the Goſpel, when I departed from Macedonia, no Church communicated with me, as concerning giving, and receiving, but you only, [i. e. *I have received Supplies from no other Church but yours.*]

16. [*You indeed kindly did it*;] For even [*when I was*] in Theſſalonica, ye ſent once, and again to [*ſupply*] my neceſſities.

17. [*And of this I remind you*,] not that I deſire a [*further*] Gift [*for my own benefit*,] but [*becauſe*] I deſire fruit that may abound to your account [*in the day of the Lord, who will not then forget your labour of love, in miniſtring to his Saints*, Heb. 6. 10.]

18. [*I ſay, not that I deſire more*,] For I have [*received*] all [*that can be needful for me*,] and abound, I am full, having received of Epaphroditus the things which were ſent from you, [*which are*] an odor of a ſweet ſmell, [l] a Sacrifice acceptable, well pleaſing to God.

19. But [*and*] my God ſhall ſupply all your need, according to his riches in glory, [i. e. *his glorious Riches*,] by Chriſt Jeſus, [i. e. *he ſhall return you a ſupply of your ſpiritual wants, for your Charity to me in temporals.*]

20. Now unto God, and [i. e. *who is*] our Father, be glory for ever and ever. Amen.

21. Salute every Saint in Chriſt Jeſus; the Brethren which are with me, greet you.

22. All the Saints ſalute you, chiefly they that are of Cæſar's houſhould

23. The Grace of our Lord Jeſus Chriſt, be with you all. Amen.

Annotations on Chap. IV.

a Verſe 2. Τὸ αὐτὸ φρονεῖν, *to mind the ſame thing.*] Here, is not to be of the ſame Judgment in all things, for no Man can become of the ſame Judgment with another by intreaty, but only by conviction: The Exhortation therefore is, (1.) to have the ſame love to one another, *Chap.* 2. 2. with the ſame ſoul and ſpirit to promote the Goſpel of Chriſt, *Chap.* 1. 27. to walk by the ſame Rule, as far as they have attained to the knowledge of it, *Chap.* 3. 16.

b Ver. 3. Σύζυγε, *yoke-fellow.*] That this Yoke-fellow cannot be St. *Paul*'s Wife, is certain; Becauſe he declares himſelf an unmarried Man, 1 *Cor.* 7. 7. i. e. either a Virgin, or a Widower. (2*ly.*) Becauſe a Woman cannot be ſtiled γνήσιε, but γνησία σύζυγε. It is unlikely he ſhould mean *Epaphroditus*, he being not then at *Philippi*, but with him at *Rome*, v. 18. It may be therefore one of the Rulers of the Church whom he ſaluted in the front of this Epiſtle.

c Ibid. Ἐν βίβλῳ ζωῆς, *whoſe Names are written in the Book of Life.*] This is a *Judaical* Phraſe, *viz. they are written for life*, Iſa. 4. 3. See the *Targum* there; And *they ſhall not be written in the Book of Eternal Life, which is written for the Juſt of the Houſe of Iſrael*, Targum in *Ezek.* 13. 9. and it doth not ſignify the abſolute Election of any to Eternal Life, but only their preſent Right to that Inheritance by virtue of the Obedience of Faith, *Rev.* 20. 15. & 21. 7. For (1.) the *Apoſtle* declares of all the *Jews* to whom he writ, that they were come to the general Aſſembly of the Firſt-born, who *were written in Heaven*, Heb. 12. 23. and yet he in the following Verſe ſaith to them, *See that ye refuſe not him that ſpeaketh.* (2.) Chriſt threatneth to ſome, that he *would blot out their Names out of the Book of Life*, Rev. 22. 19. and promiſeth to him that overcometh, that he *would not blot his Name out of the Book of Life*, Rev. 3. 5. And God himſelf ſaith to *Moſes*, *Whoſoever hath ſinned againſt me, him will I blot out of the Book which I have written*, Exod. 32. 32, 33. that is, *out of the Book of the Juſt*, ſaith the *Targum* of *Jonathan.*

d Ver. 5. Τὸ ἐπιεικὲς, *your Moderation.*] Your Meekneſs and Patience under all your Trials. *Be ye patient*, ſaith St. *James*, *for, the coming of the Lord is at hand*, Chap. 5. 8. See *Heb.* 10. 36, 37. This is almoſt the conſtant ſenſe of the *Greek* word in the *Septuagint*, where it anſwers to חנן and סלח and ſignifies to be *gracious* and *propitious*, 1 Sam. 12. 22. Ezra. 9. 4. Pſal. 85. 4. Ἐποίησας εἰς ἡμᾶς καλὰ πᾶσαν ἐπιείκειαν σου, *Thou haſt dealt with us according to all thy goodneſs and thy great mercy.* So Cant. puer. v. 18. *Let us torture the juſt man, that we may know* τὴν ἐπιείκειαν αὐτῦ, *his meekneſs*, Wiſd. 2. 19. *Thou judgeſt* ἐν ἐπιεικείᾳ, *with mildneſs*, Chap. 12. 18. *He will yield to your deſires* ἐπιεικῶς καὶ φιλανθρώπως, *favourably and kindly*, 2 Mac. 9. 27. So the *Syriac* and *Arabick*, who render it, *manſuetudo veſtra.* So *Phavorinus*, ἐπιεικὴς, πρᾶος, ἀφ' ᾧ τὸ εἴκειν, τὸ ὑποχωρεῖν.

e Ibid. Ὁ Κύριος ἐγγὺς, *the Lord is at hand.*] *So the Apoſtles thought*, ſaith *Grotius* upon the place; tacitly inſinuating that they were miſtaken in this matter: But this Expoſition reflecting very injuriouſly upon the Authority of the *Apoſtles*, and the Spirit by which they ſpake; and that of the *Fathers* ἡ κείσις ἤδη ἐπέστη, *the Day of Judgment is at hand*, being found by Experience falſe, we of neceſſity muſt have recourſe to ſome other Expoſition of their words, when they ſo often tell the Chriſtians to whom they write, *That the Lord is at hand*; that *he ſtands even at the door*, James 5. 9. that *the coming of the Lord draweth nigh*, v. 8. that *the end of all things is at hand*, 1 Pet. 4. 7. that *the day of the Lord is near*, Heb. 10. 25. that *it is but a little while, and* ὁ ἐρχόμενος, *he that is coming will come, and will not tarry.* I ſay, we muſt of neceſſity, for expoſition of theſe places, have recourſe to ſome *other* Advent of our Lord, for it is by no means to be granted, that the *Apoſtles* were miſtaken in their Apprehenſions of this Matter, and that they confidently aſſerted that the great Day of Judgment was then at hand, when after ſixteen hundred Years it is yet far off, the Deſtruction of *Antichriſt*, the Calling of the *Jews*, and the *Millennium*, ſucceeding theſe great *Epochas*, being to precede that Day. For this bold Conjecture ſhakes the Foundations of the *Chriſtian* Faith, it imputes not only fallibility, but actual falſhood to the Writers of theſe *Epiſtles*, and makes them guilty of Falſhood in the Promiſes of the *New Teſtament*, and in the Motives which they uſed to encourage Believers to a Chriſtian Patience under the Preſſures they endured, and renders them Deceivers of their Hopes. Let it be therefore noted,

1*ſt*, That theſe Expreſſions are chiefly uſed in the *Catholick Epiſtles*, and the *Epiſtle*

piſtle to the *Hebrews*, that is, in the Epiſtles directed to the *Jewiſh Churches*, who were no Strangers to theſe Phraſes, and who were well acquainted with a tremendous Advent of the Lord to puniſh the Rebellions and Infidelity of that Nation: So for Inſtance, *Joel* 2. 1. *All the Inhabitants of the Land* (of Judah) *ſhall be confounded,* διοτι πάρεσιν ἡμέρα Κυρίε ὅτι ἐγγὺς, *becauſe the day of the Lord is at hand, a Day of Darkneſs and Gloomineſs; a Day of Clouds and of thick Darkneſs.* And v. 11. *The Day of the Lord is great and very terrible, who can abide it?* And v. 31. *The Sun ſhall be turned into Darkneſs, and the Moon into Blood, before the great and terrible Day of the Lord come,* Zach. 14. 1, 2. *Behold the Day of the Lord cometh, and I will gather all Nations againſt Jeruſalem to Battle,* Mal. 3. 2. *Who may abide in the Day of his coming, and who ſhall ſtand when he appeareth?* And *Chap.* 4. 1. *Behold, the Day cometh that ſhall burn as an oven.*

2*ly*, There is alſo frequent mention of this Time and Day in the *New Teſtament*, when the Lord would come to deſtroy the unbelieving *Jews*, and alſo of the nearneſs of that Time; for the *Baptiſt* calls them to Repentance from this very Motive, that the *Ax was then laid to the Root of the Tree,* Math. 3. 10. That *one was coming whoſe fan was in his hand,* v. 12. Our Saviour ſpends a whole Chapter in ſpeaking περὶ ἡμέρας ταύτης *of that Day,* Math. 24. 36. and *of the Coming of the Son of Man* to the deſtruction of that Nation, *v.* 27, 37. *of the Coming of the Lord,* v. 42. *of the Age in which he would thus come,* v. 34. *of the Signs when his Coming was* ἐγγὺς *near at hand,* ἐπὶ θύραις, *at the door,* (which are the very words, both of St. *Paul*, and St. *James*) when there would be a τέλος, *an end of all things* belonging to the *Jewiſh* Temple and Conſtitution, *v.* 14. Now to this Coming of the Lord, foretold by his own ſelf in the very Expreſſions of the *Prophets*, and in the words uſed here by the *Apoſtles* in their Writings to the *Jewiſh* Converts, we may very well refer the words forecited, and if there be any other of like Nature.

And the fitneſs of theſe Exhortations to Meekneſs and Patience, on the account of the nearneſs of this Day, and the Advent of the Lord to puniſh the unbelieving *Jews*, will be apparent from this Conſideration, that they were the chief Perſecutors of thoſe of their own Nation, who embraced the *Chriſtian* Faith, *Rom.* 15. 31. 1 *Theſ.* 2. 14. And they alſo ſent out their Meſſengers to other Nations to repreſent the *Chriſtians* to them as the worſt of Men, and to excite them to join with them in the Perſecution of them, as *Juſtin Martyr* doth inform us, and therefore it muſt be very acceptable to the poor perſecuted *Chriſtian Jews*, to hear that theſe Enemies of the Croſs of Chriſt, theſe Inſtigators of the *Heathen* to perſecute them, ſhould by the coming of the Lord to deſtroy their Church and Nation, be diſabled from doing them any farther Miſchief; and alſo that thoſe deceitful Workers of the ſame Nation, who troubled the Churches with preaching the Neceſſity of Circumciſion, and the Obſervation of the Law of *Moſes*, ſhould not be able long to inſtil thoſe Doctrines, their *Church* and *Temple* being to be ſhortly ruined, and they themſelves being no longer able to obſerve the Law.

Ver. 7. Εἰρήνη Θεοῦ, *the peace of God.*] As f ἀγάπη Θεοῦ, and χάρις Θεοῦ, do generally ſignify the Love and Favour of God to us, ſo εἰρήνη Θεοῦ, *the Peace of God*, moſt naturally imports the Peace and Reconciliation which we have with God through Faith in Chriſt, for *being juſtified by Faith, we have peace with God.* Hence is the Goſpel, which proclaims this Pardon and Juſtification to Believers, ſtiled *the Goſpel of Peace*, Eph. 6. 15. *the preaching Peace by Jeſus Chriſt*, Acts 10. 30. Eph. 2. 17. *who is our peace*, v. 14. and in the Preface to all the Epiſtles, the *Apoſtle* wiſheth to the *Chriſtians* χάρις ὑμῖν καὶ εἰρήνη *Grace and Peace through God the Father, and our Lord Jeſus Chriſt*; And this Peace is ſtiled εἰρήνη ψυχῆς, *the Peace of the Soul*, Hag. 2. 9. So that the ſenſe of theſe words ſeemeth to be this, the Senſe and Experience of the Divine Favour, and the inward Peace and Security which ariſeth from it, ſhall be ſufficient to keep you ſtedfaſt in the Faith of Chriſt. He promiſeth not deliverance from Calamities, but inward Peace and Tranquility of Mind under them, and that as the effect of conſtant Prayer, and a ſenſe of the Divine Favour to them.

Ver. 8. Hence two things may be noted; g 1. That there are things naturally honeſt, juſt, lovely, and praiſe-worthy. 2. That there is no vertue, nothing praiſe-worthy, but what falls under the compaſs of this general Precept.

Ver. 10. *I rejoiced in the Lord.*] i. e. in h your Liberality, not as a thing tending only to ſupply my wants, but as a thing highly acceptable to the Lord, *v.* 8. and as a fruit of your Affection to him, which he will reward, *v.* 17.

Ibid. Ἐφ' ᾧ ἐφρονεῖτε ἠκαιρεῖσθε δέ, *of which* i *thing you were ſtill mindful, but you wanted ability.*] Οὐκ εἴχετε ἐν χερσὶν, οὐδὲ ἐν ἀφθονίᾳ ἦτε, *you had it not in your hands, you were not in a Condition to help me*, Theodoret, Chryſoſtom, Theophylact, though *Oecumenius* and *Phavorinus* render it, with our Tranſlation, καιρὸν οὐκ εἴχετε *you lacked opportunity.*

Ver.

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Ver. 18. Ὀσμὴν εὐωδίας, *a Sacrifice acceptable.*] There were two Altars, ſaith Dr. *Hammond*, in the Temple of the *Jews*, the Altar of Incenſe within the *Temple*, and that of Sacrifice without in the *Court*; on theſe two were offered all things that were offered to God, and under theſe two Heads, an *Odor of Incenſe*, and *a Sacrifice*, are Works of Charity here repreſented, as being the prime things now under the Goſpel to obtain God's Favour and Acceptation. l

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(b) Ἡ δὲ ὑποθεσις τ ὁπιστολῆς ὁδὶν αὕτη, πνὲς τῶν Ἰυδαίων πεπιδκότων ὀξιπάτηξ, καὶ παρεσκδίαξ τότυς φυλάτιειν τε νόμυ τὺ ᾠειπά.

(c) Παρεμπήσεις ἦχον πολλὰς, καὶ Ἰυδαϊκὰς, καὶ Ἑλληνικάς. Chryſ. Τὰς Κολοσσαεῖς ἐβάλοντο πνὲς ἀπατῆσαι τοῦτο μαθόντες Ἑλληνικοῖς καὶ τ εἰς Χριςὸν πίςεως, καὶ περὶ τῶν ἐν νόμῳ βρωμάτων, καὶ ᾠειπημῶν. Oecum.

(d) Περιεῖν τ δόγμα αὐτῆς ἐνεπολιτδύετο· ὥοντο γδ, ὲ δια᾽ τ υἱὸ, ἀλλὰ δι᾽ ἀγγέλων πεφσαχθῆναι τῷ Θεῷ ἅπαντα· διὸ καὶ τ υἱὸν τ Θεὸ πεδίσιν ἐν ἐξάπτις χαιροῖς φανῆναι, ὅπε γε ἐν τῇ παλαιᾷ πάντα δι᾽ Ἀγγέλων ἐγένετο. Theoph.

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A PARAPHRASE WITH ANNOTATIONS ON THE Epiſtle to the *COLOSSIANS.*

CHAPTER I.

Verſe 1. PAUL an Apoſtle of Jeſus Chriſt, by the will of God, and Timotheus our Brother.

a 2. [a] To the Saints and faithful Brethren in Chriſt, which are at Coloſs [*writeth thus,*] Grace be unto you, and Peace from God, our Father, and the Lord Jeſus Chriſt.

b 3. We give thanks to God, [b] and [*who is*] the Father of our Lord Jeſus Chriſt, praying always for you.

c 4. Since [c] we heard of your Faith in Chriſt Jeſus, and of the Love which ye have to all the Saints, [*which Love is ſtill the fruit of a true Faith,* 1 Cor. 13. 2. Gal. 5. 6.]

5. [*We give thanks, I ſay*] for the hope [*of an eternal Inheritance,* 1 Pet. 1. 3.] which is laid up for you in Heaven, whereof ye heard before [*from Epaphras,*] in the Word, of the truth of the Goſpel, [*preached by him.*].

6. Which [*Goſpel*] is come to you, as it d is [*alſo heard of*] [d] in all the World, and bringeth forth fruit [*in them,*] as it doth alſo in you, ſince the day ye [*firſt*] heard of it, and knew [ἐπέγνωτε, *acknowledged*] the *Grace* [*and Favour*] of God [*to you*] in truth [*and ſincerity.*]

7. As ye [*have*] alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful Miniſter of Chriſt.

8. Who alſo declared to us your love [*to me*] in the Spirit, [*your ſpiritual and affectionate Love to me, wrought in you by that Spirit, whoſe fruit is Love.*]

9. For this cauſe we alſo, ſince the day we heard of it, [i. e. *this your affection to us,*] do not ceaſe to pray for you, and to deſire [*of God,*] that ye might be filled with the knowledge of his will, [*advancing*] [e] in e all [*the gifts of*] wiſdom, and ſpiritual underſtanding.

10. That [*having thus attain'd to the knowledge of the things of God.*] ye might walk worthy of the Lord, to all pleaſing [*i. e. ſo as to pleaſe him in all things,*] being fruitful in every good work, and increaſing [*ſtill more*] in the knowledge of God.

11. [*That knowing the hope of your calling, and the riches of the glory of the inheritance of the Saints,* Eph. 1. 19. Rom. 15. 13. *ye may be*] ſtrengthned with all might, according to his glorious Power, unto all patience, and long-ſuffering with joyfulneſs, [Eph. 3. 16. i. e. *That through the Spirit of glory and power,* 1 Pet. 4. 14. 2 Tim. 1. 7. *given to you, you may be enabled conſtantly to ſuffer all afflictions you endure for the ſake of Chriſt, and of the glory he hath promiſed, with patience and joy.*]

12. Giving thanks to the Father, [f] who f hath [*thus prepared and*] made us meet to be partakers of the inheritance of the Saints in light, [*for which we ſuffer,* 2 Theſſ. 1. 5.]

13. Who hath delivered us from the [g] power of darkneſs, and hath tranſlated us g into the Kingdom of his dear Son, [*or the Son of his Love.*]

14. In whom we have redemption thro' his Blood, even the forgiveneſs of [*our*] ſins. [See Note on *Eph.* 1. 7.]

15. [h] Who

h 15. [h] Who is the image, [*and repreſentation to us*] of the inviſible God, [i] the firſt-
i born [*or Lord*] of every Creature.
k 16. For [k] by him [*who is the firſt-born of every Creature,*] were all things created that are in Heaven, and that are in Earth, viſible [*the Sun, Moon, and Stars,*] and inviſible [*the whole Hoſt of Angels,*] whether they be [*named*] Thrones or Dominions, Principalities, or Powers, all things were created by him [*as the cauſe,*] and for him [*as the end of their Creation.*]

17. And he is before all things, [*as to his being,*] and by him all things conſiſt.

18. And he is the Head of the Body the Church, [Gr. *of the Church, as to Government and cauſal Influence,*] who is the beginning [*of the Chriſtian Church,*] the Firſt-born from the Dead, that in all things he might have the Pre-eminence.

l 19. [l] For it pleaſed the Father, that in him ſhould all fulneſs [*of Divine Power*] dwell, [*all fulneſs of power to create, redeem, preſerve, and raiſe the Church, which is his Body.*]

20. And having made peace through the
m Blood of his Croſs by him to [m] reconcile
n all things [n] to himſelf, [Gr. *and by him to make all things friendly in him, making peace betwixt them by the Blood of his Croſs.*] By him, I ſay, [*did he thus reconcile all things,*] whether they be things in Earth, or things in Heaven.

21. And you [*Gentiles,*] that were ſometimes alienated [*from the life of God,* Eph. 4. 18.] and Enemies in your Mind [*to him*] by wicked Works, yet now hath he reconciled [*to the Father.*]

22. In the Body of his Fleſh thro' death, to preſent you [*to the Father*] holy and unblameable, and unreprovable in his ſight, [*Eph.* 1. 4. & 5. 7.]

o 23 [o] [*As you will be,*] if you continue in the Faith grounded and ſettled [*in it,*] and be not moved away [*by the floods of affliction, or by the blaſts of perſecution which may come upon you,* Mat. 7. 24, 25.] from the hope of the Goſpel, [i e. *the hope laid up for you in heaven,* v. 5.] which you have heard [*of from Epaphras,* viz. *the hope*] which was preached to every Creature under Heaven, [i. e. *Gentile as well as Jew,*] whereof I Paul am made a Miniſter.

24. Who now rejoyce in my ſufferings for you, and fill up that which is behind of
p the [p] afflictions of Chriſt in my fleſh, for his body's ſake, which is the Church.

25. Whereof I am made a Miniſter according to the Diſpenſation of God, which is given to me for you [*Gentiles*] to fulfil [πληρῶσαι, *fully to preach*] the Word of God.

26. Even the myſtery [*of the calling of the Gentiles to the ſame hopes and privileges with the believing Jews,* Eph. 3. 3, 4, 5, 6.] which hath been hid from [*paſt*] Ages, and from [*former*] Generations, [*v.* 5.] but now is made manifeſt [*by the Apoſtles and Prophets*] to his Saints.

27. To whom God would make known what is the riches of the glory of this myſtery among the Gentiles, [*Eph.* 3. 8, 9.] which is Chriſt [*preached to, and received*] in [i e. *among*] you [*as*] the hope of glory.

28. Whom we preach, warning every Man, and teaching every Man in all [*ſpiritual*] Wiſdom, that [*ſo*] we may preſent every Man perfect, [i. e. *fully inſtructed*; See Note on *Epheſ.* 4. 13.] in Chriſt Jeſus.

29. Whereunto [εἰς ὅ, *for which thing*] I alſo labour [*earneſtly,*] ſtriving according to his working, who worketh in me mightily, [i. e. *according to the mighty power of God aſſiſting me, to confirm the Doctrine of Chriſt by ſigns and miracles, and mighty deeds,* Rom. 15. 19.]

Annotations on Chap. I.

Verſe 2. a TO *the Saints.*] See Note on 1 *Cor.* 1. 1. Note alſo, that the Holy Ghoſt is not mention'd in theſe places, becauſe he is the Fountain of this Grace, and by him God the Father, and the Son dwell in us, *John* 14. 23. So that praying for this Grace, is praying for the Communion of the *Holy Ghoſt.*

Ver. 3. Καὶ.] b As the Hebrew ו hath oft the import of *id eſt* in the *Old Teſtament*; See *Noldius,* p. 280. 27. So *Matth.* 23. 5. *Thy King cometh ſitting upon an aſs,* καὶ πῶλον, i. e. *A Colt, the Foal of an Aſs*; See *Mat.* 11. 2, 7. *Luke* 19. 30, 35. *John* 12. 14, 15. and frequently it ſignifies *nempe,* to wit; ſo that **Mountain** זהלבנן *to wit, Lebanon,* Deut. 3. 26. So *Judg.* 6. 25. 2 *Sam.* 20. 14. *Jer.* 21. 7. ſo *John* 12. 23. We ſtone thee for Blaſphemy, καὶ ὅτι, to wit, *Becauſe thou being a Man, makeſt thy ſelf God,* 1 Cor. 15. 24. *That with one mouth ye may glorifie God,* καὶ πατέρα, *who is the Father of our Lord Jeſus Chriſt.* So *Gal.* 1. 4. *Phil.* 4. 20. *Coloſ.* 2. 2. *James* 7. 3, 9. As therefore God, who is *the God of Iſrael,* was the *Characteriſtick* of the true God to the *Jewiſh* Nation; ſo *God, who is the Father of our Lord Jeſus Chriſt,* is the *Characteriſtick* of the ſame God to the *Chriſtians,* who worſhip him under that Title, as being the *Father of our Lord Jeſus Chriſt,* and in him, *our Father,* we being the Sons of God through Faith in him, and deriving all our Bleſſings from the Father, through him.

c Ver. 4. Ἀκούσαντες, *Hearing.*] From this *Verſe*, and from *Chap.* 2. 1. it is evident that St. *Paul* did not in Perſon preach to the *Coloſſians*, and indeed that he never had ſeen them, they being converted by *Epaphras*, Chap. 1. 7, 23. and perhaps alſo by the means of *Timothy*, who therefore is mentioned in the beginning of this *Epiſtle*, as ſaluting them together with *Paul*.

d Ver. 6. Ἐν πάντι τῷ κόσμῳ, *In all the World.*] And *which is preached to every Creature under Heaven*, v. 23. This by an uſual *Hyperbole* is to be underſtood of the moſt noted parts of the World, from which the reſt might hear of it. In which ſenſe *Cyrus* ſaith, that God had given him *all the Kingdoms of the Earth*, Ezra 1. 2. And God, ſaith *Jeremiah*, will call for a Sword upon *all the Inhabitants of the Earth*, Jer. 25. 29. *i. e.* of the whole Kingdom of *Babylon*, *and the ſlain of the Lord ſhall be from one end of the Earth to the other, over all the Kingdoms of the World*, v. 26. And the *Romans*, *Aſiaticks*, and *Egyptians*, &c. are ſtiled *devout Men of every Nation under Heaven*, Acts 2. 5.

e Ver. 9. Ἐν πάσῃ σοφίᾳ, *In all Wiſdom.*] Among the Spiritual Gifts vouchſafed for the edification of the Church, are reckoned *the Word of Wiſdom, and of Knowledge*, 1 Cor. 12. 8. whereby they were enabled through *the Spirit, to know the things which are given them of God*, 1 Cor. 2. 12. and to compare *ſpiritual things with ſpiritual*, v. 13. For the abundance of theſe Gifts vouchſafed to the Churches he ſometimes gives thanks, as 1 *Cor.* 1. 4, 5, 7. *Eph.* 1. 3. And for the increaſe of them he ſometimes prays, as *here*, and *Eph.* 1. 17.

f Ver. 12. Ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν φωτὶ, *Who has made us meet to be Partakers of the Inheritance of the Saints in light.*] The other Reading, *viz.* καλέσαντι, *who hath called you*, for ἱκανώσαντι, *who hath made you meet*, is contrary to all the old Verſions, the *Syriack*, *Arabick*, and *Vulgar*, and all the *Greek Scholiaſts*, and therefore not to be admitted as a various Lection, but only as the miſtake of ſome *Copyiſt*. Note alſo, that here is an alluſion to the Inheritance of the *Jews* in *Canaan*, ſtiled ſo of the *Land of their Inheritance*; for it was divided into ſo many μερίδες, or places meaſured out by Line, to be poſſeſſed by the ſeveral Tribes, excepting that of *Levi*, and then by Lot aſſign'd to every reſpective Tribe, *Joſh.* 13. according to God's Commandment, *Numb.* 26. 55. & 33. 54. and that Diviſion which thus came to any of them by Lot, was his μερὶς κλήρου, *The Portion which by Lot befel him*; but ſaith the *Apoſtle*, we are made meet not for an earthly Inheritance, as that was in *Canaan*, but for that heavenly Portion God hath allotted us in Heaven, the Region of Light and Happineſs, we being already tranſlated into the Kingdom of his Son *Chriſt*, become his Subjects, and ſo under his Care and Conduct, and Protection, ruled by his Word, which is *the Word of Life*, and by his Spirit, the Earneſt of this Inheritance, and ſhall hereafter be advanced by him into his heavenly Kingdom.

g Ver. 13. Ἐκ τῆς ἐξουσίας τοῦ σκότους, *The Power of Darkneſs.*] That Darkneſs ſignifies the State of *Heathen* Ignorance, ſee Note on *Rom.* 12. 2. The Power of it is that Power which *Satan* the Prince of Darkneſs had over the *Heathen* World to keep them in *Idolatry*, and brutiſh Luſts, *Eph.* 2. 2. Hence the *Apoſtle* ſaith he was ſent unto the *Gentiles, to turn them from Darkneſs to Light, and from the Power of Satan unto God*, Acts 26. 17. See *Luke* 22. 53.

h Ver. 15. Εἰκὼν τοῦ Θεοῦ, *The Image of the inviſible God.*] The *Socinians* contend that Chriſt is here ſtiled the Image of the inviſible God, becauſe he by his Goſpel hath made known the Will of God unto us; in this ſenſe, ſay they, he is ſtiled the Image of God, 2 *Cor.* 4. 3. and in this ſenſe he ſaith to *Philip*, *He that hath ſeen me, hath ſeen the Father.* *Schlictingius* notes, that he is called the Image of God, now that he is in Heaven, and ſo not according to any thing appertaining to him, which is inviſible, but according to ſomething by which he may be ſeen and known, *i. e.* ſaith he, as he hath made himſelf known to us in the Goſpel.

But the more natural import of the Phraſe ſeems to be this, That Chriſt is *the Image of God*, as making him who is inviſible in his Eſſence, conſpicuous to us by the Divine Works he wrought, they being ſuch as plainly ſhewed, that in him *dwelt the fulneſs of the Godhead bodily*; for an inviſible God can only be ſeen by his Effects of Power, Wiſdom, and Goodneſs, by which, ſaith *the Apoſtle, from the Creation of the World, the inviſible things of God*, to wit, *his Power and Godhead, have been made known by the things that are made*, Rom. 1. 20. He therefore who in the Works both of the Old and New Creation, hath given us ſuch clear Declarations of the Divine Power, Wiſdom, and Goodneſs, is upon this account as much an *Image* of God as any thing can be; to this ſenſe the Image of God here ſeems neceſſarily reſtrained by the connective Particle ὅτι, he is the Image of God, *for by him all things were created.* Moreover, that this place is parallel to that in the *Epiſtle* to the *Hebrews*, the words ſufficiently declare; here he is *the Image of God*, there *the Brightneſs of his Glory, and the expreſs Image of his Perſon*; here he is the Firſt-born, or Lord of every Creature, there, *the Heir of all things*; here it is ſaid, that *all things were created by him*, there, that he *made the World*; here,

here, *that by him all things do conſiſt*; and there, that *he ſupporteth all things by the Word of his Power*; now that there he is ſtiled, *the Image of God's Glory*, and *the Character of his Perſon*, by reaſon of that Divine Power, Wiſdom, and Majeſty, which ſhined forth in his Actions, *Schlictingius* is forced to confeſs. It is not therefore to be doubted, that he is here ſtiled *the Image of God* in the ſame ſenſe; and it is highly probable, that he is called the Image of the inviſible God, as appearing to the *Patriarchs*, and repreſenting to them that God, who lives in *Light inacceſſible, to which no mortal Eye can approach*, according to theſe frequent Deſcants of the (a) *Ante-Nicene Fathers*, That *God the Father being inviſible, one whom no Man hath ſeen, or can ſee, he appeared to the Patriarchs by his Son.* And that in this ſenſe Chriſt ſaith to *Philip*, *He that hath ſeen me, hath ſeen the Father*, he himſelf intimates by adding, That the *Father abiding in him, did the Works he performed*, John 14. 9, 10, 11. and that they ought to believe *he was in the Father, and the Father in him for the Work's ſake.* And in the *Epiſtle* to the *Corinthians* he is plainly ſtiled, *the Image of God*, for the like Reaſon, *viz.* becauſe that *God, who at firſt created Light out of Darkneſs, had ſhined upon the Gentiles, to make known to them the Glory of God, in the Perſon of Jeſus Chriſt.* Now this Glory of God is *Chap.* 3. thoſe miraculous Gifts of the Holy Ghoſt, by which the Goſpel was confirm'd, and *Chap.* 4. 7. ἡ ὑπερβολὴ τῆς δυνάμεως τοῦ Θεοῦ, *The Excellency of the Power of God.*

i Ibid. Πρωτότοκος πάσης κτίσεως, *The Firſt-born of every Creature.*] Since, ſay the *Socinians*, the Firſt-born is of the order and number of thoſe things of which he is the Firſt-born, Chriſt therefore being here ſtiled *the Firſt-born of every Creature*, muſt be in the order, and of the number of Creatures. But this Inference is neither conſiſtent with their own Principles, nor with the Words of the *Apoſtle*. Not with their own Principles, for in what Rank of Creatures will they place *Chriſt*? If among the Old, then they muſt allow him an Exiſtence before the beginning of the World, which yet they peremptorily deny; if among the New, they muſt confeſs he had a Nature which wanted to be renewed, chang'd, and reformed; that in him, as well as in us, tho' in him before us, *all old things paſſed away, and all things became new*; ſince otherwiſe he cannot be of the order and number of them, who underwent this change.

2*ly*, This Opinion cannot conſiſt with the Words of the *Apoſtle*, who ſtiles Chriſt *the Firſt-born of every Creature, becauſe by him all things were created*, ὅς ὅτι πρωτότοκος πάσης κτίσεως, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα: Now he who is therefore the Firſt-born of the whole Creation, becauſe he created all things, cannot himſelf be any part of the Creation, either in Heaven or Earth, or be numbred amongſt his Creatures; but only be ſo called, becauſe he was πρὸ πάντων *before all things*, ſo אני מטך is πρωτότοκος ἐγὼ ἢ σύ, 2 *Sam.* 19. 43. *I am before thee.* 2*ly*, Chriſt, ſaith our excellent *Primate*, is here ſtiled ὁ πρωτότοκος, the Firſt-born, as being the Lord of all things. For firſt, 'tis reaſonable to conceive, that ὁ πρωτότοκος πάσης κτίσεως, *The Firſt-born of every Creature*, ſhould be the ſame in ſenſe with that of the ſame *Apoſtle* in the parallel place, where he is ſtiled, ὁ κληρονόμος πάντων, *Heir of all things.* Now thus it will ſignifie in this ſenſe, according to that of *Juſtinian*, *To act as an Heir is to act as Lord; for the Ancients uſed the word Heir for a Lord.* Pro Hærede ſe gerere, eſt pro Domino gerere; veteres enim Hæredes pro Dominis appellabant. *Inſtit. L.* 2. *Tit.* 19. §. 6.

In this ſenſe alſo is the word *primogenitus* uſed in the Scriptures, for becauſe the Dominion and Principality, anciently followed the *Primogeniture*, according to thoſe words, *He gave the Dominion to Joram*, ὅτι αὐτὸς ὁ πρωτότοκος, *Becauſe he was the Firſt-born*, 2 Chron. 21. 5. it came in common uſe to ſignifie that Dominion. So of *David*, ſaith God, *I will give him to be* בכור πρωτότοκον, *the Firſt-born, high above the Kings of the Earth, I will give him*, τῶν βασιλέων ἁπάντων τὴν ἐξουσίαν, *Power over all Kings*, ſaith (b) *Aquilas*, I will ſet him, ἀνώτατον τῶν βασιλέων τῆς γῆς, *the Supreme over the Kings of the Earth*; ſo *Symmachus*. No, ſaith Mr. *Cl. this doth not ſignifie a Lord over other Kings, but a moſt excellent and glorious King.* But for this we ſhall not acquieſce in his bare word againſt the Opinion of all the ancient Commentators on the place, ſeeing the foregoing words, *v.* 26. *I will ſet his Hand in the Sea, and his Right Hand in the River*, are equivalent to theſe, *I will give him power over the Kings of the Philiſtines*, on the one hand; ſee 2 *Sam.* 8. 12. and over the *Syrians* on the other, *v.* 6. *He ſhall have*, ſaith the *Chaldee* שול טנוהי *his Empire over the Kings of the Earth; I will elevate him over them*, ſaith the *Syriack*; and ſo accordingly we find he did; exalting him over the *Syrians*, who were *Tributaries* to him, 2 *Sam.* 8. 6. *and over all the Kings*, which were Servants to *Hadareſer*, 2 Sam. 10. 19. And this was neceſſary to be done, to render him a fit Type of that *Son of David*,

(a) *Iren. l.* 4. *c.* 37. *p.* 372. Vide *c.* 26. *Tertull. adv. Prax. c.* 16. *Novatian c.* 26. *Euſeb. demonſt. Evang. l.* 1. *c.* 5. *p.* 11. *D.*
(b) Vide *Theodor. in locum.*

who

who was to be *King of Kings*, and *Lord of Lords*. And thus he is alſo πρωτότοκος ἐκ τῶν νεκρῶν, *the Firſt-born from the Dead*, v. 18. as being *Lord over the Dead*, ſince *for this cauſe he died, and roſe again*, ἵνα κυριεύσῃ, *that he might be Lord over the Dead, and over the Living*, Rom. 14. 9. and ſo might be ἐν πᾶσιν πρωτεύων, *primas tenens, imperium habens in omnibus*, præ-eminent in all things. Since then the Firſt-born is naturally the Heir, and ſo the Lord of the Family, and therefore the word *Heir*, amongſt the *Ancients* did ſignifie Lord; ſeeing St. *Paul*, who here ſtiles him *the Firſt-born*, doth in a place parallel to this, ſtile him *the Heir of all things*, why may we not conceive the Perſon of whom *David* was a Type, may be alſo here ſtiled *the Firſt-born*, as being *Prince* over, and high above all Creatures, they being all the Work of his hands? For ſo the Reaſon follows.

k Ver. 16. Ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, *All things were created by him, that are in Heaven, and that are in the Earth.*] The Gloſs of (c) *Grotius*, and the *Socinians*, (d) runs thus: That *to Chriſt is here aſcribed, not the Creation of the old World, and all things that are in it, but only the Creation; that is, the Renovation of all things under the Goſpel-State, or the Reformation of Mankind by Jeſus Chriſt*, and the Goſpel preached to them, and the Reconciliation of Angels to Men. But this Interpretation is ſo forced, and remote from the moſt uſual ſenſe of the words, and 'tis ſo flat and mean to ſay, that *Jeſus Chriſt was before every new Creature*, that is to ſay, before the Renovation made by himſelf, or rather by his *Apoſtles*, after his Exaltation, and to prove this by that very Renovation, that even Mr. *Cl.* is forced to reject it as evidently falſe, which it will certainly appear to be from theſe Conſiderations.

1*ſt*, That the *Apoſtle* ſpeaks here of the Creation of ſuch things as are not capable of this Moral Creation, *viz.* the Creation, πάντων τῶν ὁρατῶν ἐπὶ τῆς γῆς, *Of all things viſible upon Earth.* Now the τὰ ὁρατὰ, *Rom.* 1. 20. and τὰ βλεπόμενα, *Heb.* 11. 31. i. e. *The things which are made and ſeen*, compriſe the whole viſible Creation, all things without Life, Metals, Stones, Elements, all Vegetables, and all Beaſts, and did the Goſpel come to make a Moral Renovation among theſe? Did *Chriſt* and his *Apoſtles* preach to Stones and Trees? 2*ly*, Under all things in Heaven, and all things inviſible, muſt be compriſed all the good *Angels*, which are therefore elſewhere ſtiled κυριότητες, ἀρχαὶ, καὶ ἐξουσίαι, *Eph.* 1. 21. & 3. 10. 1 *Pet.* 3. 22. Now they cannot be proper Subjects of this New Creation, or *Moral* Renovation; for of this New Creation the Scripture never ſpeaks, but in relation to an Old, which was to be aboliſhed, changed, and done away by it; for in them who are made καινὴ κτίσις, a New Creation, *all old things are paſt away, and all things are become new in them*, 2 Cor. 5. 17. They *put off the old man, and put on the new, which is created after God in righteouſneſs and holineſs*, Eph. 4. 22, 24. Col. 3. 9, 10. Now it is manifeſt, that nothing of all this can agree to the good *Angels*, and much leſs to the evil *Angels*, who are ſtill Creatures, and therefore not to be excluded from Expreſſions ſo general as theſe are.

2*ly*, The words in this ſenſe were far from being true when the *Apoſtle* ſpake them; for a very ſmall Remnant of the *Jews* were then converted to the *Chriſtian* Faith, and of the *Gentiles* few, in compariſon of thoſe multitudes which afterwards embraced the Faith, and yet the *Apoſtle* plainly ſpeaks of a Creation wholly paſt already, uſing the *Aoriſt* in theſe words, ἐν αὐτῷ ἐκτίσθη τὰ πάντα, *by him have all things been created*; and the *Perfect Tenſe* in theſe words, δι' αὐτοῦ πάντα ἔκτισται, *by him all things were created.*

3*ly*, Tho' the *Socinians* may be able to produce ſome few Inſtances where the words κτίσις and κτίζειν, are to be taken in a moral ſenſe, yet cannot they ſhew one Inſtance, where the *Creation of all things in Heaven, and in Earth, viſible, and inviſible*, is ever uſed in a moral ſenſe, or concerning any other Creation than that of which *Moſes* ſpeaks, ſaying, *Thus the Heaven and the Earth were made, and all the Hoſt of them*, Gen. 2. 1.

4*ly*, The *Apoſtle* afterwards begins his Diſcourſe of this Moral Creation or Reconciliation of the World to God by Chriſt, and the Renovation of his Church in theſe words, *v.* 18, 19, 20. *And he is the Head of the Body the Church*, &c. *For it pleaſed the Father — by him to reconcile all things to himſelf, whether they be things in Earth, or things in Heaven*, v. 21. *And you that were ſometimes alienated, and Enemies in your Minds by wicked Works, yet now hath he reconciled you in the Body of his Fleſh by Death, to preſent you holy and unblamable, and unreprovable in his ſight.* Now theſe things being thus connected, by the Particle καὶ, to what he had before ſaid of the Creation of all things by

(c) *Rectius eſt* ἐκτίσθη *interpretari, ordinata ſunt, novum quendam ſtatum ſunt conſecuta, Angeli hominibus, homines inter ſe reconciliati ſunt ſub Chriſto.* Grotius.

(d) *Quia ex Chriſti exaltatione, & divino quod accepit imperio, conſecuta eſt hæc Angelorum hominumque reformatio, & renovatio, per illum, & in illo facta eſſe dicitur, ſeu illi creati, id eſt, renovati dicuntur.* Crellius in locum.

Chriſt,

Chriſt, demonſtratively ſhew that he was not then ſpeaking of that Renovation, which he begins to ſpeak of in theſe following words.

5*ly*, This Expoſition of this place touching a true and proper Creation of all Things by *Jeſus Chriſt*, is by the (e) *Fathers*, from the beginning, laid down as *a Rule, to which the Orthodox keeping cloſe, might eaſily ſhew that the* Hereticks *who held the World was created by Angels, deviated from the Truth.* Now this was the Hereſie of (f) *Simon Magus*, and *Cerinthus*, as *Irenæus* there informs us.

l Ver. 19. For Explication of theſe words it is to be noted, That the great End of our *Saviour*'s Sufferings was to reſcue our Bodies, condemned for Sin unto Death, from that Mortality, and to beſtow on all, whom God ſhould give him, Eternal Life, by raiſing of their Bodies to a State of Incorruption; for *becauſe the Children were partakers of Fleſh and Blood*, and thereby ſubject to Mortality, *he alſo took part of the ſame, that through Death, he might deſtroy him, that had the Power of Death, that is, the Devil, and might deliver them, who through the fear of Death, were all their lives time ſubject to Bondage*, Heb. 2. 14, 15.

That therefore the Church, which is his Body, is repreſented as the Church *of the Firſt-born, enrolled in the Heavens*, Heb. 12. 23. a Church againſt which *the Gates of Hades*, or of Death, *ſhall not prevail* to hinder their Enjoyment of this Reſurrection to a Life of Happineſs; they are the Sons of God, and therefore *Children of the Reſurrection*, Luke 21. 36. therefore *Heirs of God, Joint-heirs with Chriſt*, who ſhall be glorified with him, *Rom.* 8. 17. ſhall be *delivered from the Bondage of Corruption, into the glorious Liberty of the Sons of God*, v. 21. ſhall have the *Adoption, to wit, the Redemption of the Body*, v. 23. and they are alſo repreſented as Perſons fore-ordained to be conformed to the Image of Chriſt, by having *their vile Bodies changed into the likeneſs of Chriſt's glorious Body*, v. 29.

Note 2*ly*, That to this end was Chriſt raiſed, that he *the Firſt-born from the dead*, might raiſe up his whole Body from the dead, he being raiſed from the dead as *the firſt fruits of them that ſlept*, 1 Cor. 15. 20. for to this end *Chriſt both died and roſe again, that he might be Lord both of the dead, and of the living*, Rom. 14. 9. and God hath therefore exalted him, That *at the Name* (i. e. the Power) *of Jeſus every knee ſhould bow, of things in Heaven, in the Earth, and under the Earth*, Phil. 2. 10. that is, the Bodies of the dead; for by this Argument, and from theſe very Words, the *Apoſtle* proves the Reſurrection, and a future Judgment, *Rom.* 14. 10, 11, 12. He is therefore ſo *the firſt-born of the dead*, as to be the *Lord* of them, according to our former Interpretation of the word *firſt-born*, and as to have power *to raiſe them up who ſleep in him, and bring them with him*, 1 Theſſ. 4. 14. to *give Eternal Life unto them, and raiſe them up at the laſt day*, John 5. 28, 29. & 17. 2. And thus hath he the Preheminence in all things, being *Lord* of all Creatures dead and living, and giving both their Firſt and their New Being to them, and rendring his Members conformable to his glorious Image, that ſo they may be Joint-heirs with him in Glory. And this is the conſtant Doctrine of (g) *Irenæus*, who informs us that *Chriſt died, that he might be the firſt-born from the dead, and the Prince of Life.* (h) *That the Death of this juſt Man, gave him the Principality of Things under the Earth, he having before the Principality in Heavenly Things; that they who denied the Reſurrection of the Fleſh, contradicted the Salvation of that for which the whole Diſpenſation of the Son of God was deſigned, that he died that exiled Man might be delivered from Condemnation, and might return without fear to his Inheritance.*

Ver. 20. Ἀποκαταλλάξαι, *to reconcile.*] This m word, ſay *Heſychius*, *Suidas*, and *Phavorinus*, ſignifies φιλοποιῆσαι, *to make friends*, or *to reduce Perſons to their former Amity.* This by the (i) *Fathers* is thus explained, That whilſt Man continued in his Obedience to God, Angels and Men were in a perfect Friendſhip; but when Men became

(e) *Cum teneamus autem nos Regulam veritatis, id eſt, quia ſit unus Deus Omnipotens, qui omnia condidit per verbum ſuum, nam omnia per ipſum facta ſunt, & ſine ipſo factum eſt nihil, ex omnibus autem nihil ſubtractum eſt, ſed omnia per ipſum fecit Pater, ſive viſibilia, ſive inviſibilia, ſive ſenſibilia, ſive intelligibilia, ſive temporalia propter quandam diſpoſitionem, ſive æterna, & ea omnia non per Angelos —— Sed per Verbum & Spiritum ſuum omnia faciens, & diſponens, & gubernans, & omnibus eſſe præſtans — hanc ergo tenentes Regulam, licet valdè varia & multa dicant, facilè eos à veritate deviaſſe arguimus.* Iren. l. 1. c. 19.

(f) *A quibus & mundum hunc factum dicit.* c. 20. de Cerinth. c. 25. V. l. 2. c. 9.

(g) *Uſque ad mortem pervenit ut ſit primogenitus ex mortuis, ipſe primatum tenens in omnibus, princeps vitæ, prior omnium, & præcedens omnes.* Lib. 2. c. 39.

(h) *Verbum Caro factum eſt, ut quemadmodum in Cœlis Principatum habuit Verbum Dei, ſic & in terrâ haberet Principatum, quoniam homo juſtus, qui peccatum non fecit, principatum autem habeat eorum quæ ſunt ſub terrâ, ipſe primogenitus mortuorum factus.* L. 4. 37. *Quæcunque enim cum gravitate ſummâ dixerunt Hæretici, in ultimum ad hoc deveniunt, ut blaſphement Fabricatorem, & contradicant ſaluti Plaſmatis Dei, quod quidem eſt Caro, propter quam omnem diſpoſitionem feciſſe filium Dei multis modis oſtendimus.* Lib. 4. Præfat. *Ipſe moriens ut exiliatus homo exiret de condemnatione & reverteretur intrepidè ad ſuam Hæreditatem.* Ibid. cap. 19.

(i) Ἀποστρέφουσι δὲ ἡμᾶς ἀπὸ τῶν Ἀγγέλων οἱ λοιμοὶ διὰ τὸ ὑζερίζειν τὸ αὐτῶν Δεσπότου καὶ τῶν ἀνθρώπων. Theod.

Diſobedien

Diſobedient to their Sovereign Lord, the Angels became averſe to them, becauſe their Lord was diſhonoured by them. But God being reconciled to us by the Death of his Son, they alſo became Friends and miniſtring Spirits to us, and we became of the ſame Church and Body with them, under the ſame Head Chriſt Jeſus, *Heb.* 12. 22. *And ſo all things in Heaven and Earth were gathered into one in Chriſt*, Eph. 1. 10.

n Ibid. Εις ἑαυτὸν, *to himſelf.*] This I would render, *in him*, for ſo the parallel place requires, where it is ſaid, that *God did recapitulate all things* ἐν Χριστῷ *in Chriſt*, Eph. 1. 10. and ſo εἰς frequently imports, it being uſually put with an Accuſative Caſe, inſtead of ἐν with a Dative; So *Pſal.* 16. 10. *Thou wilt not leave my Soul* εἰς Ἅιδου *in Hell*, Matth. 2. 23. *He dwelt* εἰς πόλιν *in a City*, Chap. 10. 14. εἰς ὄνομα προφήτου, *in the name of a Prophet.* So εἰς τὸν ἀγρὸν ὢν *he that is in the field*, Mark 13. 16. is *Matth.* 24. 18. *Luke* 17. 31. ἐν τῷ ἀγρῷ. So *Luke* 11. 7. *My Children are with me* εἰς τὴν κοίτην *in the bed.* John 1. 18. *He that is* εἰς τὸν κόλπον *in the boſom of the Father.* Acts 23. 11. *As thou haſt been witneſs of me* εἰς Ἱερουσαλὴμ *in Jeruſalem, ſo muſt thou do alſo* εἰς Ῥώμην *in Rome.*

o Ver. 23. Note. Hence it follows, That they who have true Faith, and juſt ground of Hope, may fall away from them.

Ver. 24. Τῶν θλίψεων τοῦ Χριστοῦ, *the Afflictions of Chriſt.*] Chriſt having told us, that what was done to his Members is done to him, *Matth.* 25. 40, 45. the Afflictions of his Members are ſtiled the *Perſecutions* and *Afflictions* of Chriſt, *Acts* 9. 4, 5. Now the *Jews* ſpeak much of the Afflictions of Chriſt and his Diſciples, comprehending both under the name of חבלי משיח (k) *the Afflictions of the Meſſiah*, dividing them into three parts, of which, ſay they, the *Fathers*, and the preceeding Generation ſuffered one part; another part was ſuffered by the Generation of Deſtruction, or by the *Jews* deſtroy'd by *Titus*; and a third by the Generation of the *Meſſiah*, or by his Diſciples. Of theſe Afflictions of Chriſt, I, ſaith the *Apoſtle*, have already had a ſhare, and I go on to fill up the reſidue of theſe my Sufferings in the Fleſh, which I am to bear in the Diſcharge of my Miniſtry, for the benefit of his Church. And ſuitable to this Interpretation is that of *Lyranus* on the place, *Paſſiones Chriſti dupliciter accipiuntur; uno modo pro illis, quas ſuſtinuit in corpore proprio, & ſic nihil ibi reſtat adimplendum; alio modo quas in finem uſque ſeculi patietur in corpore myſtico, & ſic reſtant multarum paſſionum reliquiæ adimplendæ.* p

(k) *Midraſh Tehillim in* Pſal. 2. 7. & *Sanhedrin* c. 10. Vide *Buxtorf. Lex. Talm.* p. 700.

CHAP. II.

Verſe 1. [*I Say, I labour* ἀγωνιζόμενον *ſtriving to make every Man perfect in Chriſt Jeſus;*] For I would that you knew what great conflict [ἡλίκον ἀγῶνα, *what contention in Prayer*, Chap. 4. 2.] I have for you, and for them at Laodicea, and for as many as have not ſeen my face in the fleſh.

2. [*Praying*] that their hearts might be comforted, being knit together in [*mutual*] love, and [*that they may advance*] unto all riches of full aſſurance of underſtanding,
a b [a] to the acknowledgment of the [b] myſtery of God, and [*i. e.*] of the Father, and of Chriſt.

c 3. [c] In whom are hid all the Treaſures of Wiſdom and Knowledge.

4. And this, I ſay, leſt any man ſhould beguile you with inticing words. [*See Note on* v. 8.]

5. For though I be abſent [*from you*] in the fleſh, yet am I [*preſent*] with you in the Spirit, [*by which I diſcern your Affairs, as Eliſha did his Servant*, 2 Kings 5. 26. *See* 1 Cor. 5. 3.] joining, and beholding [*beholding with joy*] [d] your order, and the ſtedfaſtneſs d
of your faith in Chriſt.

6. As ye have therefore received Chriſt Jeſus the Lord, [*by the teaching of Epaphras*, Chap. 1. 7.] ſo walk ye [*ſtedfaſtly*] in him.

7. Rooted and built up in him, and eſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving [*to him who called you to it.*]

8. Beware leſt any Man ſpoil you, [*or make a prey of you*] through [*Heathen*] [e] Philoſophy, and vain deceit, [*leading you*] after e
the Traditions of Men, [*or*] after the Rudiments of the World, [*the Jewiſh Rudiments and Traditions*, Gal. 4. 3.] and not after [*the Doctrine of*] Chriſt.

9. [*Of which Philoſophy you can have no need;*] For in him dwelleth [f] all the fulneſs of the Godhead bodily. f

10. And ye are compleat in him, [*as to all ſaving knowledge, and vertue*, 1 Cor. 1. 30.] who is [g] the Head of all Principality and g
Power, [*Eph.* 1. 20.]

11. In whom alſo ye are circumciſed with the Circumciſion made without hands, [*as that*

that of the Jews is, but conſiſting] in [h] putting off the body of the ſins of the fleſh, [*which is done*] by the [*ſpiritual*] Circumciſion of Chriſt, [*and ſo ye need not any legal Rites, to make you compleat Chriſtians.*]

12. [*We being*] buried with him in Baptiſm, [*the outward Symbol of our Spiritual Circumciſion, and ſo dead unto ſin,* Rom. 6. 2, 3, 4.] wherein alſo you are riſen with him, [*to newneſs of life,* Rom. 6. 4. *and to the expectation of a future life with him,* v. 8.] through the faith of the operation of God, who raiſed him from the dead, [*by which faith we believe that he will raiſe us alſo from the dead,* Eph. 1. 19, 20. 1 *Theſſ.* 4. 14. 1 *Pet.* 1. 3.]

13. And you [*Gentiles*] being dead [*before*] in your ſins, and [*by reaſon of*] the [i] Uncircumciſion of your fleſh, hath he [*God,* v. 12.] quickned together with him [*by his Spirit,*] having forgiven you [*through Faith,*] all [*your former*] Treſpaſſes.

14. [*And*] blotting out the [k] hand-writing of [*Legal*] Ordinances that was againſt us, which was contrary to us, and [*doing this ſo that he*] took it out of the way, nailing it to his Croſs.

15. And having ſpoiled [l] Principalities and Powers, he made a ſhew of them openly [*thus deſpoiled of their Authority,*] triumphing over them [m] in it, [i. e. *by virtue of the ſame Croſs.*]

16. Let no Man therefore judge [*or condemn*] you in [*not obſerving a diſtinction in*] meat, or in drink, or in reſpect of [*your neglect of*] a [*Jewiſh*] holy day, or of the New-moons, or of the Sabbath-days [*obſerved by them.*]

17. Which are [*all only*] [n] a ſhadow of things to come, but the body [*and ſubſtance of thoſe ſhadows*] is of Chriſt, [*and exhibited by him.*]

18. [o] Let no man beguile you of, [*damnifie you as to*] your reward [p] in a voluntary humility, [Gr. *pleaſing himſelf in, or affecting humility,*] and [*upon that account*] worſhipping of Angels, [q] intruding [*or ſearching*] into thoſe things, [*by the ſtrength of his natural reaſon,*] which he hath not ſeen, [*being*] vainly puffed up by his fleſhly mind, [*as if he were able by it to know the nature, and the offices of Angels.*]

19. And [*ſo*] [r] not holding the Head [*Chriſt*] from which all the Body [ſ] by joints and bands having nouriſhment miniſtred, and [*being*] knit together, increaſeth with the increaſe of God.

20. Wherefore if ye [*by your profeſſion*] be dead with Chriſt from the [t] Rudiments of the World, [*which he hath nailed to his Croſs, and took out of the way,* v. 14.] why, as though living [*yet*] in [*conformity to*] the world, [u] are ye ſubject to [*the*] Ordinances [*and Decrees of Men?*]

21. [*Such as thoſe are*] [x] touch not [*what is offered to an Idol, or a Woman,* 1 Cor. 7. 1.] [y] taſte not [*forbidden meats,*] [z] handle not [*an unclean thing.*]

22. [aa] Which all are to periſh with the uſing, [*or tend to corruption by the uſing, or abuſing them,*] after the Doctrines and Commandments of Men.

23. Which [*are*] [bb] things that have indeed a ſhew of wiſdom in will-worſhip, and humility, [*v.* 8.] and neglecting the body, [*v.* 21.] [*and*] not in [*giving*] any honour [*to it*] to the ſatisfying of the fleſh.

Annotations on Chap. II.

a Verſe 2. Εἰς ἐπίγνωσιν, for ἐν ἐπιγνώσει, *in the knowledge.*] See Note on *Chap.* 1. 20.]

b Ibid. Τοῦ μυστηρίου τοῦ Θεοῦ, *the myſtery of God, even the Father, and of Chriſt.*] i. e. The Diſpenſation of the Divine Grace of God in offering Salvation to the *Gentiles* by Chriſt, and conferring on them, equally with the *Jews,* the Bleſſings of the Goſpel. This is the Myſtery which, ſaith he, *in the former Ages was hid, but now is manifeſted to the Saints, to whom God would make known what was the riches of the glory of this Myſtery among the Gentiles, which is Chriſt* (preached) *among you* (as) *the hope of glory,* v. 26. 27. *This,* ſaith he, *is the Myſtery which from the beginning hath been hid in God,* Eph. 3. 9. *the Myſtery of God, and of Chriſt,* v. 3, 4, 5. *That the Gentiles ſhould be fellow-heirs* (with the believing Jews,) *and of the ſame body, and partakers* (with them) *of his promiſes in Chriſt by the Goſpel,* v. 6. See alſo *Rom.* 16. 25, 26. *Col.* 4. 3. And that the *Gentiles* might have a perfect knowledge of this Myſtery, and of the Riches of Divine Grace, and love to them in it, is the *Apoſtle's* Prayer, Eph. 3. 16, 17, 18, 19. But whereas *Crellius,* and *Schlictingius* here note, that the Particle καὶ, *and,* added to the word *Chriſt,* diſtinguiſhes him as well from God, as from the Father: It doth no ſuch matter, but only diſtinguiſheth the Myſtery of the *Father* ſending his Son into the World to be a Saviour to the *Gentiles,* from the Myſtery of *Chriſt,* procuring this Salvation for them by his Blood. The *Eccleſiaſtical Tradition,* ſaith (a) *Irenæus, teaches us to believe in God the Father Omnipotent, who made*

(a) Τὸ εἰς ἕνα Θεὸν Πατέρα παντοκράτορα πίστιν, καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ τὸν σαρκωθέντα, ὑπὲρ τῆς ἡμετέρας σωτηρίας — ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ, καὶ Θεῷ ἡμῶν, καὶ Βασιλεῖ — πᾶν γόνυ κάμψῃ. L. 1. c. 2.

Heaven and Earth, and in one Jeſus Chriſt the Son of God, incarnate for our Salvation, our Lord, God, Saviour, and King. And ſo theſe words may be conſtrued the Myſtery of both the Father and Chriſt. See Note on *Chap.* 1. 3.

c Ver. 3. Ἐν ᾧ, *in whom.*] Some make theſe words relate to the Myſtery mentioned in the foregoing Verſe. But it ſeems rather to reſpect the Perſon of *Chriſt* as Mediator, the knowledge of whom, ſaith the *Apoſtle*, hath an excellency beyond all other knowledge, *Philip.* 3. 8. for ἐν ᾧ περιτμήθητε, *in whom you are reconciled*, v. 11. and ἐν ᾧ, *in whom you are riſen again*, v. 12. plainly relate to *Chriſt*'s Perſon and his Performances as *Mediator*; and the whole following Chapter ſpeaketh of him, and of the Benefits we have received ἐν αὐτῷ *by him.* The *Apoſtle* alſo doth apply this to him by ſaying, *v.* 8. *as you have received the Lord Jeſus Chriſt ſo walk in him*; and by warning us againſt the deceit of vain Philoſophy, becauſe *in him dwelleth all the fulneſs of the Godhead.* But yet ſeeing theſe hid Treaſures of Chriſt's Wiſdom are revealed to us by his Goſpel only, and thence alone we obtain all our knowledge of him as *Mediator*, and of all the Offices he ſuſtains as ſuch, there ſeemeth to be no great difference betwixt referring this to his Perſon, and referring it to his Doctrine.

d Ver. 5. Τὴν τάξιν ὑμῶν, *your order.*] As *to walk diſorderly*, in the *Apoſtle*'s ſtile, is not to walk according to the Traditions they had received from the *Apoſtles*, or Preachers of the Goſpel, 2 *Theſſ.* 3. 6. ſo their Order may import their compliance with them in Manners, Diſcipline and Union.

e Ver. 8. Διὰ τῆς Φιλοσοφίας, *by Philoſophy*, &c.] What is the πιθανολογία, *the enticing ſpeech*, v. 4. and *the Philoſophy and vain Deceit*, which the *Apoſtle* warns them againſt, is not ſo eaſie to determine. Some good Interpreters refer what follows in this Chapter to the *Hereſie* of *Simon Magus* and the *Gnoſticks*, to which many Paſſages in this Chapter may be well applied. Others refer them to the *Jewiſh Doctors*, who had then mixed the *Philoſophy* of the *Heathens* with their Ceremonial Worſhip, and had thence learned to allegorize it; and others divide the matter betwixt *Jew* and *Gentile*. And that the *Jewiſh Doctors* are very much concerned in this Chapter, we learn from *v.* 14, 15, 16. and *the Rudiments of the World* relate to their Legal Obſervations, as being common to them with the *Gentile* World: See Note on *Gal.* 4. 8. *The Commandments of Men*, or their Traditions, may alſo have reſpect to them who were the zealous Aſſerters of them, *Matth.* 15. *Acts* 21. 21. And indeed this Verſe ſeems to be the Key to, or the Foundation of all that follows in this Chapter, ranking the Diſcourſe of the *Apoſtle* under theſe two Heads, *viz.* Cautions againſt the Seductions of the *Jews*, zealous for obſervation of their Rites and Ceremonies, and againſt the Seductions of *Heathens* by their *vain Philoſophy* dreſs'd up by them anew, both as to its Doctrines and Morals, and ſet off with the moſt ſpecious Pretences, ſtiled here πιθανολογία, *enticing Speech.*

f Ver. 9. Πᾶν τὸ πλήρωμα τῆς θεότητος, *all the fulneſs of the Godhead.*] This fulneſs, according to the *Gnoſticks*, was made up of their *thirty Æones.* The *Heathens*, beſides the Supreme God, owned many other *local Gods* preſiding over *Nations*, and ſo made up the Plenitude of the Godhead of them all, as of ſo many partial *Deities.* Againſt ſuch Opinions the *Apoſtle* here aſſerts, that the whole *fulneſs of the Godhead* dwelt in Chriſt, and that bodily, *i. e.* in his Body, as its *Temple*; And, ſay the *Fathers*, as the Soul dwelleth in the Body, ſay others, bodily, that is, eſſentially. The *Apoſtle* doth not roundly ſay, that *Chriſt is God*, but expreſſes his Divine Nature thus, partly to repreſent to the *Jews* the Divinity of Chriſt, with alluſion to the God of *Iſrael* dwelling in the Temple; partly to oppoſe him to the πλήρωμα of the *Gnoſticks*, and to the partial Deities of the *Heathens.* Here therefore it is to be obſerved,

1*ſt*, That the *Apoſtle* doth not here ſay that the Divinity is aſſiſtant to Chriſt, but that the fulneſs of it doth κατοικεῖν *reſide in him*, which is never ſaid in *Scripture*, of any other Perſon, but of him alone, who having ſtiled his body *a Temple*, John 2. 19, 21. *the fulneſs of the Deity* may be properly ſaid to dwell in him bodily, as it dwelt *ſymbolically* in the Ark.

Note 2*ly*, That Chriſt is not here ſaid to be *filled with the fulneſs of God*, as the Church is by reaſon of the Gifts with which ſhe was repleniſhed, and the Doctrine ſhe had received from God, *Eph.* 1. 23. But the *whole fulneſs of the Godhead* is here ſaid to reſide in him. Now θεότης and τὸ θεῖον do never ſignifie the Gifts of God, or the Doctrine of the Goſpel, but the Divine Nature only; nor can the Will, or Revelation of God, be ſaid *to dwell bodily* in any Perſon. I conclude therefore, that (b) *the Body born of the Virgin, receiving the whole fulneſs of the Godhead bodily, was immutably united to the Divinity, and Deified, which made the ſame Perſon, Jeſus Chriſt, both God and Man.*

(b) Τὸ ἐκ τῆς παρθένου Σῶμα χωρῆσαι πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, τῇ θεότητι ἀπρέπτως ἥνωται, καὶ πεθεοποίηται, ὃ ἐστιν ὁ αὐτὸς Θεὸς καὶ Ἄνθρωπος Ἰησοῦς Χριστός. Conc. Antioch. ad Paul. Samoſ. To. 1. p. 848.

Ver.

g Ver. 10. Κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, *The Head of all Principality and Power.*] (c) *Epiphanius* informs us, that *Simon Magus* deviſed ſome Names of Principalities and Powers, ſaying, That *none could be ſaved who learn'd not the Sacred Diſcipline, and how to offer his Sacrifice to the Father of all things, by theſe Principalities and Powers:* In oppoſition to theſe things, ſay ſome, the *Apoſtle* aſſerts that Chriſt created all theſe Principalities and Powers, *c.* 1. 15. and was the Head and Lord of them, and ſo in him, without their aſſiſtance, the *Coloſſians* were complete, and fully inſtructed to Salvation.

Or elſe theſe things may be referred to *Cerinthus* and his Followers. For,

1*ſt*, He lived in the *Apoſtles* times, and was a great Oppoſer of the Truth of the Goſpel, and particularly an Enemy to St. (d) *Paul*, becauſe he contended it was not neceſſary for the *Jews*, nor lawful for the *Gentiles* to obſerve the Law of *Moſes*, for which *Cerinthus* was a Zealot And he, ſaith the ſame (e) *Epiphanius*, *reproved St.* Peter *for going into the Uncircumciſed, and raiſed the Tumult in* Antioch *about Circumciſion.*

2*ly*, He lived long in (f) *Egypt*, and was inſtructed in *Philoſophical* Sciences, and from thence went and ſet up his Sect in *Aſia* the Leſs, and *Syria*, ſay (g) *Theodoret* and *Epiphanius*. Being therefore skilled in Philoſophy, and ſetting up his Hereſie in *Aſia Minor*, where *Coloſs* was, he may well be here reflected on by St. *Paul*, eſpecially if we conſider how much his Opinions agreed with thoſe which are here cenſured by him. For,

3*ly*, He was zealous for Circumciſion, and other Obſervances of the Law of *Moſes*, and ſo concern'd in what is here ſaid, *v.* 11, 14, 15, 16, 17. (2*ly*,) He ſaid (h) *the World was made by Angels, or inferiour Vertues, and not by the Supreme God; and that he himſelf received his Doctrine by the Revelation of Angels.* (3*ly*,) He held *Jeſus* to be born of *Joſeph* and *Mary*, as other Men, and Chriſt to have *deſcended upon him, and at his Paſſion to have return'd to his* Pleroma.

And St. *John* refuted him, ſaith *Irenæus*, *by eſtabliſhing the Principle of one God Omnipotent, who made all things viſible and inviſible by his Word*; which is the very thing the *Apoſtle* in this Chapter doth aſſert.

h Ver. 11. Τῇ ἀπεκδύσει, &c. *The putting off the Body of the Sins of the Fleſh.*] Thus (i) *Philo* informs us, that Circumciſion imports *the cutting off our ſinful Pleaſures and Paſſions, and our impious Opinions.* See *Rom.* 2. 28, 29.

The *Apoſtle* here plainly diſcourſeth againſt thoſe *Hereticks*, or falſe *Apoſtles*, who laboured to introduce the neceſſity of Circumciſion. Now that *Cerinthus* was one who pleaded for the neceſſity of it, *Epiphanius*, St. *Auſtin*, and others do inform us; but that *Simon Magus* did ſo, I find not in *Church Hiſtory*. (k) The *Apoſtolical Conſtitutions* ſpeak of ſome falſe *Apoſtles*, who held it neceſſary περιτέμνεσθαι νομίμως, *to circumciſe Men according to the Law*; but then they are diſtinguiſhed from the impure Hereſie of *Simon Magus*, who was ſo far from contending for the Obſervation of the Law and *Prophets*, that he taught his Followers, (l) νόμῳ καὶ Προφήταις μὴ χεσθαι, *not to regard them*, (m) μηδὲ φείδεσθαι, *not to fear the Threats of the Law*, as being not the Law of God, ἀλλ' ἀετερᾶς δυνάμεως, *but of ſome evil Power*, ſaith *Theodoret*; and declaring,

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(c) Ὀνόματα δέ τινα ὁ αὐτὸς ἱστορεῖ ἀρχῶν ἢ καὶ ἐξουσιῶν —— μὴ ἄλλως δὲ δύασθαι σώζεσθαί τινα, εἰ μή τι ἂν μάθοι ταύτῃ ἢ μυσταγωγίαν, καὶ τὰς τοιαύτας θυσίας τῷ Πατρὶ τῶν ὅλων διὰ τῶν ἀρχῶν τούτων, καὶ ἐξουσιῶν προσφέρειν. Hær. 21. § 4. p. 58.

(d) Τὸν δὲ παῦλον ἀθετῆσαι διὰ τὸ μὴ πείθεσθαι τῇ περιτομῇ. Hær. 28. § 4, 5, 8.

(e) Οὗτος ὢν ἦν, εἷς τῶν ὅπὶ τῶν Ἀποστόλων, ὁ τυφλωθεὶς ἐργασάμενος, ὅτι δεῖ Ἰάκωβον γεγεφάσιν εἰς τὴν Ἀντιοχείαν ἐπιστολὴν ἔτος παρεκίνησε τὸ Πέτρον ἀνελθόντα εἰς Ἱερουσαλὴμ, τὰ πλήθη τῶν ἐκ περιτομῆς λέγων ὅτι εἰσῆλθε εἰς ἄνδρας ἀκροβυστίαν ἔχοντας. Hær. 28. 62. § 2.

(f) Οὗτος ἐν Αἰγύπτῳ πλεῖστον διατείψας χρόνον, καὶ τὰς φιλοσόφους παιδευθεὶς ὁπτασίας ὕστερον εἰς τὴν Ἀσίαν ἐρίζετο. Hær. Fab. l. 2. c. 3.

(g) Ἐξήρπτο δ' ἔτος ὁ Κήρινθος ἐν τῇ Ἀσίᾳ διατείβων κακεῖσε τὸ κηρύγματος τὴν ἀρχὴν ποιησάμενος. Hær. 28.

(h) *Cerinthiani à Cerintho mundum ab Angelis factum eſſe dicentes, & carne circumcidi oportere, atque alia hujuſmodi legis præcepta obſervare.* Auguſt. de Hær. Cap. 8. Epiph. Hær. 28. § 1.

Ἀλλὰ καὶ Κήρινθος ὁ δι' ἀποκαλύψεων ὡς ὑπὸ Ἀποστόλου μεγάλου γεγραμμένων τερατολογίας ἡμῖν, ὡς δι' Ἀγγέλων αὐτῷ δεδειγμένας, ψευδόμενος ἐπεισάγει. Caius apud Euſeb. Hiſt. Eccl. l. 3. c. 22.

Illi dicunt alterum quidem Fabricatorem mundi, alium autem Patrem Domini, & alium quidem fabricatoris filium, alterum vero de ſuperioribus Chriſtum, quem & impaſſibilem perſeveraſſe deſcendentem in Jeſum filium Fabricatoris, & iterum revolaſſe in ſuum pleroma, & eam conditionem quæ eſt ſecundum nos non à primo Deo factam, ſed à virtute aliquâ valdè deorſum ſubjectâ & abſciſſâ ab eorum communicatione, quæ ſunt inviſibilia & innominabilia. Iren. L. 1. C. 25. L. 3. C. 11. p. 257.

(i) Ὅτι τὸ περιτέμνεσθαι ἡδονῶς, καὶ παθῶν πάντων ἐκτομὴν, καὶ δόξης ἀναίρεσιν ἀσεβοῦς ἐμφαίνει. De Migrat. Abr. 315. A. B. de Circumciſ. p. 626.

(k) L. 6. c. 10.

(l) Ibid.

(m) Hær. Fab. l. 1. c. 1.

ſaith (n) *Epiphanius*, that *whoſoever believed the Old Teſtament incurred Death.* Note,

2*ly*, That the *Apoſtle* ſpeaking here of the Circumciſion made without hands, and of the Circumciſion made in Baptiſm, and conſiſting in the putting off the Sins of the Fleſh, cannot, by the Circumciſion of *Chriſt*, mean his own perſonal Circumciſion which was made with hands, but that which he hath inſtituted in the room of it, *viz.* Baptiſm. Note,

3*ly*, That Baptiſm therefore is a Rite of Initiation to *Chriſtians*, as Circumciſion was to the *Jews*; for by Virtue of our Spiritual Circumciſion in Baptiſm, he proves we have no need of the outward Circumciſion to be a Type of the Purity obtained by Baptiſm.

4*ly*, Hence I infer, that Baptiſm is *Chriſt*'s Ordinance for Infants of believing Parents, as Circumciſion was of old for the Infants of the *Jews*; for if it had been otherwiſe, and *Infants* under *Chriſtianity*, had not been received by any Fœderal Rite into Covenant with God, the Objection of the neceſſity of Circumciſion as to them, would have ſtill held, they entring into Covenant by no other Rite, and ſo remaining Strangers from the Church, and as much Aliens from the *Adoption*, the *Covenant*, and *Promiſes*, as the *Gentiles* were; which ſure the *Jews* would have objected, if truly they could have done it to the reproach of *Chriſtianity*. That Inſtitution therefore muſt, for the Comfort and Satisfaction of their Parents, afford ſome way of ſanctifying theſe *Infants*, or of admitting them among the number of God's Children, which being confeſſedly no other than that of Baptiſm, it muſt be ſuppoſed to allow that to them, that by it, in the Phraſe of (o) *Irenæus*, *Infantes & parvuli renaſcantur in Deum*, Infants and little Children may be regenerated.

i Ver. 13. Καὶ τῇ ἀκροβυσίᾳ τ σαρκὸς, *And the Uncircumciſion of the Fleſh.*] By the defect of Circumciſion, they being, ſaith the *Parallel* place, on that account without Chriſt, being *Aliens from the Commonwealth of Iſrael, and Strangers from the Covenant of Promiſe*, Eph. 2. 11, 12.

k Ver. 14. χειρόγραφον τοῖς δόγμασιν, *The Hand-writing of Ordinances.*] Δόγμα is a Reſcript, or Ordinance, concerning any thing, a Royal or Imperial Decree, *Dan.* 2. 13. & 3. 10, 12, 29. & 6. 8, 10, 13, 15, 26. *Luke* 2. 1. *Acts* 17. 7. Hence Ritual Preſcriptions are called δόγματα, *Ezek.* 20. 26. *The Hand-writing of Ordinances*, in the parallel *Epiſtle*, Eph. 2. 15. is *the Law of Commandments*, ἐν δόγμασι, *in Ritual Ordinances*, or the Ceremonial Law; and it is ſaid here to be againſt, and contrary to the *Gentiles*, as being *a Middle-wall of Partition*, hindring them from coming to God, and putting an Enmity betwixt them and God's People, *v.* 14, 15. which Chriſt hath taken away by aboliſhing and diſſolving the Obligation of it, and admitting the *Gentiles Fellow Heirs of the ſame Promiſes*, and Bleſſings with the *Jews* without it; or it is contrary to us, as being the Miniſtration of Death and Condemnation, 2 *Cor.* 3. 7, 9.

l Ver. 15. Τὰς ἀρχὰς καὶ τὰς ἐξουσίας.] The *Principalities* and *Powers* here mentioned, are the Powers of Wickedneſs, the Spirits of Satan, who is ſtiled ἡ ἐξουσία τ σκότους, *the Power of Darkneſs*, Luke 22. 53. and *of the Air*, Eph. 2. 2. ὁ ἀρχὼν, *the Prince of this World*, John 12. 31. & 14. 30. whoſe Emiſſaries are *the Principalities and Powers, the Rulers of the Darkneſs of this World, the Spiritual Wickedneſſes in high places*, againſt which we wreſtle, *Eph.* 6. 12. Theſe Powers *Chriſt* deſtroyed by his Croſs, becauſe as the *Apoſtle* ſaith, *Thro' Death he deſtroyed him that had the Power of Death, that is, the Devil, and delivered them who thro' the fear of Death were all their Lives ſubject to Bondage*, Heb. 2. 14, 15. Moreover, the *Heathens* lay under two great Infelicities, (1.) That they were *Aliens from the Commonwealth of Iſrael, and Strangers from the Covenant of Promiſe, and without God in the World*; the Remedy which Divine Wiſdom found out, and our Lord's Salutary Paſſion effected with reſpect to this, is diſcourſed of in the preceding Verſe. (2*ly*,) That they were ſubject to the Power and Deluſions of Evil and *Apoſtate* Spirits, *walking according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience.* Theſe Principalities and Powers Chriſt diſpoiled on the Croſs, by the Name of a crucified *Jeſus*, and by the very Sign of the *Croſs*, caſting out the Prince of the World from his Dominions, *Temples*, and *Oracles*, and from thoſe Human Bodies he poſſeſſed, and ſo openly convincing the *Heathens*, that the *Deities* they ſo long had worſhipped, were evil Spirits, and by the Miracles wrought in his Name, drawing them from their *Heathen* Worſhip to him: And this Expoſition is confirm'd from theſe words, *He made a ſhew of them openly*, which plainly ſeemeth to refer to this Conqueſt over them. Moreover, it may be noted, that *Simon*, and *Cerinthus* held (q) ὑπὸ τ ἀγγέλων τῶν ἀρχῶν τούτων καὶ ἐξουσιῶν τ κακίας κατεσκευασμένον, *That the World was made by theſe evil Spirits*, and Men were ſubject to the Power of them;

(n) Hær. 21. § 4. (o) L. 2. c. 39.

and

and were (p) per eum & Helenam ſuam ex illis Angelicis poteſtatibus liberandos, *to be delivered by Simon and his Helen from them.* This, ſaith the *Apoſtle*, our Lord hath fully done upon the Croſs, and ſo we need no aſſiſtance of *Simon*, or *Cerinthus*, to perform this work; and much leſs need we the aſſiſtance of thoſe *Dæmons*, which the *Heathens* worſhipped as good *Angels*, who had the Government of the inferiour World committed to them, *Chriſt* having triumphed over them, and wholly ſpoiled them of that Power. And from theſe Heathen *Deities* he paſſes on again to the Rudiments of the *Jews*, making that Inference from what had been diſcourſed from *v.* 11. to the 14th, which we ſee in the following Verſes.

m Ibid. Ἐν ᾧ τῷ, *In it.*] 'Tis certain that (r) *Origen*, and others of the *Ancients* read, ἐν ξύλῳ, *on the Wood*; ſo did the *Arabick* Verſion; others read, ἐν ἑαυτῷ, *in himſelf*; but ſeeing that Reading, as St. *Jerom* teſtifies, is only of the *Latin* Copies, and ſince *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, read as we, and moſt Copies do, without taking notice of any other Reading, we may rely ſecurely on it.

n Ver. 17. Σκιὰ τῶν μελλόντων, *A ſhadow of things to come.*] Dr. *Spencer* well obſerves, that there is no neceſſity from theſe words, of aſſerting that theſe, and all the Ritual Conſtitutions of the Law of *Moſes*, ſhadowed forth ſome Chriſtian Myſtery, but only that they were but as mere ſhadows, compared to that ſolid and ſubſtantial Truth Chriſt by his Goſpel hath diſcovered to us; as *Joſephus* ſpeaking of *Archelaus*, who exerciſed the Kingly Power without the Title of it, ſaith, ἦλθε δὲ παρὰ Καίσαρα σκιὰν αἰτησόμενος Βασιλείας, ἣν ἥρπασεν ἑαυτῷ τὸ Σῶμα, *He came to requeſt of* Cæſar *the Shadow of that Kingdom, the Body of which he had uſurped, or ſnatch'd to himſelf before.* De Bello Jud. L. 2. C. 4. p. 777.

Note 2*ly*, That ἐν μέρει ἑορτῆς, is well rendred *in reſpect*, or *on account* of a Feaſt; as when the *Apoſtle* ſaith, *That which was made glorious, was not glorious,* ἐν μέρει τούτῳ *in this reſpect*, 2 Cor. 3. 10. and, *I have ſent the Brethren, leſt our boaſting of you ſhould be found vain,* ἐν τούτῳ μέρει, *in this reſpect*, chap. 9. 3. And when St. *Peter* ſaith, *If any Man ſuffer as a Chriſtian, let him glorifie God,* ἐν τούτῳ μέρει, *on this account.* So 2 Mac. 15. 18. *The care they took for their Wives and Children, was* ἐν οὐδενὶ μέρει, *of no account with them, their chief care being for the Temple.* Now hence to make out the Argument againſt the *Sabbatarians.* Note,

1*ſt*, That the Hand-writing of Ordinances here mentioned reſpecteth Ceremonial Ordinances; for of them only can it be truly ſaid, they were *againſt us*, and were *contrary to us*, they were blotted out, and *nailed to the Croſs* of Chriſt, and were *Shadows of*, or in reſpect of things to come.

2*ly*, That when it is ſaid, *Let no Man judge you in reſpect of thoſe things*; the meaning is, let no Man cenſure, or condemn the Chriſtian, for not obſerving theſe *New Moons, Feaſts, or Sabbaths.*

3*ly*, That the *Apoſtle* here by *Sabbaths* does not mean the firſt and laſt Days of the great *Jewiſh* Feaſts, which were by them obſerved as Sabbaths, or the Sabbath of the Seventh Year, or of the Year of *Jubilee*, but only, or chiefly, the Weekly Sabbaths of the *Jews.*

1*ſt*, Becauſe the *Apoſtle* having ſaid before, *Let no Man condemn you* for not obſerving the *Jewiſh* Feſtivals, or any part of them, cannot be rationally ſuppoſed in the words following, to condemn only the ſame thing.

2*ly*, In the *New Teſtament* the word *Sabbath*, or *Sabbaths*, is uſed above ſixty times, and in fifty ſix of thoſe places, it doth unqueſtionably ſignifie the *Jewiſh Weekly Sabbaths*, and in the other the *whole Week*; ſince then the Sabbath in the *New Teſtament* is never uſed for the firſt or laſt Days of the *Jewiſh* Feaſts, but is there ordinarily uſed for their Weekly Sabbath, we ought in reaſon to conclude, it here imports that *Seventh-day Sabbath*, which it doth uſually import in other places, and not thoſe Solemn Days of the *Jewiſh* Feaſts, thoſe *Jubilees*, or Seven Years Sabbaths, which it doth never elſewhere ſignifie in the *New Teſtament.*

3*ly*, Where-ever the word *Sabbath* is mentioned in the *Old Teſtament*, in conjunction with *New Moons*, or *Jewiſh Feaſts*, it doth import the Seventh-day Sabbath diſtinctly from all others, as will appear from the peruſal of all the places where theſe things are jointly mentioned, as 2 *Kings* 4. 23. *Iſai.* 1. 13. & 66. 23. *Lam.* 2. 6. *Ezek.* 45. 17. & 46. 1. *Hoſ.* 2. 2. *Amos* 8. 5. being then here mentioned with New Moons and *Jewiſh* Feaſts, it is reaſonable to conceive it ſignifies the *Seventh-day Sabbath.*

4*ly*, The Sabbath-day in the *Old Teſtament* is often contra-diſtinguiſhed to all other Solemn Feaſts, and more particularly to *New Moons*, and *Anniverſary Feaſts*, and therefore being here mentioned with them, we may preſume it cannot ſignifie them, or any Portion of them, but rather that it doth import, that *Jewiſh* Sabbath, which in other places is put in oppoſition to them, as 1 *Chron.*

(p) Iren. l. 1. c. 20. Tert. de an. c. 34. Theod. Hær. fab. l. 1. c. 1.
(r) Hom. in Mat. p. 282, 288, 289. in Joh. p. 144.

23. 31. 2 *Chron.* 2. 4. & 31. 3. *Neh.* 10. 32, 33. Seeing then the word *Sabbath*, whereever it is uſed in conjunction with *New Moons*, or *Feaſts* in Scripture, ſtill ſignifies the *Jewiſh* Weekly Sabbath, we cannot doubt, but in conjunction with them here, it ſignifies the ſame thing; ſeeing the word is often put in oppoſition to *New Moons* and *Solemn Feaſts* indefinitely taken, what Reaſon have we to conceive, that in this place it ſhould be taken for any part or portion of them? Hence then I argue thus:

No Man ought to condemn the *Chriſtian* for not obſerving the *Jewiſh* Sabbath, becauſe Chriſt hath *blotted out the Hand-writing of Ceremonial Ordinances which was againſt them*; *therefore* the *Jewiſh* Sabbath was a Ceremonial Ordinance, therefore 'tis *blotted out*, therefore the *Chriſtian* is not obliged to obſerve it Again, that which is joyned with Meats and Drinks, and with New Moons, which are things confeſſedly Ceremonial, no difference at all being obſerved by the *Apoſtle*, as to their being named *Hand-writings*, things *cancell'd*, *ſhadows*, and the like, that muſt be Ceremonial: Laſtly, That which is a *ſhadow* of, or in reſpect of *things to come*, of which *Chriſt* by his Advent exhibited the Body, that muſt be *Ceremonial*, that muſt be *cancell'd*, and aboliſhed by Chriſt, and then the *Jewiſh Sabbath* muſt be ſo.

o Ver. 18. Καταβραβδέτω, *Let no Man beguile you of your Reward.*] So *Suidas*, Παραλογιζέτω, *Let no Man put a Cheat upon you.* So *Phavorinus*, Ἐπηρεαζέτω, *Let no Man damage you*: So *Chryſoſt.* and *Theophylact.*

p Ibid. Θέλων ἐν ταπεινοφροσύνῃ, *Pleaſing himſelf in his Humility.*] Or affecting it, and ſo not addreſſing to God immediately, but by *Angels*; for ſo the word θέλειν anſwers to the Hebrew *Chapheтz*, which imports pleaſing or delighting our ſelves in any thing. So 1 *Sam.* 18. 12. Θέλει ἐν σοὶ ὁ Βασιλεύς, *The King is pleaſed with thee*, 2 Sam. 15. 26. *If he ſay*, οὐκ ἐθέλησα ἐν σοὶ, *I am not pleaſed with thee*, Mat. 20. 26, 27. ὃς ἂν θέλῃ ἐν ὑμῖν, *Who among you affects to be great, or firſt?* And Chap. 27. 43. *Let him deliver him*, εἰ θέλει αὐτὸν, *if he delighteth in him.* As for the Perſons here referred to, Note,

1*ſt*, That the *Greek Commentators* affirm generally, that the *Apoſtle* doth through this whole Epiſtle oppoſe himſelf to ſome falſe Chriſtians, who held, δεῖν σωτάγκως ἡμᾶς πρὸς τὸν Πατέρα διὰ τῶν ἁγίων Ἀγγέλων, *That we ought to addreſs to the Father by the Holy Angels.* But then ſome of them add, That the Pretence of Humility was this, (f) *That it was too much for us to come to God immediately by Chriſt, this being above our Infirmity.* But this, tho' it agrees well with the Humility here mentioned, it ſeems not to accord either with the Principles of *Simon Magus*, who held himſelf to be both the *Father* and the *Son*; or of *Cerinthus*, who held Chriſt was only a Man, born after the common way of Generation, and ſo could not exalt himſelf thus above the *Angels*; and much leſs doth it accord with the Sentiments of the *Heathens*. *Oecumenius* ſaith, The Apoſtle ſpeaketh here of them who did, τὰς νομικὰς προσατηρήσεις τῷ εὐαγγελίῳ ἐπιμιγνύειν, *Mix legal Obſervances with the Goſpel*; and *Theophylact*, that he ſpeaks, περὶ τῶν Ἰουδαϊζόντων, *of the Judaizers.* And (t) *Theodoret* explains this more fully thus, *They who were zealous for the Law, perſuaded Men to worſhip Angels, becauſe, ſay they, the Law was given by them; this they adviſed Men to do, pretending Humility, and ſaying, that the God of all things was inviſible, and inacceſſible, and incomprehenſible, and that it was fit we ſhould procure the Divine Favour by the means of Angels.* Now if this be ſo, this Paſſage cannot well agree to *Simon Magus*, and his Followers, for tho' they worſhipped *Angels*, as (u) *Irenæus*, (x) *Tertullian*, (y) *Epiphanius*, and (z) *Theodoret* note, and held, that their *Proarche*, or *Propater*, was ſo *inacceſſible*, and *incomprehenſible*, yet did they not ſeem to worſhip God by *Angels*, but rather to perform their Magical Operations by invoking them. He alſo, and his Followers, as hath been ſhewn, were great Enemies to the Law, and ſo could not introduce the Worſhip of good Angels upon this account, that the Law was given by them.

But then as for *Cerinthus*, and other falſe *Apoſtles* of the *Jews*, they owned Chriſt Jeſus as the *Meſſiah*, and yet were ſtiff Aſſertors of the Obligation of the Law, and they by their Philoſophy had introduced the Worſhip of Angels, after the *Heathen* manner. For *Epiphanius* informs us of *Ce-*

(f) Ἦ τινὲς οἱ λέγοντες, ὃ δεῖ ἡμᾶς διὰ τοῦ Χριστοῦ προσάγεσθαι (Θεῷ) ἀλλὰ διὰ τῶν Ἀγγέλων, ἐκεῖνο γὰρ μεῖζον ἔστιν ἢ ἡμᾶς. Chryſoſt. Photius, Oecum. Theoph. in locum.

(t) Οἱ τῷ νόμῳ συνηγοροῦντες καὶ τοὺς Ἀγγέλους, σέβειν αὐτοῖς εἰσηγοῦντο, διὰ τοῦτο λέγοντες δίδοσθαι τὸν νόμον, τοῦτο τοίνυν σωσεβόλλον ἐκεῖνοι πίστει ταπεινοφροσύνῃ δῆθεν κεχρημένοι, καὶ λέγοντες, ὡς ἀόρατος ὁ τῶν ὅλων Θεὸς, ἀνέφικτός ἐστι, καὶ ἀπρόσιτος, καὶ προσήκειν διὰ τῶν Ἀγγέλων τὴν θείαν ἐυμένειαν προσγματεύεσθαι. In locum.

(u) *Simonianæ Diſciplinæ Magia Angelis inſerviens.* Tertull. de Præſcript. cap. 33. p. 214.

(x) Iren. l. 1. c. 23. l. 2. c. 57.

(y) Epiphan. Hær. 21. § 4.

(z) Theodoret. Hær. Fab. l. 1. c. 5. p. 12. Ἀχώρητος, ἀνεξιχνίαστος ἀπρόσιτος. Iren. l. 1. p. 10, 12, 14.

rinthus,

rinthus, that he ſaid, (a) *The Law and the Prophets came from the Angels, and that he who gave the Law was one of the Angels that made the World.* They had imbibed the Philoſophy of (b) *Plato*, which ſaith, *The Demons are of a middle Nature betwixt Gods and Mortals, that they brought our Prayers and Offerings to them, and their Commands to us, and were to be worſhipped and invoked upon that account.* That God had no immediate Commerce with Men, but all his Converſe with us was by the Mediation of theſe *Demons*. And ſuitably to this Philoſophy, we find the Angel, *Tobit.* 12. 12, 15. ſaying, that he was one of the ſeven Angels οἱ προσαναφέρουσι τὰς προσευχὰς τῶν ἁγίων, *who offered up the Prayers of the Saints.* And that when *Tobit* and *Sarah* prayed, *he brought the Memorial of their Prayer before the Holy One.* And (c) *Philo* in ſeveral places declares, that as the *Philoſophers* ſaid of their *Demons* and *Heroes*, ſo *Moſes* introduces the *Angels* πρεσβευομένους, *doing the Office of Ambaſſadors*, καὶ διαγγελλόντας τάτε πρὸς τὸν ἡγεμόνα τὰ παρὰ τοῖς ὑπηκόοις ἀγαθὰ, καὶ τῷ Βασιλεῖ ὧν εἰσὶν ὑπήκοοι χρείαι, *and being Meſſengers of good things from God to his Subjects, and carrying back to God their needs.* In his Book of the (d) *Gyants*, he ſtiles them *Ambaſſadors of good Communications of Men to God, and of God again to Men.* And in his Book (e) *de Somniis*, he repreſents them as *the Ears and Eyes of the great King, ſeeing and hearing all things; for*, ſaith he, *they bring the Commands of the Father to his Children, and the Needs of the Children to the Father; not that God needs their Miniſtry, but that it is very needful and beneficial for us frail Men, to have ſuch Mediators, as being unable, not only to receive God's Chaſtiſements, but even his very Benefits, ſhould he immediately confer them on us by himſelf.* If *Cerinthus* had imbibed this Philoſophy which had then obtained among the *Jews*, and was ſo well known in the World, that one ſo much inſtructed in it, as *Theodoret* ſaith he was, could not well be ignorant of it, here is a ſufficient Foundation for his introducing the Worſhip of thoſe *Angels* which gave the Law under pretence of Humility, (f) *Philo* declaring that when the Law was firſt given, *the People deſired it might be ſo, and requeſted of God theſe Mediators; ſaying, Speak thou to us, and let not God ſpeak to us, leſt we die.*

Ibid. Ἃ μὴ ἑώρακεν ἐμβατεύων, *intruding into theſe things he hath not ſeen.*] This did the *Philoſophers*, and thoſe *Chriſtians* which embraced their Sentiments, in all their Inducements to worſhip theſe *Angels*, and inferior Spirits; As *v. g.* q

1*ſt*, In their pretence that (g) *the Divine Nature could not immediately be converſed with, but that all the intercourſe betwixt God and Men was by the intermediation of theſe Demons, it being a debaſing of the Divine Nature to think we could converſe with him without their intervention.*

2*ly*, In ſaying that they were to be worſhipped χάριν τῆς εὐφήμου διαπορείας, *for their laudable Interceſſion*, and διὰ τὴν εὐεργεσίας *for the* (h) *Benefits of common life we receive from them.*

3*ly*, As having from the Supreme Deity their Power and Authority, and preſiding over us, καὶ τάξιν ἣν ἔχασι ἐτάχθη, *according to the order appointed to them*, and being therefore worſhipped θείῳ νόμῳ καὶ θείᾳ βουλήσει *by the Divine Law and Counſel*; and only, ſaith *Celſus*, as he will have them to be honoured; *Plato in Phædro*, p. 246. *Hierocles in Carm. Pythag.* p. 9, 18. *Celſus apud Orig.* l. 8. p. 381.

4*ly*, Becauſe by worſhipping theſe Miniſters of his, we do a thing φίλον ἐκείνῳ *grateful to him*, ſaith (i) *Celſus*. Now in all theſe things they did manifeſtly ἐμβατεύειν *intrude into things* of which they neither had,

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(a) Φάσκει ὃ ἔστι τὸν νόμον καὶ προφήτας ὑπὸ Ἀγγέλων δεδόσθαι, καὶ τὸν δεδωκότα νόμον ἕνα εἶναι τῶν Ἀγγέλων τὸν κόσμον πεποιηκότων. Hær. 28. § 1. p. 110

(b) Παῖν γὰρ τὸ δαιμόνιον μεταξύ ἐστι θεοῦ τε καὶ θνητοῦ ——— ἑρμηνεῦόν τε καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις. Conviv. p. 1194. A. B.

Θεὸς δὲ καὶ ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ τάτου πᾶσα ἔστιν ὁμιλία, καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους. Ibid.

Δαίμονας τὸ ἑρμηνείας αἴτιον εὐχαῖς τιμαῖν μᾶλλον χρέων χάριν τὸ εὐφήμου διαπορείας. Epin. p. 1010, 1011.

(c) Lib. de Plant. No. p. 168. Vide *Inſignem hac de re locum in Platonis Sympoſio apud* Stob. Eclog. Phyſ. p. 24, 25.

(d) P. 222. F

(e) Καὶ γὰρ τὰς τοῦ Πατρὸς ἐπικελεύσεις τοῖς ἐκγόνοις, καὶ τὰς τῶν ἐκγόνων Χρείας τῷ Πατρὶ διαγγέλλουσι. P. 455, 456.

(f) Οὐ λάβοντες ἔννοιαν ἐδεήθημέν ποτέ τινος τῶν μέσων λέγοντες, λάβησον ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς, ὁ θεὸς, μὴ ἀποθάνωμεν. Ibidem.

(g) Τὸν θεὸν αὐτὸν καταμιγνὺς ἀνθρωπίναις χρείαις ὃ φείδεται τὸ σεμνότητος ὃδὲ τηρεῖ τὸ ἀξίωμα αὐτὸ τὸ ἀρετῆς. Plutarch. de Orat. Defect. p. 414.

Οἱ Δαιμόνων γὰρ μὴ ἀπολείποντες ἀνεπίμικτα τὰ τῶν θεῶν καὶ ἀνθρώπων πεύσει, καὶ ἀσυμφάλακτα τῆς ἑρμηνευτικῆς ὡς Πλάτων ἔλεγεν, καὶ διακονικὴν ἀναιρῶντες φύσιν. P. 416. E.

(h) Euſeb. Præp. Evang. l. 5. c. 3. p. 128. D.

(i) Ibid. p. 381, 321.

nor

nor could have any knowledge from the Light of Nature. And ſo do alſo the *Romaniſts*; in ſaying, That *Saints* and *Angels* ſee all things, or perceive our Prayers by ſeeing him who ſeeth all things; that they are worſhipped by the Divine Law and Counſel; and that by invoking them, we do a thing grateful to him, it being certain that nothing of this Nature can be proved from *Scripture*, or from *Primitive Tradition*.

Moreover *Theodoret* and *Oecumenius* here obſerve, that this Worſhip of *Angels* continued long in *Piſidia*, *Phrygia*, and *Laodicea* near to *Coloſs*, where they had (k) εὐκτήρια τοῦ ἁγίου Μιχαὴλ, *Oratories of St. Michael, the Captain of the Lord's Hoſt*, as he is called *Joſh.* 5. 14. which leads us to the very riſe of this Worſhip, both among *Jews* and *Chriſtians*. For the *Jews* generally held, that he who is ſtiled *the Captain of the Lord's Hoſt*, was the Angel *Michael*. See Note on *Heb.* 2. 5. and his Office, ſaith (l) *Origen*, is, *Mortalium preces, ſupplicationéſque curare*, to preſent the Prayers of Men, and in the Book of the *Paſtor* we read, ſaith he, that Chriſtians ἅμα τὸ πιστεῦσαι ὑπὸ τῷ Μιχαὴλ γίνονται, *as ſoon as they believe, are under the Government of Michael*. (m) *The good Meſſenger*, ſaith *Hermes*, *being Michael*, qui Populi hujus habet Poteſtatem, & gubernat eos, *who hath the government over this People*. Whence by (n) *Nicephorus* he is ſtiled, ὁ τῶν χριστιανῶν πίστεως ἔφορος, *the Preſident or Overſeer of the Chriſtian Faith*.

r Ver. 19. Καὶ οὐ κρατῶν τὴν κεφαλὴν, *and not holding the head.*] Hence it appeareth, (1.) That the *Apoſtle* here ſpeaks of ſuch Perſons as had embraced *Chriſtianity*, owning *Chriſt Jeſus* to be the Head of the Church, and being by Profeſſion *dead with Chriſt from the Rudiments of the World*, v. 20.

2*ly*, That the fault they were guilty of was not the worſhipping of *Angels*, as *Mediators of Redemption*, but of *Interceſſion* only, *i. e.* as Mediators to bring us to God, and to preſent our Prayers to him, as appears from the foregoing Note.

3*ly*, That *Jeſus Chriſt* is repreſented in the *Holy Scripture*, as he by whom we have προσαγωγὴν πρὸς τὸν Θεὸν *acceſs to God* in Prayer with confidence, *Eph.* 2. 18. & 3. 12. *Heb.* 10. 19,—22. And ſo having acceſs to him by Prayer through any other *Mediator of Interceſſion*, muſt be intrenching on the Office of the Head of the Church, and ſo not holding the Head: And that the Practice of the Church of *Rome* in praying to *Angels*, is here condemned, I have fully proved in a full *Diſcourſe of the Idolatry of the Church of Rome*, Chap. 11.

Ibid. Ἐπιχορηγούμενον, *by joints and bands having nouriſhment miniſtred;*] i. e. From which Head communicating the Gifts of the Spirit to his Myſtical, as the Head doth its Spirits to the Natural Body, the whole Body of *Chriſtians* duly compacted together by the Aſſiſtance which every part of it gives to the whole; ſome ſuſtaining the Office of inferiour Heads, ſome of an Eye, ſome of an Hand or Foot, 1 *Cor.* 12. 15, 16, 17. increaſeth in that love which proceedeth from the God of Love, which he requires and approves, and which tends to his Glory, and is therefore ſtiled the Increaſe of God, as that Righteouſneſs which he approves, and accepts of, is ſtiled *the Righteouſneſs of God*, Rom. 1. 17. 2 Cor. 5. 21. Philip. 3. 9. Jam. 1. 20. See the Note on *Eph.* 4. 15, 16.

Ver. 20. Ἀπὸ τῶν στοιχείων τοῦ κόσμου, *from the Rudiments of the World.*] That theſe Rudiments ſignifie the *Moſaical* Inſtitutions, as being for Matter moſtly the ſame with the Rites uſed by the *Heathens*, is proved Note on *Gal.* 4. 3. And this is alſo evident from the Argument here uſed to reſtrain the *Coloſſians* from being ſtill in Bondage to them, *viz.* that they are blotted out, cancell'd, and done away by the *death* of Chriſt, to which we profeſs to be conformed, *v.* 14. to *live in the world*, is to live after the Preſcripts of the Men of the World, by whom theſe Rites were uſed.

Ibid. Δογματίζεσθε, *are ye ſubject to Ordinances.*] Δογματίζειν, is to make Rules and Conſtitutions concerning theſe things. Thus of the Feaſt of Dedication of the *Temple* purged from Defilement, ἐδογμάτιζε μετὰ κοινοῦ προστάγματος, *they ordained by a common Statute and Decree, that every year thoſe days ſhould be kept*, 2 Macc. 10. 8. So when *Judas* had ſlain *Nicanor*, ἐδογμάτιζε πάντες μετὰ κοινοῦ ψηφίσματος, *they ordained all with a common Decree, in no caſe to let that day paſs without Solemnity*, Chap. 15. 36. See *Eſth.* 3. 9. 3 *Eſdr.* 6. 34. And ſo it may be rendred here, *why, as living yet in conformity to the World*, are ye ſubject to the Decrees and Conſtitutions about them? Such as are,

Ver. 21. Μὴ ἅψῃ, *touch not.*] This may refer either to what is mentioned by St. *Paul*, as the Aphoriſm of ſome *Philoſophers* or *Hereticks*, *It is good for a Man*, μὴ ἅπτεσθαι, *not to touch a Woman*. Or it may be referr'd to things ſuffocated, or dead of themſelves, or offered to *Idols*, which as (o) *Clemens* of *A-*

(k) Oecum. apud Hœſchel. Not. in Orig. p. 233.
(l) Περὶ ἀρχῶν, l. 1. c. 8. in Matth. Ed. Huet. p. 361. D.
(m) Lib. 3. Sim 8. § 3. (n) Hiſt. l. 7. c. 50.
(o) Ὧν γὰρ ἐφῆκεν ἅπτεσθαι, πάλιν κεκώλυκε τούτων τὰ ἀνοσιώτατα, τὰ τε εἰδωλόθυτα, τά τε ἀποπεπνιγμένα, ἐξ ὧν γὰρ τούτων φαύειν θέμις. Pædag. l. 2. c. 1. p. 149.

lexandria

lexandria ſaith, the *Jews* were not allowed to touch.

y Ibid. Μηδὲ γεύσῃ, *taſte not.*] This doubtleſs refers to Meats and Drinks, either Fleſh and Wine, which ſome of the *Philoſophers*, particularly the *Pythagoreans*, would not taſte of. And ſome falſe *Apoſtles*, mentioned by the (p) *Apoſtolical Conſtitutions*, forbad Marriage, and *required Men to abſtain from Fleſh, and Wine, repreſenting Marriage, and the Procreation of Children, and the eating of Fleſh, as things abominable.*

x Ibid. Μηδὲ θίγῃς, *handle not.*] Any thing which may pollute you by touching it.

a a Ibid. Ἅ ἐστι πάντα εἰς φθόραν τῇ ἀποχρήσει, *all which things periſh in the uſing.*] The word φθορὰ is uſed often by St. *Peter* ſpeaking of ſuch Men, not for a Natural, but a Moral Corruption; as when he ſaith, they were partakers of the Divine Nature, *who have eſcaped* τὴν φθορὰν *the pollution which is in the world through luſt*, 2 Pet. 1. 4. and that *they as natural brute Beaſts, made to be taken and deſtroyed, ſpeak evil of the things they underſtand not, and ſhall periſh* ἐν τῇ φθορᾷ αὐτῶν *in their own Corruption*, 2 Pet. 2. 12. and *v.* 19. *whilſt they promiſe them liberty, they themſelves are the Servants* τῆς φθορᾶς, *of Corruption.* And ſo the meaning of theſe words may be, that when theſe things are obſerved in compliance with the Commands and Doctrines of Men, as things neceſſary, they corrupt Men who uſe them thus. But I prefer the other ſenſe, which ſaith, that theſe Meats periſh in the uſing, according to that (q) *Aphoriſm* of the *Civil Law*, *We uſe thoſe things which remain after the uſe of them*, his verò abutimur quæ nobis utentibus pereunt.

b b Ver. 23. Ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας, *which things have a ſhew of wiſdom.*] Theſe words plainly refer to the former Verſes; the ἐθελοθρησκεία, *will-worſhip*, to the θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν Ἀγγέλων, *pleaſing themſelves in the worſhipping of Angels*; and ſo it muſt be as bad as that; *the ſhew of Humility*, to the doing this from a pretence of Humility, *v.* 18. *the neglecting of the Body, and making no proviſions for it, to the ſatisfying of the fleſh*, to the abſtinence from Fleſh, Wine, and Women, and from things offered to *Idols*.

It remains only to conſider who were the Perſons here intended; That they were not the *Gnoſticks*, or followers of *Simon Magus*, is evident; *for they*, ſaith (r) *Irenæus*, *were Men who indulged to the Fleſh, and who privily corrupted the Women whom they taught; they were carefully to meditate upon the Myſtery of Wedlock, and upon that account enticed other Mens Wives to themſelves:* And (s) *Epiphanius* adds, That *they participated of all manner of Fleſh, that they indulged to Drunkenneſs and Venery, execrating them who were uſed to Faſtings*; they therefore could not be the Men who neglected the Body by abſtaining from Meats, and made no proviſion for the Fleſh. They therefore ſeem to me to have been partly the *Eſſens*, and partly the *Pythagorean Philoſophers*. For,

1. Of the *Eſſens*, *Joſephus* ſaith, That οὐ γαμετὰς εἰσάγουσι, &c. (t) *they neither would have Wives nor Servants*, as thinking Servitude an Injury to our common Nature, or tending to Injuſtice, and Marriage to Sedition. And again, (u) γάμου μὲν ἀποστασία παρ' αὐτοῖς, *they contemn Marriage, not becauſe they would have Marriage taken away, or the Succeſſion of Mankind to ceaſe; but to avoid the intemperance of Women, and becauſe they think none of them can keep their Faith to one.* (x) *Philo* ſays, *they have Women with them, but they are only ſuch as are* γηραιαὶ *old Women*, or παρθένοι τὴν ἁγνείαν, *Virgins as to their Chaſtity, not out of Neceſſity, but* διὰ ζῆλον τῆς περὶ σοφίας ἀσκήσεως, *from their Zeal to, and Deſire of Wiſdom.* He adds, σιτεῖται δὲ πολυτελὲς οὐδὲν ἄλλα ἄρτον ἐυτελῆ καὶ ὕσωπον ἅλες, &c. (y) *They eat nothing that is delicate, having only mean Bread, and Salt for their Meat; and if they be delicate, Hyſſop for their Sauce, and River-water for their Drink.* (z) *They uſe no Wine in their Feaſts*, οἶνον μὲν γὰρ ἀφροσύνης φάρμακον, *for Wine*, ſay they, *is the incentive to Madneſs.* He goes on, τραπέζα καθαρὰ τῶν ἐναίμων, *Their Table is pure from all things that have Blood in them, or from the Fleſh of living Creatures; for ſuch things*, ſay they, *irritate Concupiſcence.* And of this Abſtinence from certain Meats they are ſo tenacious, ſaith (a) *Joſephus*, that *they will rather endure all ſorts of Torments*, ἢ φαγεῖν τι τῶν ἀπρεπῶν, *than eat any thing they were not accuſtomed to eat.* Moreover, there were ſome things they muſt not touch, as (b) *Oil*, *for*

(p) Καὶ οἱ μὲν αὐτῶν ἀγαμίαν διδάσκουσι, καὶ κρεῶν ἀποχὴν καὶ οἴνου, βδέλυκτα λέγοντες εἶναι, καὶ γάμον, καὶ παίδων γόνεσιν, καὶ βρωμάτων μεταλήψιν. Conſt. Apoſt. lib. 6. cap. 10.

(q) Cicero Top. n 8. *Pandect.* l. 7. Tit. 5.

(r) Ταῖς τε σαρκὸς ἡδοναῖς κατακόρως διαιδόντες, καὶ λάθρᾳ τὰς διδασκαλίας ἀπ' αὐτῶν γυναῖκας διαφθείροντες. Iren l. 1. c. 1. p. 28. A.

Διὰ παιδὸς τέλειαν δεῖν αὐτὰς ἀεὶ τὸ τῆς συζυγίας μελετᾶν μυστήριον. Ibid. Ταύτας ἀπ' ἀνδρῶν ἀποπαύσαντες ἰδίας γαμετὰς ἠγήσαντο. Ibid.

(s) Καὶ παίδων μεταλαμβάνουσι κρεῶν —— κοίτοις καὶ μέθαις σχολάσαντες, καὶ καταφωνήσεις τῆς νηστείας. Epiph. Hær. 26. § 4, 5, 9.

(t) *Antiq.* l. 18. c. 2. p. 618. A. B. (u) *De Bell. Jud.* l. 2. c. 12. p. 785.

(x) *De Vita Contemp.* p. 695. F. (y) *P.* 692. B. (z) *P.* 696. D.

(a) *De Bell. Jud.* l. 2, c. 12. p. 787. F. (b) *P.* 785. C.

nor could have any knowledge from the Light of Nature. And ſo do alſo the *Romaniſts*; in ſaying, That *Saints* and *Angels* ſee all things, or perceive our Prayers by ſeeing him who ſeeth all things; that they are worſhipped by the Divine Law and Counſel; and that by invoking them, we do a thing grateful to him, it being certain that nothing of this Nature can be proved from *Scripture*, or from *Primitive Tradition*.

Moreover *Theodoret* and *Oecumenius* here obſerve, that this Worſhip of *Angels* continued long in *Piſidia*, *Phrygia*, and *Laodicea* near to *Coloſs*, where they had (k) εὐκτήρια τοῦ ἁγίου Μιχαὴλ, *Oratories of St. Michael, the Captain of the Lord's Hoſt*, as he is called *Joſh.* 5. 14. which leads us to the very riſe of this Worſhip, both among *Jews* and *Chriſtians*. For the *Jews* generally held, that he who is ſtiled *the Captain of the Lord's Hoſt*, was the Angel *Michael*. See Note on *Heb.* 2. 5. and his Office, ſaith (l) *Origen*, is, *Mortalium preces, ſupplicationéſque curare*, to preſent the Prayers of Men, and in the Book of the *Paſtor* we read, ſaith he, that Chriſtians ἅμα τὸ πιστεῦσαι ὑπὸ τοῦ Μιχαὴλ γίνονται, *as ſoon as they believe, are under the Government of Michael.* (m) *The good Meſſenger*, ſaith *Hermes*, *being Michael*, qui Populi hujus habet Poteſtatem, & gubernat eos, *who hath the government over this People.* Whence by (n) *Nicephorus* he is ſtiled, ὁ τῶν χριστιανῶν πίστεως ἔφορος, *the Preſident or Overſeer of the Chriſtian Faith.*

r Ver. 19. Καὶ οὐ κρατῶν τὴν κεφαλὴν, *and not holding the head.*] Hence it appeareth, (1.) That the *Apoſtle* here ſpeaks of ſuch Perſons as had embraced *Chriſtianity*, owning *Chriſt Jeſus* to be the Head of the Church, and being by Profeſſion *dead with Chriſt from the Rudiments of the World*, v. 20.

2*ly*, That the fault they were guilty of was not the worſhipping of *Angels*, as *Mediators of Redemption*, but of *Interceſſion* only, *i. e.* as Mediators to bring us to God, and to preſent our Prayers to him, as appears from the foregoing Note.

3*ly*, That *Jeſus Chriſt* is repreſented in the *Holy Scripture*, as he by whom we have προσαγωγὴν πρὸς τὸν Θεὸν *acceſs to God* in Prayer with confidence, *Eph.* 2. 18. & 3. 12. *Heb.* 10. 19,—22. And ſo having acceſs to him by Prayer through any other *Mediator of Interceſſion*, muſt be intrenching on the Office of the Head of the Church, and ſo not holding the Head: And that the Practice of the Church of *Rome* in praying to *Angels*, is here condemned, I have fully proved in a full *Diſcourſe of the Idolatry of the Church of Rome*, Chap. 11.

Ibid. Ἐπιχορηγούμενον, *by joints and bands having nouriſhment miniſtred;*] i. e. From which Head communicating the Gifts of the Spirit to his Myſtical, as the Head doth its Spirits to the Natural Body, the whole Body of *Chriſtians* duly compacted together by the Aſſiſtance which every part of it gives to the whole; ſome ſuſtaining the Office of inferiour Heads, ſome of an Eye, ſome of an Hand or Foot, 1 *Cor.* 12. 15, 16, 17. increaſeth in that love which proceedeth from the God of Love, which he requires and approves, and which tends to his Glory, and is therefore ſtiled the Increaſe of God, as that Righteouſneſs which he approves, and accepts of, is ſtiled *the Righteouſneſs of God*, Rom. 1. 17. 2 Cor. 5. 21. Philip. 3. 9. Jam. 1. 20. See the Note on *Eph.* 4. 15, 16.

Ver. 20. Ἀπὸ τῶν στοιχείων τοῦ κόσμου, *from the Rudiments of the World.*] That theſe Rudiments ſignifie the *Moſaical* Inſtitutions, as being for Matter moſtly the ſame with the Rites uſed by the *Heathens*, is proved Note on *Gal.* 4. 3. And this is alſo evident from the Argument here uſed to reſtrain the *Coloſſians* from being ſtill in Bondage to them, *viz.* that they are blotted out, cancell'd, and done away by the *death* of Chriſt, to which we profeſs to be conformed, *v.* 14. to *live in the world*, is to live after the Preſcripts of the Men of the World, by whom theſe Rites were uſed.

Ibid. Δογματίζεσθε, *are ye ſubject to Ordinances.*] Δογματίζειν, is to make Rules and Conſtitutions concerning theſe things. Thus of the Feaſt of Dedication of the *Temple* purged from Defilement, ἐδογμάτισε μετὰ κοινοῦ προστάγματος, *they ordained by a common Statute and Decree, that every year thoſe days ſhould be kept*, 2 Macc. 10. 8. So when *Judas* had ſlain *Nicanor*, ἐδογμάτισε πάντες μετὰ κοινοῦ ψηφίσματος, *they ordained all with a common Decree, in no caſe to let that day paſs without Solemnity*, Chap. 15. 36. See *Eſth.* 3. 9. 3 *Eſdr.* 6. 34. And ſo it may be rendred here, *why, as living yet in conformity to the World*, are ye ſubject to the Decrees and Conſtitutions about them? Such as are,

Ver. 21. Μὴ ἅψῃ, *touch not.*] This may refer either to what is mentioned by St. *Paul*, as the Aphoriſm of ſome *Philoſophers* or *Hereticks*, *It is good for a Man*, μὴ ἅπτεσθαι, *not to touch a Woman.* Or it may be referr'd to things ſuffocated, or dead of themſelves, or offered to *Idols*, which as (o) *Clemens* of *A-*

(k) Oecum. apud Hœſchel. Not. in Orig. p. 233.
(l) Περὶ ἀρχῶν, l. 1. c. 8. in Matth. Ed. Huet. p. 361. D.
(m) Lib. 3. Sim 8. § 3. (n) Hiſt. l. 7. c. 50.
(o) Ὃν γὰρ ἐφῆκεν ἅπτεσθαι, πάλιν κεκώλυκε τούτων τὰ ἀναγκαῖα, πότε εἰδωλόθυτα, πότε ἀπεπτογνιμμένα, ἢ ἐξ ὧν τούτων φωνεῖν θέμις. Pædag. l. 2. c. 1. p. 149.

lexandria

lexandria ſaith, the *Jews* were not allowed to touch.

y Ibid. Μηδὲ γεύσῃ, *taſte not.*] This doubtleſs refers to Meats and Drinks, either Fleſh and Wine, which ſome of the *Philoſophers*, particularly the *Pythagoreans*, would not taſte of. And ſome falſe *Apoſtles*, mentioned by the (p) *Apoſtolical Conſtitutions*, forbad Marriage, and *required Men to abſtain from Fleſh, and Wine, repreſenting Marriage, and the Procreation of Children, and the eating of Fleſh, as things abominable.*

x Ibid. Μηδὲ θίγῃς, *handle not.*] Any thing which may pollute you by touching it.

a a Ibid. Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *all which things periſh in the uſing.*] The word φθορὰ is uſed often by St. *Peter* ſpeaking of ſuch Men, not for a Natural, but a Moral Corruption; as when he ſaith, they were partakers of the Divine Nature, *who have eſcaped* τὴν φθορὰν *the pollution which is in the world through luſt*, 2 Pet. 1. 4. and that *they as natural brute Beaſts, made to be taken and deſtroyed, ſpeak evil of the things they underſtand not, and ſhall periſh* ἐν τῇ φθορᾷ αὐτῶν *in their own Corruption*, 2 Pet. 2. 12. and *v.* 19. *whilſt they promiſe them liberty, they themſelves are the Servants* τῆς φθορᾶς, *of Corruption.* And ſo the meaning of theſe words may be, that when theſe things are obſerved in compliance with the Commands and Doctrines of Men, as things neceſſary, they corrupt Men who uſe them thus. But I prefer the other ſenſe, which ſaith, that theſe Meats periſh in the uſing, according to that (q) *Aphoriſm* of the *Civil Law*, *We uſe thoſe things which remain after the uſe of them*, his verò abutimur quæ nobis utentibus pereunt.

b b Ver. 23. Ἅτινά ἐστι λόγον μὲν ἔχοντα τῆς σοφίας, *which things have a ſhew of wiſdom.*] Theſe words plainly refer to the former Verſes; the ἐθελοθρησκεία, *will-worſhip*, to the θέλων ἐν ταπεινοφροσύνῃ τῶν Ἀγγέλων, *pleaſing themſelves in the worſhipping of Angels*; and ſo it muſt be as bad as that; *the ſhew of Humility*, to the doing this from a pretence of Humility, *v.* 18. *the neglecting of the Body, and making no proviſions for it, to the ſatisfying of the fleſh*, to the abſtinence from Fleſh, Wine, and Women, and from things offered to *Idols*.

It remains only to conſider who were the Perſons here intended; That they were not the *Gnoſticks*, or followers of *Simon Magus*, is evident; *for they*, ſaith (r) *Irenæus*, *were Men who indulged to the Fleſh, and who privily corrupted the Women whom they taught; they were carefully to meditate upon the Myſtery of Wedlock, and upon that account enticed other Mens Wives to themſelves:* And (s) *Epiphanius* adds, That *they participated of all manner of Fleſh, that they indulged to Drunkenneſs and Venery, execrating them who were uſed to Faſtings*; they therefore could not be the Men who neglected the Body by abſtaining from Meats, and made no proviſion for the Fleſh. They therefore ſeem to me to have been partly the *Eſſens*, and partly the *Pythagorean Philoſophers*. For,

1. Of the *Eſſens*, *Joſephus* ſaith, That οὐτε γαμετὰς εἰσάγουσι, &c. (t) *they neither would have Wives nor Servants*, as thinking Servitude an Injury to our common Nature, or tending to Injuſtice, and Marriage to Sedition. And again, (u) γάμε μὲν οὐκ ὀκνοῦσι παρ' αὐτοῖς, *they contemn Marriage, not becauſe they would have Marriage taken away, or the Succeſſion of Mankind to ceaſe; but to avoid the intemperance of Women, and becauſe they think none of them can keep their Faith to one.* (x) *Philo* ſays, *they have Women with them, but they are only ſuch as are* γηραιὰι *old Women*, or παρθένοι τὴν ἁγνείαν, *Virgins as to their Chaſtity, not out of Neceſſity, but* διὰ ζῆλον τῆς πρὸς σοφίας, *from their Zeal to, and Deſire of Wiſdom.* He adds, σιτεῖσθαι δὲ πολυτελὲς οὐδὲν ἄλλα ἄρτον εὐτελῆ καὶ ὕσσωπον ἅλες, &c. (y) *They eat nothing that is delicate, having only mean Bread, and Salt for their Meat; and if they be delicate, Hyſſop for their Sauce, and River-water for their Drink.* (z) *They uſe no Wine in their Feaſts*, οἶνῳ δὲ μὴ χρῆσθαι φάρμακον, *for Wine*, ſay they, *is the incentive to Madneſs.* He goes on, τραπέζα καθαρὰ τῶν ἐναίμων, *Their Table is pure from all things that have Blood in them, or from the Fleſh of living Creatures; for ſuch things*, ſay they, *irritate Concupiſcence.* And of this Abſtinence from certain Meats they are ſo tenacious, ſaith (a) *Joſephus*, that *they will rather endure all ſorts of Torments*, ἢ φαγεῖν τι τῶν ἀθεμίτων, *than eat any thing they were not accuſtomed to eat.* Moreover, there were ſome things they muſt not touch, as (b) *Oil*, *for*

(p) Καὶ οἱ μὲν αὐτῶν ἀγαμίαν διδάσκουσι, καὶ κρεῶν ἀποχὴν καὶ οἴνου, βδέλυκτα λέγοντες εἶναι, καὶ γάμον, καὶ παίδων γένεσιν, καὶ ἐρωμάτων μεταλήψιν. Conſt. Apoſt. lib. 6. cap. 10.

(q) *Cicero Top.* n 8. *Pandect.* l. 7. Tit. 5.

(r) Ταῖς τε σαρκὸς ἡδοναῖς κατακόρως διαδιδόντες, καὶ λάθρᾳ τὰς διδασκαλίας ὑπ' αὐτῶν γυναῖκας διαφθείροντες. Iren l. 1. c. 1. p. 28. A.

Διὰ παντὸς τρόπου δεῖν αὐτὰς ἀεὶ τὸ τῆς συζυγίας μελετᾶν μυστήριον. Ibid. Τοιούτας ἀπ' ἀνδρῶν ἀποπαύσαντες ἰδίας γαμετὰς ἠγήσαντο. Ibid.

(s) Καὶ παίδων μεταλαμβάνουσι κρεῶν —— κοίτοις καὶ μέθαις σχολάσαντες, καὶ καταφῶντες τὴν νηστείαν. Epiph. Hær. 26. § 4, 5, 9.

(t) *Antiq.* l. 18. c. 2. p. 618. A. B. (u) *De Bell. Jud.* l. 2. c. 12. p. 785.

(x) *De Vita Contemp.* p. 695. F. (y) *P.* 692. B. (z) *P.* 696. D.

(a) *De Bell. Jud.* l. 2, c. 12. p. 787. F. (b) *P.* 785. C.

χηλῖδα ὑπολαμβάνουσιν τὸ ἔλαιον, *They look on Oil as a defilement; ſo that if any of them be unwillingly anointed with it, he muſt waſh it off from his Body. The younger amongſt them muſt not touch the Elders,* (c) ὥστε εἰ ψαύσειαν αὐτῶν ἐκείνους ἀπολύεσθαι, καθάπερ ἀλλοφύλῳ συμφέροντας, *And if they touched them, the Elders waſhed themſelves, as if they had touched an Alien.* They were ſuch ſtrict Obſervers of the Sabbath, that they would provide no Meat for themſelves, nor go to ſtool on that Day. They had alſo (d) τὰ τῶν Ἀγγέλων ὀνόματα, *certain Names of Angels which they held in Veneration*; and alſo proper δόγματα *Opinions or Decrees, which they ſwore never to deliver to others, otherwiſe than as they had received them.* And thus they dogmatized. And laſtly, All this was the effect, τῆς περὶ φιλοσοφίας ὁρμῆς, *of their Paſſion for Philoſophy*, of which (e) *Philo* ſo often ſpeaks in his Deſcription of them. So great Reaſon is there to conceive they may be concerned in this Chapter.

2*ly*, Theſe things being introduced as the Rudiments of the World, and living according to theſe δόγματα, *Preſcriptions*, being living as in the World, I chiefly incline to refer theſe things to the Abſtinence from touching and taſting Fleſh and Wine, and handling Women, and from all the Objects which gratifie the Senſes, the Taſte, the Eye, the Touch, taught by the Followers of *Pythagoras* and *Empedocles*, and defended with ſuch variety of Learning by *Porphyry*, the very Title of whoſe Book is, *De abſtinentia ab eſu Animalium*, Of Abſtinence from eating the Fleſh of any living Creature. This he founds upon this Principle, that τὸ ζῆν κατὰ τὸν νοῦν, (f) *To live the Intellectual Life, and to enjoy the Contemplation of the moſt perfect Being, it is neceſſary we ſhould abſtract our Minds as much as is poſſible, from all ſenſual Objects*; from the Pleaſures which ariſe διὰ γεύσεως, *from the Taſte*, particularly of Wine; and from the Touch; for, ſaith he, ἁφαὶ *the ſenſual Objects which we touch, are not only* σωματῶσαι τὴν ψυχὴν, *ſuch as transform the Soul into the Body, but alſo ſuch as ſtir up Swarms of Luſts and Paſſions in it.* Hence he infers, that all theſe things are τὰ ἀισχρὰ, *filthy* and *polluting*, and ſuch as hinder, τὰς ψυχῆς καθαρὰν ἐνέργειαν, *the pure Operations of the Soul*, therefore he that would live the intellectual Life, muſt abſtain (g) *not only from the uſe of Women, but from all ſenſual things, they being ſuch as do defile the Soul.* Moreover, what the *Apoſtle* ſpeaks of the Deceit of *Philoſophy*, exactly agrees with the Sentiments of thoſe Men. Doth he ſay that it is κατὰ τὴν παράδοσιν ἀνθρώπων, i. e. *according to the Tradition of Men?* This Abſtinence is ſtiled by *Porphyry*, (h) νόμον ἄγραφον καὶ θεῖον, *a divine, but unwritten Law.* Doth he ſay of them, δογματίζουσι, *they make Decrees and Ordinances?* This Opinion is by *Porphyry* ſtiled, (i) δόγμα παλαιὸν καὶ Θεοῖς φίλον, *an ancient Decree, and acceptable to the Gods*; and τὸ διοικούμενον, *a Conſtitution*, or a thing defined. Doth the *Apoſtle* ſtile it ἐθελοθρησκεία, *Will-worſhip?* 'Tis alſo by (k) *Heraclides Ponticus* ſtiled, δεισιδαιμονία, *Superſtition*, and ſaid by *Porphyry* eſpecially to be done on the account of Wiſdom, and the ſubduing of the Body; ſo full an agreement is there betwixt this *Philoſophy*, and that which the *Apoſtle* hath here ſaid concerning it.

(c) P. 787. D. (d) P. 786. F. G.
(e) *De Vita Contemp.* p. 695. F. 698. D.
(f) Οὐκ ὄξιν ἀλλῶς τυχεῖν τῦ τέλυς μὴ πρόσπλωδείσα μὲ εἰ χρὴ φᾶναι τῷ Θεῷ ἀφιλωδείσα ὃ ἐν σώμασι, καὶ τῶν διὰ τέτυ τὴν ψυχῆς ἡδυπαθειῶν. L. 1. § 57.
(g) Ἀισχρὰ γὰρ πάντα ὡς πρός γε τὸν κατ' νῦν ζωὴν, καὶ πάντων ἐφικτέον, καθάπερ τῶν ἀφροδισίων. L. 1. § 41. Διὸ καὶ τὰ ἀφροδίσια μαίνεσ. P. 173, 174 & l. 1. p. 44. § 52.
(h) L. 1. § 28. (i) L. 1, § 3. (k) L. 1. § 6.

CHAP.

CHAP. III.

Verſe 1. IF ye then be riſen with Chriſt [*through Faith*, chap. 2. 12. *and*
a *by newneſs of life*, Rom. 6. 4, 5.] a ſeek thoſe things which are above, where Chriſt [*now raiſed from the dead*,] ſitteth on the right hand of God.

2. Set your Affections on things above, not on things on the earth.

3. For ye are dead [*to Sin*, Rom. 6. 6, 7, 8. *and to the World*, Gal. 6. 14. *and from the*
b *Rudiments of it*, chap. 2. 20.] b and your [*future*] Life is hid with Chriſt in God.

c 4. c When Chriſt, who is [*the Author and Purchaſer of*] our Life ſhall appear, then ſhall ye alſo appear with him in Glory.

d 5. d Mortifie therefore [*in order to the enjoyment of this Life with God*,] your Members that are upon the Earth, [i. e. *your earthly, carnal Members*,] Fornication, Uncleanneſs, inordinate Affection, evil Concu-
e piſcence, and e Covetouſneſs, which is Idolatry.

6. For which things ſake [*done by them*,] the Wrath of God cometh upon [*Men, as being*] the Children of Diſobedience [*or, upon thoſe who obey not the Commands of God, to abſtain from them.*]

f 7. f In the which you [*of Coloſs*] alſo walked ſometimes, when ye lived in them.

8. But now alſo put off all theſe [*following Vices*, viz.] Anger, Wrath, Malice, Bla-
g ſphemy, [i. e. *Evil ſpeaking*,] g filthy Communication [*or reproachful Words, which ariſe from Wrath*,] out of your mouth.

h 9. [*And*] h lye not one to another, ſeeing ye have put off the old Man with his deeds. [See Note on *Eph.* 4. 21.]

10. And have put on the new Man, i which is renewed i in knowledge, [*or by the acknowledgment of the truth*, Eph. 4. 22.] after the Image of him that created him, [*in righteouſneſs, and holineſs of truth*, Eph 4. 24.]

11. Where [*or under which Oeconomy*,] there is neither [*reſpect had to any Man, as being*] Greek, nor Jew, [*of the*] Circumciſion, nor Uncircumciſion, [*as being*] Barbarian, Scythian, Bond, or Free, but [*his belonging to*] Chriſt is all in all.

12. Put on therefore, as [*becometh new*
k *Creatures, and*] k the Elect of God, [*or Perſons choſen to be his Church and People*,] holy and beloved [*of him*,] Bowels of Mercy, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering.

13. Forbearing one another, and forgiving one another, if any Man have [*ground of*] quarrel againſt any, even as Chriſt [*freely*] forgave you *the greateſt Sins out of mere Grace and Mercy*,] ſo alſo do ye [*to others.*]

14. And above all theſe things put on Charity, which is the bond of perfectneſs, [i. e. *the moſt perfect bond of union among Chriſtians*, Eph. 4. 15, 16. *the end, and the perfection of the Commandment*, 1 Tit. 1. 5. *that which fulfils the reſt*, Rom. 13. 8. Gal. 5. 14. *And that which renders us perfect, and unblameable in Holineſs before God*, 1 Theſſ. 2. 12, 13.]

15. And let the Peace of God, rule [*or be the Umpire*] in your hearts to which you are called in one Body, [*by being all made Members of one Body*, Eph. 4. 4.] l and be ye thank- l
ful [*unto him that hath called you to peace*, 1 Cor. 7. 15.]

16. m Let the word of Chriſt dwell in m
you richly, in all wiſdom [*ſo that you may be employed in your Aſſemblies by virtue of this gift of wiſdom, in*] teaching and admoniſhing one another, in Pſalms and Hymns, and Spiritual Songs, n ſinging with grace in n
your Hearts to the Lord.

17. And whatſoever you do in word or deed, do all o in the Name of the Lord Je- o
ſus, giving thanks to God, and [*or, who is*] p the Father by him. p

18. Wives ſubmit your ſelves, [*or be ſubject*] to your own Husbands, [*in the offices belonging to that relation*,] as it is fit [*for them to do that are*] in the Lord, [*that the name of the Lord may not be blaſphemed by your pretending a Chriſtian liberty from the obſervances of the Duty of a Wife*, Tit. 2. 5. *But that by your greater exactneſs in it, you may commend Chriſtianity to others*, 1 Pet. 3. 5. *or, in obedience to the Lord requiring this ſubmiſſion*, Eph. 6. 6.]

19. Husbands q love your Wives, and be q
not r bitter againſt them, [*in the aſperity of* r
words, the ſeverity of your actions to the alienations of your affections from them.]

20. Children obey your Parents in all [*lawful*] things, for this is well-pleaſing to the Lord, [*And in all things to which the power of the Parent reaches; for if he commands him not to marry, when he cannot contain, or to marry one he cannot love, he exceeds his Paternal Authority.*]

21. Fathers [*whoſe names ſpeak clemency and kindneſs,*] provoke not your Children to anger, [*irritate them not with ſowerneſs, and hard uſage, immoderate, or undeſerved ſtripes,*] leſt they be diſcouraged, [i. e. *deſpair of pleaſing you.*]

22. s Servants obey in all [*lawful*] things s
[*thoſe who are*] your Maſters according to the Fleſh, not only [*as thoſe who do buſineſs*] with eye-ſervice, as [*being*] Men-pleaſers,

but in ſingleneſs of heart, [*as perſons*] fearing God. [See the Reaſon of this Precept, Note on *v.* 25.]

23. And whatſoever you do, do it heartily, as to the Lord, and not unto Men, [*having reſpect to his glory, and his recompence.*] [See the Notes on *Eph.* 6. from *v.* 1. to *v.* 9.]

24. [t] Knowing that of the Lord you ſhall receive the reward of the Inheritance, for ye ſerve the Lord Chriſt. t

25. But he [*of you*] that doth wrong [*to his Maſter,*] ſhall receive [*of the Lord puniſhment*] for the wrong which he hath done, and [ϗ, *for*] there is no [u] reſpect of Perſons with him. u

Annotations on Chap. III.

Verſe 1, 2. [a] Τὰ ἄνω ζητεῖτε, *v.* 1. φρονεῖτε, *v.* 2.] Theſe Phraſes ſeem to import, (1.) That we ſhould put the higheſt eſtimate and value on things above. (2.) That we ſhould have them fixed on our Spirits, and familiarly occurring to our Thoughts by fervent Meditations, and ſerious Reflections on them. (3.) That we ſhould have our Wills inclined to them, and our Affections poſſeſs'd with frequent Love, and paſſionate Deſires of them; for φρονεῖν is, ſaith *Phavorinus*, λογίζεσθαι, ϗ ἐνθυμεῖσθαι, σέργειν ϗ ἀποδέχεσθαι. (4.) That we ſhould employ our Faculties and Members in purſuit of them with diligence and conſtancy; for ζητεῖν is *niti, curare, ſummo ſtudio quærere*, as ζητῶ ποιῆσαι, in *Demoſthenes*, ζητῶ ἀτελεῶς, *nitor auferre*. *Plutarch*, ζητεῖν δὲ πολυπραγμονεῖν. Schol. Ariſtoph. p. 289.

[b] Ver. 3. Ἡ ζωὴ ὑμῶν ἐν τῷ Θεῷ.] *i. e.* Your true Life, which conſiſts in fruition of God, and which you ſhall live for ever with him, is hid with Chriſt, who is now removed from your ſight, and placed at the right hand of God; for *it doth not yet appear what we ſhall be*, 1 John 3. 2.

[c] Ver. 4. *Note*, Hence we learn that *Chriſtians* are not to expect to Reign with Chriſt on Earth a thouſand Years, becauſe they are not to mind or ſeek, τὰ ἐπὶ γῆς, *the things upon Earth*, but only *thoſe above, where Chriſt ſitteth at the right hand of God.* Whereas, were this Life on Earth a Bleſſing and Reward which God had promiſed to them for their Sufferings, they might mind it, and ſet their Affection on it; as alſo from all thoſe places where the Hope, Reward, Inheritance of Chriſtians, is ſaid to be reſerved in the Heavens, for them; for, as *Oecumenius* notes, εἰ ἐν οὐρανοῖς ἡ κληρονομία, μυθώδης ἡ χιλιόετης ἀναπαύσις, *if our Inheritance be in Heaven, the ſuppoſed Millennium on Earth muſt be but a Fable*; *Great is your Reward in Heaven*, ſaith Chriſt to the Chriſtian Sufferer, *Mat.* 5. 12. *Luke* 6. 23. *Your hope is laid up for you in Heaven*, Coloſſ. 1. 5. See 1 *Pet.* 1. 4.

[d] Ver. 5. Νεκρώσατε οὖν, *Mortifie therefore your earthly Members.*] There being in us naturally *the old Man*, v. 9. Eph. 4. 22. and the *Body of Sin*; the inordinate Affections and Luſtings of it, are ſtiled the Members of that Body; partly becauſe they exert themſelves by the Members of the Natural Body; and partly, becauſe, as the Members of the Body are employed to fulfil, and accompliſh the Deſires of the Natural Body, ſo theſe Affections are employed to gratifie the Deſires of the Body of Sin; theſe Members are ſtiled earthly Members, becauſe they reſpect only earthly things; they fix our Hearts upon, and employ our Minds about them; to mortifie them is to reſiſt, and to ſuppreſs their Motions that we do not obey them, or gratifie them in their inordinate Deſires and Affections, but carefully ſhun all the occaſions of ſin, and uſe thoſe means which tend to the ſubduing of it. And this Exhortation being directed to Believers ſhews, that as they are by Profeſſion, and by Baptiſmal Obligation, dead to Sin, ſo have they continual need to proceed in the Practice of this Duty, that they be not overcome by the deceitfulneſs of Sin, by their fleſhly Luſts, which tend to Fornication and Uncleanneſs; their Deſires of Wordly Honours, and Vain-Glory, which are evil Concupiſcences, and by the inordinate love of the World, which is ſtiled Covetouſneſs.

Ibid. Ἥτις ἐστὶν εἰδωλολατρεία, *Covetouſneſs, which is Idolatry.*] [e] Becauſe as *Heathens* place their Confidence in Idols, even ſo the avaricious Man doth place his Confidence in Gold and Silver, which are the Matter of their Idols, he chiefly doth purſue them, and for their ſakes only doth other Matters. And that ſuch Actions do partake of the true Nature of Idolatry, Reaſon as well as Scripture will evince; for Reaſon ſhews, that Love, Hope, Truſt, Obedience, are parts of that internal Worſhip which we owe to God in the moſt excellent degrees, and which he more regards than building *Temples*, or erecting *Altars*, the bending of the Knee or Body, or any Act of outward Worſhip, and therefore in thoſe Acts doth more eſpecially conſiſt God's Worſhip; wherefore he that confers them upon any Creature in that degree, or in thoſe Actions in which they only ought to be aſcribed to God, muſt be as truly an Idolater, as he that payeth to a Crea-

Creature, any outward Act of Religious and Divine Worſhip; and as the Covetous Perſon, tho' he doth not indeed believe his Riches or his Money to be a God, yet by ſo loving, and ſo truſting in them, as God only ought to be loved, and truſted in, he is as truly guilty of Idolatry, as if he ſo believ'd. So tho' the *Roman Catholicks* do not believe their *Saints* and *Angels* to be God, yet by addreſſing to them even (a) mental Prayers, and giving to them the inward Worſhip of the Soul, which, as St. (b) *Auſtin* well obſerves, *The Catholick Church always reſerved to God*, they are as guilty of Idolatry, as if they did believe them to be Gods, ſince thereby they aſcribe to them the knowledge of the Heart, and of the inward Motions of the Soul, which only doth belong to God.

f Ver. 7. The *Coloſſians* dwelling in *Phrygia* celebrated the *Sacra* of (c) *Bacchus*, and of the Mother of the Gods, called therefore *Phrygia Mater*, and doubtleſs complied with all the Luxury of *Aſia Minor*, of which they were a part.

g Ver. 8. Αἰσχρολογίαν, *Filthy Communication.*] This is uſually referr'd to obſcene and impure words. But *Heſychius*, *Phavorinus*, and *J. Pollux*, l. 2. c. 4. have informed us, that the word ſignifies *reproachful Words*, ſuch as tend to put a Man to ſhame; and to this ſenſe the words preceding make it moſt proper to refer it, *Wrath*, *Anger*, *Malice*, or evil Machinations of the Heart, being the inward Diſpoſitions which render us diſaffected to, and prone to do evil to others; Railing, and opprobrious Speeches, which tend to render our Brother infamous to others, being the uſual Effects of theſe evil Diſpoſitions.

h Ver. 9. Hence it appears, that to be addicted to Lying, is an Evidence that we have not yet put off the Old Man.

i Ver. 10. Εἰς ἐπίγνωσιν, *In Knowledge.*] The *Chriſtian* Faith being *the knowledge of the truth which is after godlineſs*, Tit. 1. 1. it being that by which *we eſcape the pollutions of the world thro' luſt*, 2 Pet. 2. 20. and *recover out of the ſnare of Satan*, 2 Tim. 2. 25, 26. that by which we have *all things given us which appertain to life and godlineſs*, 2 Pet. 1. 3. and that, ſaith the *Apoſtle* here, by which we are enabled to walk *worthy of the Lord unto all well-pleaſing, being fruitful in every good work, and increaſing in them*, as we increaſe εἰς ἐπίγνωσιν τῦ Θεῦ, in the knowledge of God; The being renewed in this knowledge, may well import our being *renewed in righteouſneſs and true holineſs*, as the *Apoſtle* ſpeaks, *Eph.* 4. 24. eſpecially if we conſider, that whilſt the Judgment ſtill continues to *approve the things which are moſt excellent*, the Will ſtill chuſes, and the inferiour Faculties will be employ'd in proſecution of them.

Ver. 12. Ὡς ἐκλεκτοὶ τῦ Θεῦ, *As the Elect of God.*] That the *Apoſtle* ſpeaks not here of any abſolute Election of ſome particular Perſons to Eternal Life, but of their being choſen out of the *Heathen* World to be his Church and People, is evident, becauſe he ſpeaks to the Church in general; and yet to theſe Elect he promiſeth the Bleſſings of *Chriſtianity*, only if they *continue in the Faith rooted and grounded, and be not moved away from the hope of the Goſpel*, chap. 1. 23. chap. 2. 2, 4, 18. expreſſing his care and fear, leſt they ſhould *be deceived, and robb'd of their Rewards.* k

Ver. 15. Βραβεύετω, *Rule.*] Μεσιτεύετω, ἰθυνέτω, ſaith *Phavorinus*, i. e. Let that peaceable Diſpoſition, which God requires from all *Chriſtians*, be the Umpire and Director to compoſe all Differences among you, for Peace hath God for its Author. He hath called us to it, he hath made us all one Body, and nothing is more unſeemly or pernicious, than that the Members ſhould be at diſcord with each other. In (d) *Joſephus* it ſignifies, *Let him have the chief place*; thus of *Jehoſaphat* he ſaith, he did, βραβεύειν, ἁπάντων, *excel, as being equal to them all.* l

Ver. 16. Ὁ λόγος τῦ Χριστῦ, *The Word of Chriſt.*] The Word dictated by the Holy Spirit is therefore the Word of *Chriſt*, becauſe the Spirit is the Spirit of *Chriſt*, 1 *Pet.* 1. 11. as proceeding both from the *Father*, and the Son. m

Ibid. Ἐν χάριτι, *Singing with Grace.*] That is, ſay ſome Interpreters, Χαριέντως, בחן, ſo as that their Hymns may be grateful to others, and be received by them with Spiritual Delight; which is, ſay they, the import of the Phraſe, *Eph.* 4. 29. *Col.* 4. 6. But this ſeems rather to depend on others than our ſelves: Say others, he exhorts them to ſing with a grateful Mind, full of the ſenſe of Divine Goodneſs, in which ſenſe χάρις τῷ Θεῷ is often uſed; See 1 *Cor.* 15. 27. 2 *Cor.* 2. 14. But according to the *Ancients*, he exhorts them, ἀπὸ χαρίσματος ᾄδειν, *to ſing by the Gifts given them by the Holy Ghoſt*, n

(a) *Qui dicit ſtultum eſſe* (Sanctis) *in Cœlo regnantibus voce vel mente ſupplicare, Anathema ſit.* Concil. Trid. Seſſ. 25

(b) *Divinè & ſingulariter in Eccleſiâ Catholicâ traditur nullam creaturam colendam eſſe animæ* (*libentius enim loquor his verbis, quibus hæc mihi inſinuata ſunt*) *ſed ipſum tantummodo rerum quæ ſunt omnium Creatorem.* De Quantit. Animæ Cap. 34.

(c) *Strabo*, l. 10. p. 469, 470, 471. (d) *Arch.* l. 9. c. 1.

of

of which one is the Word of Wiſdom; and this Expoſition is confirmed by the parallel place, *Eph.* 5. 18, 19. *Be ye filled with the Spirit, ſpeaking to one another in Pſalms and Hymns and Spiritual Songs.* Now theſe Gifts being chiefly exerciſed in their Aſſemblies, where eſpecially they did ψάλλειν τῷ πνεύματι, *ſing in the Spirit*, 1 Cor. 14. 15, 16. and every one had his Pſalm, and his διδαχὴν, Doctrine, *v.* 26. I conceive theſe Spiritual Songs, in which they were to teach, and to admoniſh one another, may refer chiefly to their Aſſemblies, then managed by their *Prophets*, in which they met together for that end. So *Pliny* doth inform us, that the Chriſtians uſed to meet together on a certain Day, *Carmenque Chriſto quaſi Deo dicere ſecum invicem*, and ſing an Hymn to Chriſt as God. *Lib.* 10. *Ep.* 97.

o Ver. 17. Ἐν ὀνόματι Κυρίου, *In the Name of the Lord.*] To do all in the Name of the Lord, is, 1ſt, To have reſpect in all things to his Will, as knowing we are obliged to live to him, 2 *Cor.* 5. 14. to the Honour of his Name and Doctrine. 2*ly*, To be deſirous that our Actions may be well-pleaſing to him, 2 *Cor.* 5. 8, 9. 3*ly*, To expect acceptance of our Actions, *Prayers*, John 14. 13, 14, 15, 16. and *Praiſes* through him, *Heb.* 13. 15. and a Recompence of them from him hereafter, *Eph.* 6. 8. Here *ver.* 24.

p Ibid. Πατρὶ δι' αὐτοῦ, *To the Father by him.*] *It is the manner of the Scriptures*, ſaith Biſhop *Davenant*, *to refer our Prayers and Praiſes to the Perſon of the Father, becauſe he is the Fountain of the Deity*, add, and becauſe they are to find acceptance thro' the Interceſſion of, and the preſenting of them by the Son, *Rev.* 8. 3, 4. Our Prayers muſt be offered to the Father in his Name, *John* 16. 23 and yet the Bleſſing asked is to be given by him, *John* 15. 16. that the Father may be glorified in the Son, *John* 14. 13, 14. Our Praiſes muſt be offered up to the *Father* in the Name of the Lord *Jeſus Chriſt*, *Eph.* 5. 20. by him we muſt *offer the Sacrifice of Praiſe to God continually*, Heb. 13. 15. Theſe Spiritual Sacrifices being *acceptable to God through Jeſus Chriſt*, 1 Pet. 2. 5. And yet 'tis very frequent in theſe *Epiſtles*, to pray as well to our *Lord Jeſus Chriſt*, as to God the *Father*: See Note on *Rom.* 10. 13. and in the *Revelations* to give Praiſe and Glory to him, *Chap.* 4. 9, 11. & 5. 12. 13. But 'tis eſpecially to be noted, that all the *Greek Interpreters* here obſerve, that this is ſpoken againſt the Worſhip of *Angels*, or *Demons*, which the *Philoſophers*, and eſpecially the *Platoniſts*, had introduced, as thinking them the Perſons who carried up all our Prayers and Praiſes to God, and conveyed down all his Bleſſings to us. *Becauſe they*, ſaith *Theodoret*, *commanded us to worſhip Angels; he on the contrary commands us to adorn all our Words and Actions with the Memory of our Lord Chriſt, and to offer up our* (e) *Thankſgivings by him to God the Father, and not by the Angels. It is the Devil that brought in the Worſhip of Angels*, ſaith (f) St. *Chryſoſtom.*

Ver. 19. Ἀγαπᾶτε, *Love your Wives.*] Delighting in their Converſation, *Prov.* 5. 18, 19. deſiring to promote their Welfare both Temporal and Eternal; for this is ſurely comprehended in loving her as we do our ſelves, *Eph.* 5. 33. providing for her all things neceſſary to the Happineſs and Comfort of her Life; for this is loving her as Chriſt did love his Church, *v.* 25. This, ſay the very *Heathens*, is the Property of a (g) ſincere Affection in the general, and therefore much more of that Affection, which we are to bear to our own Fleſh and Body, as the Wife is to be eſteemed, *Eph.* 5. 28, 29.

Ibid. Καὶ μὴ πικραίνεσθε πρὸς αὐτάς, *And be not bitter againſt them.*] For as St. *Ambroſe* ſaith, *Non es Dominus, ſed Maritus, non Ancillam ſortitus es, ſed uxorem, Gubernatorem voluit te eſſe Deus ſexus inferioris, non Tyrannum.* Hexam. 5. 7. Hence they who ſacrificed to *Juno Nuptialis*, ſaith (h) *Plutarch*, *did ſeparate the Gall from the Sacrifice, and throw it away*, ſignifying τὸ μηδέποτε δεῖν χόλῳ μηδὲ ὀργῇ γάμῳ παρεῖναι, *that there ſhould be no bitterneſs, or wrath, betwixt thoſe that were married.*

Ver. 22. *Servants obey*, &c.] *In omnibus ad quæ jus Domini quod in ſervum habet extenditur, & in quibus Dominus carnis Domino ſpiritus contrarius non eſt.* Hieron.

Ver. 24. Note, *We are*, ſaith *Schlichtingius* a *Socinian*, *to ſerve Chriſt as our heavenly Lord*, *which*, ſaith he, (i) *comprehends Faith in him, Obedience to him, and Worſhip and Adoration of him, the giving him the Honour which agrees to him, and the Invocation of*

(e) Καὶ τῷ Θεῷ ὃ καὶ Παῦλος εὐχαριστίαν δι' αὐτοῦ ἀναπέμπειν, μὴ διὰ τῶν Ἀγγέλων. Theod. Τὸ δι' ἡμῶν προσάγεσθαι αὐτῷ ἀνθρώπους, καὶ μὴ δι' Ἀγγέλων. Oecumen.

(f) *In Col. Hom.* 9.

(g) Τὸ φιλεῖν ὅτι βούλεσθαί τινι ἃ οἴεται ἀγαθὰ ἐκείνου ἕνεκα, ἀλλὰ μὴ αὐτοῦ, καὶ τὸ κατὰ δύναμιν προθυμικὸν εἶναι τούτων. Arist. Rhetor. l. 2. c. 8.

(h) *Præcepta Conjugalia*, p. 141.

(i) *Quod ſervitium & fidem in ipſum, & obedientiam & cultum, adorationem, honorem ei convenientem, & invocationem complectitur.*

him.

him. Now, ſaith Chriſt, *thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve,* Mat. 4. 10. and God alone is worthy of *Religious Invocation* from all *Chriſtians,* as being only Omniſcient, Omnipreſent, and the Searcher of all Hearts, *Chriſt* therefore muſt be truly God. Moreover, the *Apoſtle* reckons it part of the *Idolatry* of the *Heathen,* that they *ſerved* or paid Religious Worſhip *to them which by Nature were no Gods,* Gal. 4. 8. The *Socinians* therefore either muſt confeſs *Chriſt* is by Nature, as well as by Office, God, or elſe acknowledge that they are guilty of *Idolatry,* in giving this Religious Worſhip to him.

u Ver. 25. Προσωποληψία, *Reſpect of Perſons.*] Chriſt in judging Men at the laſt Day, will have no reſpect to the Quality, or external Condition of any Man's Perſon; but whether he be *bond or free,* he ſhall receive recompence *for the good that he hath done* in obedience to him; whether he be Maſter or Servant, he ſhall be puniſhed *for the wrong that he doth* in thoſe relations. It being certain from the Second Chapter, that the *Judaizers* were got into the Church of *Coloſs;* and that many of them denied that the *Jews* ought to be Servants to any, and the *Eſſenes* judging all Servitude unlawful; [See Note on 1 *Pet.* 2. 15. 1 *Tim.* 6. 1, 2.] This might be the Reaſon why here, and *Titus* 2. the *Apoſtle* is ſo large in charging this Duty upon Servants.

CHAP. IV.

Verſe 1. MAſters give unto your Ser-
a vants that which is [a] juſt and equal, knowing that you alſo have a Maſter in Heaven, [*who with what meaſure you mete to others, will mete to you again,* Matth. 7. 2. *And deal with you his Servants as you deal with yours.*]

2. Continue [*inſtant*] in Prayer, and watch in the ſame [προσκαρτερεῖτε, *being vigilant in it*] with thankſgiving, [*for the Mercies you have already received.*]

b 3. Withal [b] praying alſo for us, that God would open to us a door of utterance, [*by enabling us*] to ſpeak [*with freedom*] the Myſtery of Chriſt, for which I am alſo [*now*] in bonds. [See Note on *Epheſ.* 6. 19, 20.]

4. That I may make it manifeſt, as I ought to ſpeak [*it.*]

5. Walk in wiſdom [*or diſcretion*] towards them that are without [*the Church, that is, the Heathens,* 1 Theſſ. 4. 12.] redeeming the time, [i. e. *endeavouring to avoid as much as you are able, by careful circumſpection, and inoffenſive carriage, the dangers you may be expoſed to from them:* See Note on Eph. 5. 15.]

c 6. Let your ſpeech be always [c] with grace, [*mild and courteous,*] ſeaſoned with ſalt, [*wiſe and diſcreet,*] that ye may know how ye ought to anſwer every man, [*ſo as conduceth to the Credit of Chriſtianity,* 1 Pet. 3. 15. *and to your own ſafety in theſe evil times,* Eph. 5. 16, 17.]

d 7. [*And as for what concerns me,*] All my ſtate ſhall [d] Tychicus declare to you, who is a beloved Brother, and faithful Miniſter, and Fellow-Servant in the [*Work of the*] Lord.

8. Whom I have ſent unto you for the ſame purpoſe, that he might know your ſtate, and comfort your hearts, [*under your preſſures.*]

9. [*And*] with [*him I have ſent*] [e] Oneſimus, a faithful and beloved Brother, who e
is one of you, [*being Servant to Philemon, a chief Man in Coloſs,*] they ſhall make known unto you all things that are done here [*at Rome.*]

10. Ariſtarchus my Fellow-Priſoner ſaluteth you, and [f] Marcus Siſter's Son to Bar- f
nabas, concerning whom [i. e. *which Marcus*] you received Commands, if he come to you [*to*] receive him [*kindly.*]

11. And Jeſus, who is called Juſtus, [*Acts* 18. 5, 6, 7.] who are of the Circumciſion. Theſe only [*of the Jews,*] are my fellow-workers to [*the promotion of*] the Kingdom of God, which have been a comfort to me.

12. [g] Epaphras, who is one of you [*a Ci-* g
tizen of Coloſs, ſee *v.* 9.] a Servant of Chriſt, ſaluteth you, always labouring fervently for you in Prayers, that ye may ſtand perfect and complete in all the Will of God.

13. For I bear him record, that he hath a great zeal for you, and for them that are in Laodicea, and them in Hieropolis, [*two other Cities of Phrygia.*]

14. Luke the beloved Phyſician, and Dèmas greet you.

15. Salute the Brethren which are in Lao-
dicea, and Nymphas, and [h] the Church h
which is in his Houſe, [i. e. *his Chriſtian Houſhold;*]

16. And when this Epiſtle is read amongſt you, cauſe that it be read alſo in the Church of the Laodiceans, and [*ſee*] that ye likewiſe read [i] the Epiſtle from Lao- i
dicea.

17. And ſay to [k] Archippus, Take heed k
to

to the Miniſtry which thou haſt received in the Lord, that thou fulfil it.

18. The Salutation [*written*] by the hand of me Paul, [*is in token that this is my Epiſtle,* 2 Theſſ. 3. 17.] remember my [*being in*] Bonds, [*ſo as to pray for my deliverance,* v. 3. *and to prepare for patient ſuffering by my example.*] Grace be with you. Amen.

Annotations on Chap. IV.

a Verſe 1. Τὸ δίκαιον, *What is juſt and equal.*] Hence it is evident, that Juſtice is to be obſerved towards Servants, and that there be Offices of Humanity and Charity due to them: As, (1.) That we do not look upon them as vile Perſons, but as Partakers of the ſame Grace and Nature with us; and ſo not only as Servants, but as Brethren, *Philem.* 16. (2.) That we do not always puniſh all their Miſcarriages, but ſometimes do remit the Puniſhments which in Anger we threatned to inflict, *Eph.* 6. 9. (3.) That we do not make them ſerve with rigour, ὁ καταπονεῖς αὐτὸν ἐν τῷ μόχθῳ, *Thou ſhalt not oppreſs, afflict, or wear him out with Labour, but ſhalt fear the Lord,* Lev. 25. 43. (4.) That we permit them to plead their Cauſe, and to defend their Right, provided they do it with humility, not contradicting or ſpeaking againſt the Commands of their Maſters, *Tit.* 2. 9. *If I did deſpiſe the Cauſe of my Man-ſervant, or Maid-ſervant, when they contended with me, what then ſhall I do when God riſeth up, and when he viſiteth, what ſhall I anſwer him?* Job 31. 13, 14. (5.) That to well-deſerving Servants we give ſomething even above their Wages, and after a long and profitable Service, we do not ſuffer them to go empty from us: *When thou ſendeſt him out from thee, thou ſhalt not let him go away empty; thou ſhalt furniſh him liberally out of thy Flock, and out of thy Floor, and out of thy Wine-preſs, of that wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him,* Deut. 15. 13, 14. Theſe things the Lord commanded under the *Old Teſtament,* becauſe their Servants were his Servants alſo, redeemed by him out of *Egypt,* Lev. 25. 15. Deut. 15. 15. And therefore they ſeem as ſtrongly to oblige under that *Oeconomy* where we are all the Servants of Chriſt, our common Lord, and redeemed by his precious Blood, *Eph.* 6. 6. 1 *Cor.* 7. 22, 23.

b Ver. 3. Προσεύχεσθαι περὶ ἡμῶν, *Praying for us.*] That this Apoſtle who ſo paſſionately writes to *Chriſtians,* deſiring that they would *ſtrive together with him in their Prayers to God,* Rom. 15. 30, 31. *That they would always with all perſeverance pray for him;* that they would *continue in Prayer, that God would open to him a door of utterance to ſpeak the myſtery of Chriſt,* Eph. 6. 18, 19. Col. 4. 2, 3. and that he might be delivered from *unreaſonable and wicked Men,* 1 Theſſ. 5. 25. 2 Theſſ. 3. 1, 2. ſhould never pray to the *Virgin Mary,* and to *Angels,* or to *Saints departed,* for any of theſe things, is an Evidence that he approved not of thoſe Prayers.

c Ver. 6. Ἐν χάριτι, *With Grace.*] i. e. With *ſweetneſs and courteouſneſs,* ſaith *Theodoret,* that it may be acceptable to the Hearers, ἵνα αὐτὰς κεχαριτωμένας ἐργάζηται, *that it may render you gracious to, and favoured by them;* ſo *Theophylact; ſeaſon'd with Salt;* Salt is the Symbol of Wiſdom, and in this ſenſe the word is uſed, *Mat.* 5. 13. *Mark* 9. 15. *Have,* ſaith *Theodoret,* σωφρονικὴν συνδιάπνευσιν, *ſpiritual Wiſdom, that ye may know,* &c.

d Ver. 7. Τυχικὸς.] That this *Epiſtle* was written at the ſame time with that to the *Epheſians,* is pleaded from this, that it was ſent by the ſame Perſon *Tychicus,* with the very ſame words contained in this, and the following Verſe, *Eph.* 6. 21, 22.

e Ver. 9. *Oneſimus.*] Of whom St. *Jerom* ſaith, *we read, that of a Servant he was made a Deacon.*

f Ver. 10. Μάρκος.] It ſeems evident hence, that St. *Paul*'s Diſpleaſure againſt him, mentioned *Acts* 15. 38. laſted not long; for he deſires *Timothy* to bring him with him, as being *profitable to him for the Miniſtry,* 2 *Tim.* 4. 11. and ſtiles him his Fellow-Labourer, *Philem.* 24.

g Ver. 12. Ἐπαφρᾶς.] That *Epaphras* was about this time Priſoner at *Rome,* is concluded very probably from *Philemon* 23. where he is ſtiled by St. *Paul,* his *Fellow-Priſoner;* for that the *Epiſtle* to *Philemon,* and this were written at the ſame time, may be conjectured by the naming *Timothy* at the beginning, and all the ſame Perſons, ſave only *Juſtus,* viz. *Epaphras, Marcus, Ariſtarchus, Demas, Lucas,* at the end of both of them; but that he was Biſhop of *Coloſs,* is not ſaid by any of the *Greek* Commentators on the place; he might have this Zeal for them mentioned in theſe two Verſes, either as being one of them, *v.* 12. or as being employed in preaching the Goſpel to them.

h Ver. 15. *The Church which is in his Houſe.*] *i. e.* His *Chriſtian* Houſhold, for all the Brethren are mentioned before. So *Theodoret,*

(a) *Legimus Oneſimum inter Pauli renatum vincula, Diaconum eſſe cœpiſſe à ſervo.* Contr. Error. Joh. Hieroſ. *Oecume-*

Oecumenius, St. *Chryſoſtom* and *Theophylact* note, that ἡ οἶκον πάντα πιστὸς εἶχεν, ὥστε καὶ ἐκκλησίαν καλεῖσθαι, *He had made his whole Family Chriſtians, ſo as to be called a Church.*

Ver. 16. Καὶ τὴν ἐκ Λαοδικείας, *And that from Laodicea.*] Some ſay, that the *Epiſtle* here mentioned, as from *Laodicea*, was the firſt Epiſtle of St. *Paul* to *Timothy*, becauſe the *Poſtſcript* ſaith it was written from *Laodicea*; but that Subſcription is eaſily confuted, both from this Conſideration, that the firſt Epiſtle to *Timothy* was written two or three Years after this, (ſee the Preface to it,) and from this very *Epiſtle*, in which the *Apoſtle* mentions them of *Laodicea* among thoſe who had not ſeen his Face in the Fleſh, *chap.* 2. 1. St. *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact*, underſtood by it ſome *Epiſtle* writ by them of *Laodicea* to St. *Paul*; but the *Apoſtle* doth not ſay, read the Epiſtle ſent to me from *Laodicea*; nor doth he mention one word of ſuch an *Epiſtle* ſent from them to him here, or elſewhere; nor is it to be doubted, but he would have anſwered their *Epiſtle*, had they ſent any, as he did that which the Church of *Corinth* ſent to him. Others underſtand this of an *Epiſtle* ſent by St. *Paul* to them, which is now loſt; but all the *Ancients* are not only ſilent in this matter, but ſome of them expreſly do explode this Imagination, obſerving that the *Apoſtle* propoſes to their reading, not τὴν πρὸς Λαοδικεῖς, ἀλλὰ τὴν ἐκ Λαοδικείας χαρτεῖς, *An Epiſtle writ to the Laodiceans, but only from Laodicea to be ſent to Coloſs.* I therefore acquieſce in their Opinion, who underſtand this of the Epiſtle to the *Epheſians*, ſent by the Admonition of St. *Paul*, from *Epheſus*, the Metropolis of *Laodicea* ſubject to it, as the *Epiſtles* to the Church of *Corinth*, belonged to all the Churches of *Achaia*, 2 Cor. 1. 1. For (b) *Tertullian* witneſſeth, that this Epiſtle to the *Epheſians* was by *Marcion* ſtiled the Epiſtle to the *Laodiceans*; and the place which *Marcion* cites in (c) *Epiphanius*, as from the *Epiſtle* to the *Laodiceans*, is in the *Epiſtle* to the *Epheſians*, chap. 4, 5, 6. *viz. There is one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all.* Moreover, the Epiſtle to the *Coloſſians*, as I have ſhewed, and as *Theodoret* notes, was writ ſoon after that to the *Epheſians*, and ſent to them both by the hands of *Tychicus*; and there is a great reſemblance obſervable betwixt them, both in the Doctrines and exhortations, and in the very Expreſſions, ſo that it is not to be wondred that the *Apoſtle* would have that *Epiſtle* alſo read to the *Coloſſians*, to let them ſee that he writ the ſame Doctrine, and gave the ſame Inſtructions to other *Churches* of the Saints.

Ver. 17. Ἀρχίππῳ, *Archippus.*] That this *Archippus* ſhould be then *Biſhop* of *Coloſs*, as St. *Jerom* on the Epiſtle to *Philemon* thinks, and that St. *Paul* ſhould not write one Word, or ſend one Salutation to him, but ſend to the People of *Coloſs* to admoniſh him of his Duty, is not very credible in it ſelf, nor do the *Ancients* teſtifie that he bore that Character.

(b) *Prætereo hic de aliâ Epiſtolâ quam nos ad Epheſios præſcriptam habemus, Hæretici verò ad Laodicenos*, Adv. Marcion. l. 5. c. 11. p. 476. & c. 17. p. 481. *Eccleſiæ veritate Epiſtolam iſtam ad Epheſios habemus emiſſam, ſed Marcion ei titulum interpolare geſſit.*

(c) Προσέθετο ὁ ἐν τῷ ἰδίῳ Ἀποστολικῷ καλουμένῳ, καὶ τὴν καλουμένην πρὸς Λαοδικέας, εἷς Κύριος, μία πίστις, &c. Epiph Hær. 42. p. 374. B.

THE PREFACE TO THE First Epiſtle of St. *PAUL* TO THE THESSALONIANS.

THAT St. Paul *laid the Foundation of the Goſpel among the* Theſſalonians, (a) ἀντιλεγόντων τῶ̃ Ἰυδαίων, the Jews contradicting, and openly contending againſt it, *we learn from the Hiſtory of the Acts; and this Church conſiſting, as* (b) Oecumenius *notes,* partly of Jews, and partly of Gentiles, *they were perſecuted both by the unbelieving* Jews *and* Gentiles; *the* Jews *exciting the* Gentiles *to this Perſecution,* Acts 17. 5. *The* Apoſtle *therefore writes to confirm them in the Faith, and to prevent their being ſhaken by theſe Perſecutions, informing them that it was nothing ſtrange they ſhould thus ſuffer from thoſe* Jews, *who* had killed the Lord Jeſus, and had perſecuted both the Apoſtles, and their own Prophets, *or that they ſhould ſuffer from their own Countrymen, as the* Jews *in* Judea *did from theirs,* chap. 2. 14.

Moreover, concerning this Epiſtle, *the firſt note of the* Fathers *is this,* (c) Theſſalonica was the Metropolis of *Macedonia,* whence we may certainly conclude that *Philippi* was not ſo.

This Epiſtle *muſt be written after the Council held at* Jeruſalem, *A. D.* 49. *from thence* Paul *goes to* Antioch, *Acts* 15. 30. *ſtays there ſome conſiderable time,* v. 35. *from thence goes thro'* Syria *and* Cilicia, *confirming the Brethren,* v. 41. *thence to* Derbe *and* Lyſtra, *chap.* 16. 1. *thro'* Phrygia *and* Galatia, *v.* 6. *then to* Troas, *v.* 8. *to* Samothracia *and* Neapolis, *v.* 11. *and ſo to* Philippi, *v.* 12. *then to* Amphipolis *and* Apollonia, *and ſo to* Theſſalonica, *chap.* 17. 1. *there planting the Goſpel; thence they are expell'd by the* Jews *and* Gentiles, *and go to* Beræa, *v.* 10. *thence to* Athens, *v.* 15. *and from thence to* Corinth, *chap.* 18. 1. *where* Timotheus *coming to him, and giving him a comfortable account of their Faith and Conſtancy, he writes this Epiſtle to them,* Chap. 3. 6. *Whence it appears that it could not be written in leſs time than a Year or two after that* Council, *and that the Inſcription of it running thus,* Paul *and* Sylvanus, and Timotheus, to the Church of the Theſſalonians, *it muſt be written after their return to him, and ſo not from* Athens, *as the Subſcription hath it, but from* Corinth, *Acts* 18. 1, 5. *A. D.* 51. or 52. *for it was written after he had been* ſeparated from them but a little while, *chap.* 2. 17.

(a) Theodoret in Act. 17. 5.
(b) Ἡ ἐξ Ἑλληνικῶν καὶ Ἰουδαϊκῶν Ἐκκλησία, *in* c. 1. v. 1.
(c) Θεσσαλονίκη πρωτεύουσα τῆς Μακεδονίας.

A PARAPHRASE WITH ANNOTATIONS ON THE First Epiſtle of St. *PAUL* TO THE THESSALONIANS.

CHAPTER I.

Verſe 1. [*I*] Paul [*the Apoſtle of Jeſus Chriſt,*] and Sylvanus and
a Timotheus, [*my Fellow-labourers, write*] [a] to the Church of the Theſſalonians, [*eſtabliſhed*] in [*the knowledge and worſhip of*] God the Father and the Lord Jeſus Chriſt: [*Wiſhing*] Grace be to you, and Peace from God our Father, and [*from*] the Lord Jeſus Chriſt;

2. [*And advertiſing you, that*] we give thanks to God always for you all, making mention of you in our Prayers.

b 3. [b] Remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt,
c [v. 10. *when we appear*] [c] in the ſight of God, and [*even*] our Father.

4. [*As*] knowing Brethren, beloved [*by*
d *your proficiency in theſe Chriſtian Vertues,*] [d] your election of God.

5. For our Goſpel came not to you in word only, but alſo in [*the*] power [*of Miracles,*] and in, [*or with*] the [*diſtributions of*] the Holy Ghoſt, and in much aſſurance, [*or full conviction both to you of the truth of our Doctrine and to us, that God hath choſen you to be his Church and People,*] as you know what manner of men we were among you for your ſake, [*or how we were enabled by theſe things to give full proof of our Miniſtry.*]

6. And ye became followers of us, and of the Lord, [*in your ſufferings for his ſake*] having received the word in much affliction, [*Acts 17. 5. and yet*] [c] with joy of the Holy e
Ghoſt.

7. So that ye were examples [*of faith and patience*] to all that believe in Macedonia, and Achaia.

8. For from you ſounded out the Word of the Lord, not only in Macedonia and Achaia, [*and ſo they could not be ignorant of your good works,*] but alſo in every place [*the Fame of*] your Faith to God-ward is ſpread abroad, [*or hath gone forth,*] ſo that we need not to ſpeak any thing, [*to others of the Grace of God given us towards you,* Eph. 3. 7. Col. 1. 25.]

9. [f] For they themſelves ſhew of us what f
manner of entring in we had unto you, [i.e. *with what power, and aſſiſtance of the Holy Ghoſt we preached the Goſpel to you,* v. 5.] and how [*thereupon*] ye turned to God from Idols, to ſerve the living and true God.

10. And to wait for [*the coming of*] his Son from Heaven [*to be glorified in his Saints,* 2 *Theſſ.* 1. 10.] whom he [*hath already*] raiſed from the dead, even Jeſus, who [*by his death hath*] delivered us from the wrath to come.

Annotations on Chap. I.

a Verſe 1. Τῇ Ἐκκλησίᾳ Θεσσαλονικέων, *To the Church of the Theſſalonians.*] *He names not the Presbyters and Deacons,* ſaith *Grotius, becauſe the Church was newly planted, and had not received its full form.* And yet in his Note on thoſe words, *Chap.* 5. 12. *I entreat you, Brethren, know them that labour among you, and are over you in the Lord,* he ſaith, οἱ κοπιῶντες, *the Labourers, are the Princes of the Aſſembly called Biſhops;* οἱ προϊσταμένοι, *they that are over you, are the Presbyters;* but againſt this, ſee the Note there.

b Ver. 3. Ἀδιαλείπτως μνημονεύοντες, *Remembring without ceaſing.*] i. e. As often as we appear before God our Father, thankfully remembring your Faith, fruitful in good Works, your love to the Saints making you laborious to promote their good, and your hope in the Lord Jeſus, *v.* 10. rendring you patient in all Tribulations for his ſake, *chap.* 5. 17. See the Note there.

c Ibid. Ἀπὸ Θεῷ Πατρὸς, *From God the Father,* v. 1. and *before God even our Father,* v. 3.] The Spirit of God vouchſafed under the Goſpel, enables us to cry *Abba Father,* i. e. to come to God with the aſſurance of his Fatherly Affection to us, as being now the Sons of God through Faith in *Jeſus Chriſt,* on which account is *God our Father,* or the Father of us *Chriſtians,* Eph. 3. 15. ſo often mentioned for their Conſolation in thoſe times of peril.

d Ver. 4. Τὴν ἐκλογὴν ὑμῶν, *Your Election of God.*] The Goſpel came to ſome in word only, *i. e.* they heard the Sound of it, but did not believe and obey it, and ſo *the Word did not profit them, not being mixed with Faith in them that heard it,* Heb. 4. 2. and theſe were only κλητοὶ called, but not ἐκλεκτοὶ choſen, *Mat.* 22. 14. To others the preaching of the *Apoſtles* was attended with a greater Power of Miracles, and extraordinary Effuſions of the Holy Ghoſt, prevailing on many to embrace it as the Word of God; ſo that from hence the *Apoſtles* had full aſſurance, that it was the good pleaſure of God to gather a Church of Believers, and faithful People there; and theſe were called the Elect, ἐκλογὴ Θεοῦ, *the Election of God, the Election of Grace, i. e.* Men choſen to be Partakers of the Bleſſings of the Goſpel, and to be God's peculiar Church and People. For the *Apoſtle* doth not here ſpeak of any abſolute Election of the whole Church of the *Theſſalonians* to eternal Life, becauſe he could have no certain knowledge of it; or if he had, he could not have been under any juſt grounds of fear, as we find he was, *leſt by ſome means the Tempter ſhould have tempted them, and his labour be in vain among them,* chap. 3. 5. Moreover, the Reaſon of his Knowledge here aſſigned, *viz.* the Miracles, and Gifts of the Holy Ghoſt, with which his preaching was attended, gave him a certain knowledge that God deſigned to gather there a Church of *Chriſtians;* but 'twas no certain Indication of their Election to Eternal Life, ſeeing the *Apoſtle* informs us, that they who had *taſted of theſe Powers of the World to come,* and received theſe Gifts of the Holy Ghoſt, might *fall away,* ſo as not to be *renewed to Repentance,* Heb. 6. 4,5,6. and many of the converted *Jews* actually did ſo afterwards.

c Ver. 6. Μετὰ χαρᾶς, *With Joy of the Holy Ghoſt.*] In the foregoing Verſe he lays before them the outward Teſtimonies of the Truth of *Chriſtianity* from the Miracles wrought, and the Gifts of the Holy Ghoſt exerciſed among them; here he appeals alſo to the inward Teſtimonies they had received of it, even a ſtrong ſpiritual Joy wrought in them by the Holy Ghoſt, under the ſharpeſt Sufferings, according to thoſe words of St. *Peter, If ye ſuffer for the ſake of Righteouſneſs, and be reproached for Chriſt's ſake, happy are ye, for the Spirit of Glory and of God, reſts upon you,* 1 Pet. 4. 14.

f Ver. 9. Theſe words, ſaith (a) *Theodoret,* inſtruct us how to expound our Saviour's Words, *This is Life eternal, to know thee the only true God,* teaching us that he is ſo ſtiled, in oppoſition not to *Jeſus Chriſt,* but to *Idols* only.

(a) Οὐ γὰρ πρὸ ἡμῶν συγκρίνων, ἀλλὰ τοῖς ἀπ ἔστι Θεοῖς, τ ὄντα Θεὸν, Θεὸν ζῶντα, καὶ ἀληθινὸν, αὐτὸν φησὶ γνῶναι.

CHAP.

CHAP. II.

Verse 1. [WE *need not, I say, speak any thing farther of the effectual working of God with us in our entrance in unto you;*] For your selves Brethren, know our entrance into you, that it was not [a] in vain, [*i. e. not without demonstration of divine assistance*, chap. 1. 5.

2. But [*we had such assurance of God's call to preach to you, that*] even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, [*Acts* 16.23.] we were [*still*] bold in [*the strength of*] our God to speak unto you the Gospel of God, [*though this we did*] with much contention, [*and opposition from the unbelieving Jews*, Acts 17. 5.]

3. For our Exhortation [*made to you to embrace the Gospel*] was not of deceit, nor of uncleanness, nor in guile, [*as are the Exhortations of the Philosophers among you, and the deceitful workers of the Jewish Nation, who endeavour to corrupt you.*]

4. But as we were allowed [Gr. *have been approved*] of God [*as Persons fit*] to be put in trust with the Gospel, even so we speak [*the truth sincerely,*] not as pleasing Men, but [*as approving our selves to that*] God who trieth our Hearts, [*Gal.* 1. 10.]

5. For neither at any time used we [b] flattering words, as ye know, nor a Cloak of Covetousness, God is witness, [*2 Cor.* 2. 17.]

6. Nor of Men sought we glory, [*or high estimation,*] neither of you, nor yet of others [*provisions,*] [c] when we might [*not only with a fair pretence, but with just reason*] have been [*thus*] [c] burthensome, as being the Apostles of Christ.

7. [*I say, we sought not high esteem, or rich provisions;*] But we were [d] gentle [*meek, and unburthensome*] among you, even as a Nurse cherisheth her Children, [*bearing her self the burthen of them, and giving them her milk, as we dispense to you the sincere milk of the word freely.*]

8. So [*and*] being [*thus*] affectionately desirous of you [*r good,*] we were willing to have imparted to you, not the Gospel of God only, but also our [e] own Souls [i. e. *to have spent our Lives in your Service*] because ye were dear to us.

9. [*And of this affection you cannot well be ignorant;*] [f] For ye remember, Brethren, our labour and travel; for labouring night and day, because we would not be chargeable to any of you, we preached to you [*freely the*] Gospel of God.

10. Ye are witnesses, and God also, how holily [*towards God,*] and justly and unblameable we behaved our selves [*whilst we conversed*] among you that believe.

11. As [*and likewise*] you know how we exhorted, and comforted, and charged every one of you, as a Father doth his Children, [Gr. *how we loved every one of you as a Father doth his Children, exhorting you to the performance of your duty, comforting you under your tribulations, and testifying.*]

12. That ye would [*ought to*] walk [g] worthy of God, who hath called you to his Kingdom and Glory.

13. For this cause also [*or, and for this thing,*] thank we God without ceasing, because when you received the word of God, which you heard from us, ye received it not as the word of men, [*speaking from their own humane wisdom,*] but, as it is in truth, the word of God [h] which effectually worketh also in you that believe [*the fruits of Christian patience.*]

14. For ye, Brethren [*in this*] became followers of the Churches of God, which in Judea are in Christ Jesus, for ye also have suffered [*patiently*] like things of your own Country-men, even as they have of the Jews, [*their Country-men.*]

15. Who both killed the Lord Jesus, and [*before him*] their own Prophets, and have [*since*] persecuted us [*his Apostles,*] and they please not God, and are [i] contrary to all Men, [*who are not of their own Nation, or Religion.*]

16. [*And this they shew in*] forbidding us to speak to the Gentiles, that they might be saved [*by the preaching of the Gospel,*] [k] to fill up their sins always [i. e. *which they are given up to do, to fill up the measure of their sins, which being thus disposed, and thus deserted by God, they will do;*] for [*the*] wrath [*of God*] is come upon them to the uttermost.

17. But we, Brethren, being [*by their impatient malice*] taken from you for a short time, [*Acts* 17. 5, 10. *and this*] in presence [*only,*] not in Heart, endeavoured the more abundantly to see your face [*again*] with great desire.

18. Wherefore we would have come to you [*even I Paul,*] once and again, but [l] Satan [*by his Ministers still*] hindred us.

19. For what is our hope, or joy, and crown of rejoycing, are not even ye [Gr. ἢ οὐχὶ καὶ ὑμεῖς, *will it not among others be you also, when we stand*] in the presence of our Lord Jesus Christ at his coming?

20. For ye are [*even at present*] our glory and joy.

Anno-

Annotations on Chap. II.

a Verſe 1. Ὅτι κενὴ, *Not vain.*] I grant that the *Apoſtle* doth not intend to ſignifie by this Phraſe only, that his word was not ineffectual among them, but alſo to declare the reaſon why it was not ſo, *to wit*, becauſe it wanted not a Demonſtration of Divine Authority, and Power to confirm them in the Faith that heard it, and thoſe that preached it in their Expectations of ſucceſs, and their aſſurance that the *Theſſalonians* were by God deſigned to receive the Faith; as it would have been, had it come to them in word only, and not *in power, and the Holy Ghoſt, and much aſſurance.* For the word *vain*, when it is applied to God's Meſſage, ſignifies the not accompliſhing the great ends for which it was deſigned; ſo *Iſa.* 55. 11. *The word that goeth out of my mouth ſhall not return to me in vain, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the things whereto I ſent it:* And *Jer.* 8. 8. *How do ye ſay, we are wiſe, and the Law of the Lord is with us? No certainly, in vain made he it, the Pen of the Scribes is in vain.* And *Jer.* 2. 30. *In vain have I ſmitten your Children, they have received no correction. Our entrance* therefore *to you was not in vain*; that is, it was not without ſuch Divine Aſſiſtance as was ſufficient to work Conviction in you, and to engage you to embrace the Truth delivered to you.

b Ver. 5. Ὁ λόγῳ κολακείας,] Here ſignifies *flattering Words*, or Words that are Flattery, as λόγῳ ἀκοῆς, v. 13. is *the Word heard*, and λόγῳ ἀληθείας, *the Word which is the truth*, 2 Cor. 6. 7. Col. 1. 5. and προφάσει πλεονεξίας, is *a pretence to gratifie their Covetouſneſs*; for that the *Apoſtles* never were under a Defamation, or Accuſation of theſe things, neither could the *Theſſalonians* know, nor was it a thing proper to call God to witneſs to; but that no ſuch Guilt could truly be charged upon them, the *Theſſalonians* might know, and that they inwardly deſigned no ſuch thing, God only could be witneſs, as being alone the Searcher of the Heart.

c Ver. 6. Ἐν βάρει εἶναι, *Be burthenſome.*] This ſeems not to refer to the Cenſures of the Church, but to the *Apoſtles* living at the Charge of their Converts; for he ſaith, *v.* 9. That he, and his Companions, *laboured night and day*, πρὸς τὸ μὴ ἐπιβαρῆσαι, *that they might burthen none of them.* So 2 Cor. 11. 9. *Other Churches ſupplied my wants, ſo that in all things I have kept my ſelf*, ἀβαρῆ, *unburthenſome to you.* And 1 *Tim.* 5. 16. *If any Man or Woman that believeth hath Widows, let them relieve them,* καὶ μὴ βαρείσθω ἡ Ἐκκλησία, *and let not the Church be burth'ned with them.*

Ver 7. Ἤπιοι, *Meek.*] If the various Lection noted by *Theodoret*, *Oecumenius*, and *Theophylact*, who here read νήπιοι, *Children*, were the *Original*, the ſenſe would run thus, *But we, O Children, were among you as a Nurſe that cheriſheth her Children.* See *v.* 11. d

Ver. 8. Τὰς ἑαυτῶν ψυχὰς, *Our own Souls.*] *i. e.* Our own Lives; as when *Chriſt* is ſaid to give, τὴν ψυχὴν αὐτοῦ, *his Life a Ranſome for many*, Mat. 20. 28. *To lay down*, τὴν ψυχὴν αὐτοῦ, *his Life for the Sheep*, John 10, 11, 15, 17. & 15. 13. 1 John 3. 16. And when we are bid *to lay down*, τὰς ψυχὰς, *Our Lives for the Brethren*, 1 John 3. 16. or ſaid to *loſe*, or *gain*, τὴν ψυχὴν, *our Life*, Luke 9. 24. John 12. 25. See *Acts* 20. 10. *Rom.* 11. 3. & 16. 4. 2 *Cor.* 12. 15. *Philip.* 2. 13. 1 *Pet.* 4. 19. e

Ver. 9. It is the Opinion of Dr. *Hammond*, that the *Apoſtle* here from the third to the fourth Verſe, refers to the *Gnoſticks*, and clears himſelf from the vile Arts they uſed, and ill Deſigns they had in promoting their Deluſions. But this *Epiſtle* being writ ſaith the ſame Reverend Perſon, about the Year Fifty, and whilſt *Simon Magus* was yet living, it cannot be proved that theſe *Gnoſticks* were then in being, much leſs that they ever were at *Theſſalonica.* f

We read in Scripture of ſome Teachers of the Law, who *gave heed to Fables*, 1 Tim. 1. 4, 7. and who *counted gain godlineſs*, chap. 6. 5. of ſome *Jews* who were *deceitful Workers*, 2 Cor. 11. 13, 22. 1 Cor. 4. 2. and had their πανουργίαι, *Subtilties*, 2 Cor. 11. 3. and who were given to uncleanneſs, *Rom.* 2. 22. and taught unclean Doctrines, 1 *Cor.* 3. 16, 17. 8. *Chap.* 6. 13--19. 2 *Cor.* 12. 21. See the *Note* there. And it is likely the *Apoſtle* might in theſe words reſpect thoſe Deceivers.

Or we may refer theſe things to the *Philoſophers* of thoſe times, who did συλαγωγεῖν, *make a prey of Men by Philoſophy, and vain deceit*, Coloſſ. 2. 8. who were ſaith the *Poet* in (a) *Athenæus*, μειραχιεξαπάται, *deceivers of young Men*, and δοξομαλάσσοφοι, *deſirous of vain glory*, whoſe buſineſs it was (b) χαριτογλωσσεῖν, *to ſpeak to pleaſe Men*, who taught only *for Stipends*, or ἐργολαβίας ἕνεκεν, as

(a) *L.* 4. p. 162

(b) *P.* 165.

Diodorus

(c) *Diodorus Siculus* saith of the *Grecian Philosophers*, and τῆ τῆ ἐργολαβίαν κέρδους στοχαζόμενοι, *Philosophized*, saith (d) *Plato*, *out of love of gain*, and who are every where represented as (e) *given to impurity*, and exercising the vilest Practices, with those they taught their vain Philosophy. Whence they were sometimes banished from the Places of their Abodes, saith (f) *Athenæus*, ὡς διαφθείροντες τοὺς νέους, *as Corrupters of the Youth*, and did κυνικῶς ζῆν, *lead the Lives of Cynicks*. And (g) *Plato* himself confesseth, that one Reason why they were so generally decried, was this, that most of them were πανπόνηροι, *the worst of Men*.

Ver. 12. Ἀξίως τοῦ Θεοῦ, *worthy of God.*] i. e. g That you would walk, 1. So as is best pleasing to him. 2. As becomes them who are called to enjoy a glorious Kingdom. 3. As most conduceth to his Glory. And, 4. So as to resemble his imitable Perfections in your Conversation.

Ver. 13. Ὃς ἐνεργεῖται, *which effectually worketh in you.*] h For, saith *Theodoret*, Περσπικῶς καὶ αὐτοὶ χάριτος ἀπολαύσαντες, καὶ προεφήτευον, καὶ γλώσσαις ἐλάλουν, καὶ θαύματα ἐπετέλουν ἐνδόξα, *They partaking of the Prophetical Grace, both prophesied and spake with Tongues, and did great Miracles*; for to those who in those Times embraced the Gospel were granted χαρίσματα καὶ ἐνεργήματα, *The Gifts and Operations of the Holy Ghost*, 1 Cor. 12. 6, 10, 11. Eph. 3. 20. So that as *Satan* was πνεῦμα ἐνεργοῦν, *a Spirit working in the Children of Disobedience*, Eph. 2. 2. and they that were possessed by him were stiled ἐνεργουμένοι; so they who had the *Afflatus* of the Holy Spirit, found him effectually working in them, *James* 5. 16. And as the *Antichrists*, or Adversaries of the Truth, wrought *lying Wonders*, κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the deceitful working* of Satan in, and by them, 2 *Thess.* 2. 9, 11. so had the *Christians* from *the Holy Spirit*, their ἐνεργήματα δυνάμεων, *miraculous Operations*, by which they were enabled to confirm the Faith; and these Spiritual Gifts were to them strong Confirmations of the Faith, the *Seals* and *Earnest* of the Blessings promised, and that which did enable them not only to suffer patiently, but also *to rejoyce in Tribulations*, Rom. 5. 3, 4, 5. 1 Thess. 1. 6. 2 Tim. 1. 7, 8. 1 Pet. 4. 14.

Ver. 15. *Contrary to all Men.*] i (h) Thus *Tacitus* saith of them, *Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium: They have great fidelity and kindness towards Men of their own Nation, but as great hatred to all others.* But that which the *Apostle* chiefly here respects, was their fond Imagination, that God would grant no Salvation to the *Gentiles*, upon any other Terms than their being circumcised, and obedient to the Law of *Moses*, Acts 15. 1. on which account they became Enemies to the Gospel, and the Preachers of it; because they offered Salvation to the *Gentiles* thro' Faith in Christ, without observation of their Law, *Rom.* 11. 28. *Gal.* 4. 16. Hence also note, That none are greater Enemies to the Good of Mankind, than they who do obstruct the preaching and the propagating of the Gospel thro' the World.

Ver. 16. Ἀναπληρῶσαι, *To fill up the measure of their Sins.*] k Our Lord had said to them, *Fill ye up the measure of your Fathers*, by adding to the Murther of the *Prophets*, the Murther of me, and of those *Prophets* and *Wise Men* I shall send to you, *Mat.* 23. 32—35. *that upon you of this Generation may come all the Blood shed from Abel to this present time*, Luke 11. 49, 51. This Prediction, saith the *Apostle*, is now fulfilled, and they by fulfilling it, have filled up the measure of their Sins, and God's Wrath is so incensed against them, that it will now destroy their Church and Nation, εἰς τέλος, *to the uttermost*; so that it shall not be now as formerly, when they were sometimes in bondage, and again in freedom from their Enemies; sometimes were Captives, and then returned again after Seventy Years to their own Land; found God for a while angry, and anon reconciled to them; but this Wrath shall now remain upon them to the uttermost, *till the times of the Gentiles are come in*, Luke 21. 24. See Note on *Rom.* 11. 25. or εἰς τέλος, *till they be consumed*; so the *Phrase* is used often in the *Old Testament*, as εἰς τέλος ἀποθανώμεν, *shall we be consumed with dying?* Numb. 17. 13. *They fell by the Sword*, εἰς τέλος, *till they were consumed*, Jos. 8. 24. *slaying them*, εἰς τέλος, *till they were consumed*; and *Chap.* 10. 20. *i. e.* God's Wrath hath begun to fall upon them, and they will still continue under it, till they be consumed by it.

Ver. 18. Ὁ Σατανᾶς, *Satan.*] Hence *note*, That they who obstruct the progress of the Gospel, and persecute the Promoters of it, are the Ministers of *Satan*, and therefore bear his Name. So *Chap.* 3. 5. 2 *Cor.* 11. 15. *Rev.* 2. 10.

(c) *Hist.* l. 2. p. 115, 116. (d) *Men.* p. 422. Phædr. p. 1245, 1246. (e) *Plutarch.* de Lib. Educ. p. 11.
(f) *L.* 13. p. 610, 611. l. 4. p. 162. (g) *De Repub.* l. 6. p. 675. B. (h) *Hist.* l. 5. p. 616.

CHAP.

CHAP. III.

Verſe 1. WHerefore when we could no longer forbear, [μηκέτι στέγοντες, *no longer enduring to want the certain knowledge of your affairs, tho' we had given commandment to Timothy to come quickly to us to Athens,* Acts 17. 15. *yet as for me, and Silas,*] we thought it good to be left at Athens alone, [*rather than to continue ignorant of the ſtate of your Faith,* v. 5.]

2. And [*therefore*] ſent Timotheus our Brother [*in Chriſt,* Philem. 16. Heb. 13. 23.] and [*the*] Miniſter of God, and our Fellow-labourer in [*advancing*] the Goſpel of Chriſt,
a to [a] ſtabliſh you [*in,*] and to comfort you concerning your Faith.

3. That [*ſo*] no Man ſhould [*might*] be moved [*from his ſtedfaſtneſs in the Faith,*] by theſe Afflictions, [*and not you eſpecially,*] for your ſelves know [*from us,*] that we [*Chriſtians*] are appointed thereunto, [*for hereunto are we called,* 1 Pet. 2. 21.]

4. For verily, when we were with you, we told you before [*it came to paſs,*] that we ſhould ſuffer tribulation, even as it [*ſhortly after*] came to paſs, [*Acts* 17. 5---10.] and ye know [*it did ſo.*]

5. For this cauſe, when I could no longer forbear, I ſent [καγὼ μηκέτι στέγων ἔπεμψα, *I alſo not bearing longer the uncertainty of your affairs, have ſent*] to know [*the ſtedfaſtneſs of*]
b your Faith, leſt by ſome means the [b] Tempter [*may*] have tempted you, and [*ſo*] our labour [*among you ſhould*] be in vain.

6. But now when Timotheus came from you to us, and brought us good tidings of your Faith and Charity, and [*in particular*] that you have [*ſtill a*] good remembrance of us always, deſiring greatly to ſee us, as we alſo [*do to ſee*] you;

7. Therefore [διὰ τοῦτο, *by this*] Brethren, we were comforted over you, [ἐφ' ὑμῖν, *concerning you, or in you*] in all our affliction and diſtreſs, by [*reaſon of*] your [*conſtancy in the*] Faith.

Ver. 8. For [c] now we live [*joyfully,*] if c
ye ſtand faſt in the Lord.

Ver. 9. [d] For what [*ſufficient*] thanks can d
we render to God again for you, for all the joy wherewith we joy for your ſakes before our God.

10. Night and day [*alſo*] praying exceedingly that we might ſee your Face, and might perfect that which is [*yet*] lacking in your Faith, [*by reaſon of our very ſmall ſtay with you,* Acts 17. 1---10.]

11. [e] Now God himſelf, and [*or, who is*] e
our Father, and our Lord Jeſus Chriſt, direct our way unto you.

12 [f] And the Lord make you to increaſe, f
and abound in love one towards another, and [g] towards all Men, even as we do [*a-* g
bound in love] towards you.

13. To the end he may eſtabliſh your hearts unblameable in holineſs before God, h
even our Father, [ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, *our God and Father,*] at the [*glorious*] coming of our Lord Jeſus Chriſt, with all his Saints.

Annotations on Chap. III.

a Verſe 2. Στηρίξαι ὑμᾶς, *To ſtabliſh you*] In it, by conſideration of that miraculous Power, and thoſe Gifts of the *Holy Ghoſt* which accompanied our preaching, and your receiving of it, 1 *Theſſ.* 1. 5, 6. and which are ſtill exerciſed among you, *chap.* 5. 19, 20. to comfort you concerning it, by conſideration of the Joys of the Holy Ghoſt, which you have found already under your Afflictions, *chap.* 1. 6. by the Salvation you are to obtain by Chriſt, the Life you ſhall for ever live with him in Glory, *chap.* 4. 17, 18. *chap.* 5. 9, 10, 11. the eternal Reſt you ſhall have, when the Lord *Jeſus Chriſt* ſhall come to be *glorified in his Saints,* and of which your Conſtancy in the Faith under theſe Sufferings will make you to be *accounted worthy,* 2 Theſſ. 1. 5, 6, 7, 10.

b Ver. 5. Ὁ πειράζων.] Here note, 1. That the Perſecutions of the Saints are aſcribed to *Satan* the Tempter, who by his Miniſters endeavours to hinder the progreſs of the Goſpel, *chap.* 2. 18. and by their Perſecutions to terrifie Men, and ſeduce them from the Profeſſion of it. See *Rev.* 2. 10.

2*ly*, That πειράζειν here doth ſignifie not barely *to tempt,* but to ſucceed in his Temptation, for otherwiſe the labour of the *Apoſtle* could not be rendred vain among them. See Note on *Gal.* 6. 1.

3*ly*, Note, That it is hence evident that the *Apoſtle* did not think them ſecure, (by the election of them mentioned, *chap.* 1. 4.) from falling ſo, as that his Labour might have been in vain among them.

Note, 4*ly*, From *Eſthius*, That a faithful Perſon truly juſtified, may ſo fall from the Faith, as that it ſhall become in vain to him.

Ver.

c Ver. 8. Νῦν ζώμεν, *Now we live.*] Ζῆν, saith *Suidas*, is to live μετὰ τρυφῆς καὶ πολυτελείας, *with delight and magnificence*, according to that of *Horace*, *Vivendum hodie*, which is the frequent import of the Hebrew word *Chajah*; as in that Wish, *Let the King live*, 1 Sam. 10. 24. 1 Kings 1. 25. 2 Kings 11. 12. *i. e.* let him have a prosperous and happy Reign: And in the words of the *Psalmist*, Psal. 16. 11. *Thou wilt shew me the way of life, in thy presence is fulness of joy*, Psal. 34. 13. *He that would live*, i. e. *see good days*. So Psal. 22. 26. & 38. 19. Eccles. 6. 8. & 7. 12. *Our Masters teach*, saith (a) *Maimonides*, *that the just are called living even in their death, the wicked dead while they live, because the first are happy in their death, the second miserable in their life.*

d Ver. 9. *Esthius* observes from the Ninth Verse, that both the *Apostles* Joy, and their Faith and Constancy, were the Gift of God, *Nam gratiarum actio non est nisi de beneficiis acceptis*: He might also have observed with others, the excellent Pattern the *Apostle* here gives to all the *Bishops* and *Pastors* of the Church, to be continually solicitous to know of the welfare of their Flock, incessantly praying for it, blessing God daily for it, and looking upon it as the very Felicity of their own Lives.

e Ver. 11. Here the Note of *Slinctingius* runs thus, *You see that our Lord Jesus takes care of our Affairs and Actions, and therefore we deservedly invoke him in our Necessities*, as the *Apostle* again doth, *v.* 12. But since this Invocation of him by all *Christians*, in all places, must suppose him Omniscient, Omnipresent, and the Searcher of the Heart, and these are the Properties of God alone; it also must suppose him to be truly God.

f Ver. 12. Ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι.] These are *Optative Aorists*, which signifie transitively; μεταβατικῶς, say the *Grammarians*; and therefore are well rendred by our Translation, *The Lord make you to increase, and make you to abound.* See Note on 2 *Cor.* 9. 8. *Eccluſ.* 45. 5.

g Ibid. *And towards all Men.*] *This*, saith (b) *Theophylact*, *is the Character of Divine Love to comprehend all, whereas Humane Love hath respect to one Man, and not to another.*

h Ver. 13. Εἰς τὸ στηρίξαι, *That he may stablish your Hearts unblameable in holiness.*] Hence note, That a general, and abounding Charity to all Men, being that by which we become most like to God, and that which tends to cover our own Sins, 1 *Pet.* 4. 8. especially if it be Charity to the Souls of Men, *James* 5. 20. tends to *stablish our Hearts unblameable before God, in Love*, and to procure our acceptance with him at the Great Day of our Accounts, *Mat.* 25. 35, 36.

Note also, That to establish our Hearts unblameable at Christ's coming, is so to confirm us in holy living, that we may be found unblameable by him at that Day. See Note on 1 *Cor.* 1. 8. 1 *Thess.* 5. 23. 2 *Pet.* 3. 14.

(a) *More Nevoch.* l. 1. c. 42.

(b) Τοῦτο γὰρ ἴδιον τῆς εἰς θεὸν ἀγάπης ἴδιον, τὸ πάντας περιπλέκεσθαι· ἐπὶ δὲ τῆς ἐνταῦθα μὲν, τῆς δεῖνα δὲ ἕνεκα, κατ' ἄνθρωπον ἡ φιλία.

CHAP. IV.

Verse 1. FUrthermore then we beseech you, Brethren, and exhort you by the Lord Jesus, that as you have received of us [*Directions*] how ye ought to walk, and to please God, so ye would abound more and more [*in your care to conform your selves to them.*]

2. [*In which thing you need no farther Instructions,*] For ye know what [*holy*] Commandments we gave you [a] by the Lord Jesus. a

3. For [*we have already told you, that*] this is the Will of God, even your Sanctification, [*and this Sanctification requires,*] that ye should abstain from Fornication.

4. [b] [*And*] that every one of you should know, how [*much it is your duty*] to possess his [*Body, which is the*] Vessel [*of the Holy Spirit,*] in sanctification, and in honour, [i. e. *free from those Lusts which are* πάθη ἀτιμίας, Rom. 1. 26. *Dishonourable Passions.*] b

5. Not in the lusts of concupiscence, [c] even as the Gentiles [*do*] which know not God. c

6. That [d] no man go beyond [*the bounds of Matrimony,*] or defraud his Brother in any matter, [Gr. *or exceed towards his Brother in this matter,*] because the Lord is the avenger of all such, as we have also forewarned you, and testifie. d

7. *He is, I say, the avenger of all such Christians, as acting oppositely to their holy calling,*] for God hath not called us [*Christians*] to uncleanness, but unto holiness.

8. He therefore that deſpiſeth [*this Command,*] deſpiſeth not Man [*only*] but God,
e who hath alſo given [e] to us his Holy Spirit.

9. [*This I thought neceſſary to ſay to warn you againſt that uncleanneſs, which ſo reigneth in the Heathen World, and to which you ſo ſtrongly were addicted, whilſt you were without the knowledge of God in the World.*] But as touching brotherly love, ye need not that I write [*ſo fully*] to you, for ye your
f ſelves are [f] taught of God to love one another.

10. And indeed ye do it to all the Brethren which are in all Macedonia; but we beſeech you Brethren, that ye increaſe more and more [*in this Chriſtian Vertue.*]

g 11. And that ye ſtudy to be quiet, and [g] to do your own buſineſs, [*not medling with other men's matters,*] and to work with your own hands, as we commanded you.

12. That [*ſo*] ye may walk honeſtly, [εὐσχημόνως, *decently, and in good behaviour*] towards them that are without, and that ye
h may have [h] lack of nothing.

13. But [*eſpecially*] I would not have you to be ignorant, Brethren, concerning [*the ſtate of*] them that are aſleep, that ye ſor-
i row not [*for them*] [i] even as others [*other Gentiles do,*] which have no hope [*of a Reſurrection of the Body.*]

14. For if we believe that Jeſus died, and roſe again, [*as the firſt fruits of them that ſlept,* 1 Cor. 15. 20.] even ſo [*are we to believe, that*] [k] them alſo which ſleep in Jeſus k
will God bring with him, [*when he comes to judge the world, and reward all his faithful ſervants.*]

15. For this we ſay unto you, [*not from our ſelves, but*] by the word of the Lord, that [l] we who are [*then*] alive, and remain l
unto the coming of the Lord, ſhall not prevent them which are aſleep, [*ſo as to receive our happy change before their Reſurrection.*]

16. For the Lord himſelf ſhall deſcend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God, and [*then*] the Dead in Chriſt ſhall riſe firſt.

17. Then we which are alive, and remain [*on the Earth,*] ſhall be caught up together with them in the Clouds, to meet the Lord in the Air, and ſo ſhall we ever be [m] with m
the Lord.

18. Wherefore comfort one another [*concerning your deceaſed Friends,*] with theſe words.

Annotations on Chap. IV.

a Ver. 2. Διὰ τῦ Κυρίυ, *By the Lord.*] Note hence, That the Inſtructions and Commandments which the *Apoſtles* gave to the Churches, are to be looked upon as the Commandments of the Lord, and as the Will of God, they being dictated by his Spirit, *v.* 8. and delivered by his Authority, who ſaid, *He that heareth you, heareth me; and he that heareth me, heareth him that ſent me,* Luke 10. 16.

b Ver. 4, 5. Here note, 1. That theſe Inſtructions were very neceſſary for the *Theſſalonians,* ἐκεῖ γὰρ πλείστη ἀταξία, καὶ ἀκαθαρσία; for there was *all manner of diſorder and impurity,* ſaith (a) *Socrates.* And (b) *Athenæus* informs us, ἀπὸ τύτων τρυφῶν, that *their Luxury invited the Perſians into Greece;* that it was their Cuſtom in their Banquets to bring in their (c) *Wenches dancing naked,* and afterwards *they enjoyed them at their pleaſure.*

2*ly,* Note alſo, that having mentioned Fornication, *v.* 3. he ſeems *v.* 4, and the 5th to advance to other *Heatheniſh* Luſts, deſiring them to keep their Veſſels in Sanctification and Honour: 1. By preſerving their Bodies from unnatural Luſts, which are by the *Apoſtle* ſtiled πάθη ἀτιμίας, *diſhonourable Paſſions;* and their *Matrimonial Bed* from defilement by the uſe of other Women, *Heb.* 13. 4. Accordingly theſe things in Scripture are expreſſed by ignomy and vileneſs; by the *Septuagint* by τὰ ἄσχημα, *things indecorous and diſhonourable;* which word the *Apoſtle* applies to unnatural Luſts, *Rom.* 1. 26. and in the Language of the *Targum,* and the *Rabbins,* they are ſtiled קלנא *ignominy* and *vileneſs.* Thus *Sychem* is ſaid to have wrought קלנא ſaith the *Chaldee,* τὸ ἄσχημον, the *Septuagint,* i. e. *Ignominy in Iſrael,* by knowing *Dinah.* This is the Name the *Chaldee* gives to the Adultery committed by the Men of *Benjamin* upon the *Levite*'s Concubine, *Judg.* 19. 24. the Inceſt committed by *Amnon,* on his Siſter *Thamar,* 2 Sam. 13. 12. and in the (d) *Rabbinical* Language, *to abuſe Boys* בקלין is to uſe them to the ſatisfying of unnatural Luſts.

Ibid. Καθάπερ τὰ ἔθνη, *Even as the Gentiles.*] Among whom theſe Luſts abounded, c

(a) *Apud Plat.* (b) *L.* 14. *p.* 663. *vid. eundem, l.* 12. *p.* 527, (c) *L.* 13. *p.* 607. *l.* 6. *p.* 206.
(d) *Buxtorf in voce* קלן *p.* 2035.

and

and by whom they were allowed. For Whoredom was esteemed no Crime, (e) they taught, μὴ πάνυ ὡς πρὸς τὸ καλῶς ἔχον τοῦτο μέμφεσθαι. Their (f) *Orator* speaks thus, *Si quis est qui etiam meretriciis amoribus interdictum juventuti putet —— abhorret non modo ab hujus seculi licentiâ, verum etiam à majorum consuetudine atque concessis, Quando enim hoc non factum est? Quando reprehensum? Quando non permissum, quando denique fuit, ut quod licet, non liceret?* (g) *Epictetus* advises them who cannot abstain, to use it only ὡς νομὸν ἔξι, *as the Laws allowed it.* Now that, saith (h) *Plato*, was τῶν ἐλευθέρων γυναικῶν μὴ ἅπτεσθαι, not to meddle with free Women, but only *Libertines* and *Servants*, and those that sold themselves to it. And (i) *Demosthenes* declares of all the *Grecians* thus: Τὰς μὲν ἑταίρας ἡδονῆς ἕνεκα ἔχομεν, τὰς δὲ παλλακὰς τῆς καθ' ἡμέραν παλλακείας, τὰς δὲ γυναῖκας τοῦ παιδοποιεῖσθαι γνησίους.

The τὸ καλῶς φύειν πάλλημα, as *Plato* stiles it, obtain'd in *Greece* without blame, saith (k) *Bardesanes*; amongst the *Grecians*, and many *Barbarians*, saith (l) *Plato*; amongst the *Cretians* and *Lacedemonians*, saith the same *Plato*. How prone the *Romans*, and other Nations were to it, *Plautus*, *Petronius Arbiter*, *Aristophanes*, and (m) *Athenæus* sufficiently inform us, as also that it was the Sin of the *Philosophers* especially.

Ver. 6. Μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν, *Not to go beyond or defraud.*] It is the Opinion of all the *Greek Scholiasts*, that this Verse contains a Prohibition of Adultery, Πλεονεξίαν ἐνταῦθα τὴν μοιχείαν ἐκάλεσε, By the word πλεονεξία, he denotes *Adultery*, say *Theodoret* and *Theophylact*. God hath put bounds to this Appetite, say *Oecumenius* and *Theophylact*, by tying us to one Wife, ὥστε ἡ πρὸς ἑτέραν μίξις ὑπέρβασίς τις, καὶ πλεονεξία εἶναι, *so that to be familiar with another is Excess and Covetousness*; and when this is done to another Man's Wife, it is to exceed to the Injury of his Brother. And as (n) St. *Jerom* hath observed, the words preceding, which speak of abstaining *from Fornication, and keeping our Vessels in Sanctification and Honour, and not in the Lusts of Concupiscence*; and the words following, which give this Reason of the Precept, that *God hath not called us to Uncleanness, but to Holiness*, seem also plainly to inforce this sense, which the *Greek*, in the Judgment of the fore-cited *Fathers*, will bear. For.

1. The words ὑπερβαίνειν, and ὑπερβαίνειν, bear this sense in other Authors. Thus (o) *Philo* speaking of unnatural Lusts committed by Men, saith, ἄνδρες ὄντες ἀῤῥησιν ὑπερβαίνουσι. And (p) *Plutarch* saith of the *Egyptians*, that they call *that Land which* Nile *ascends, mixing and engendring with it, the Body of* Isis. And when *Nile* is thus ὑπερβαλὼν καὶ πλεονάσας, *filling and ascending, they call this the joyning of* Osiris *with* Nephthe. So the Hebrew word בוא from which Βῶ and Βάω, and from them βαίνω is derived, hath this signification, as *Josh.* 23. 12. *If you contract Affinity with the Heathens,* ובאתם בהם *and go in unto them,* Ἐὰν ὑπεραμίας ποιήσητε, καὶ συμμαμιγῆτε αὐτοῖς, *If you marry and mix with them,* saith the *Septuagint*, the Lord will not drive them out. And in the *Misnah* הרואה את אחותו is, He that *reveals the Nakedness of his Sister*, and may be rendred ὑπερβαίνων τὴν ἀδελφὴν αὐτοῦ.

2. The word πλεονεξία bears the same sense in that Verse, in which *Venus* promises to him that finds, and brings her *Cupid* to her, *not a bare Kiss, but something more*; saying, ἐὰν γυμνὸν τὸ φίλημά τι ξένες, καὶ πλέον ἔξεις. And when (q) *Socrates* tells *Callicles* pleading for those pleasures, That Men ought not to be ἀνδυμίας ἀκολάστους, *of unbounded Lusts*, σὺ δὲ πλεονεξίαν ὅτι δεῖν ἀσκεῖν, *But thou*, saith he, *thinkest that a Man may exceed in these matters.* And in the *Scholiast* of (r) *Aristophanes* these are put as words equivalent, ὑπερπαίειν, ὑπερβαίνειν, πλεονάζειν.

And whereas against this Interpretation it is objected, That the words following, *viz. in any matter*, being general, will not admit of this restrained sense;

I answer, That in the *Greek* the words are ἐν τῷ πράγματι, and may be rendred *in this matter*; or in *the matter*, *viz.* forementioned; or absolutely in the matter; it being observed by (s) *Phavorinus* and *Suidas*, that the word πρᾶγμα is used by the *Ancients* in an evil sense. And the *Apostolical Constitutions* complain, that the younger Widows marrying again, under pretence that

(e) *Orig. in Celsum*, p. 177. (f) *Orat. pro Cœlio.* (g) *Cap.* 47.
(h) *Conv.* p. 1180. *de Leg.* l. 8. p. 914. A. B.
(i) *Orat. contra Neræam apud Athen.* p. 573. (k) *Apud Euseb. Præpar. Evang.* l. 6. c. 10. p. 276. B.
(l) *De Leg.* l. 8. p. 913. D. *Ibid.* p. 910. D. E. l. 1. p. 776. E. (m) *Athenæus*, l. 13. p 605.
(n) *Diligenter observa, quia ad castitatem nos provocans, & volens uxoribus tantum esse contentos, dixerit, ne quis supergrediatur, & circumscribat in negotio fratrem suum, id est, ne suam conjugem derelinquens, alterius polluere queat uxorem. In Eph.* 4. 19.
(o) *De Abrahamo*, p. 285. B.
(p) Ἴσιδος σῶμα γῆν ἔχουσι καὶ νομίζουσιν ἅπασαν, ἀλλ' ἧς ὁ Νεῖλος ὑπερβαίνῃ σπερμάτων καὶ μιγνύμενος τοῦτο μέζειν Ὀσίριδος φασὶ Νέφθυν καλοῦσιν. De Iside & Osir. p. 366. A. B. Ita ὑπερβαίνειν, Aristoph. Ranæ, p. 211.
(q) *Apud Platon. Gregor.* p. 346. C. D.
(r) Ἐκκλησ. p. 757.
(s) Πράγματος ὅτι τῷ κακῷ χρῶνται τῇ λέξει οἱ παλαιοί. Phav.

they (u) could not contain, were *engaged in an evil matter.* So that I hope I have ſufficiently vindicated this Interpretation of Dr. *Hammond*, and the *Ancients*, from the Exceptions of Mr. *Le Cl.*

e Ver. 8. Εἰς ἡμᾶς, *To us.*] To us *Apoſtles*, to enable us to give you theſe Commandments; and to us *Chriſtians*, to render us the Temples of the Holy Ghoſt, which Temples we corrupt by our uncleanneſs, 1 *Cor.* 3. 15, 16. *ch.* 6. 15, 16, 17. & 11. 19. 2 *Cor.* 6. 16.

f Ver. 9. Θεοδίδακτοι, *Taught of God.*] By this new Commandment, that we *love one another*, 1 John 3. 11, 23. & 4. 21. *Matth.* 22. 39. Θεοδίδακτοι γὰρ ἡμεῖς ἱερὰ ὄντως γεγράμματα φρονοῦμεν τοῦ θεοῦ παιδαγώγοι, ſaith (x) *Clemens of Alexandria*, *We are taught by God having the holy Scriptures*; and by the Example of that God *who loved us, and gave his Son for us*, Eph. 5. 2. Hence they who are taught of God, are ſaid to hear *(his Commands,)* and learn *(by his Example,)* John 6. 45.

g Ver. 11. Τὰ ἴδια, *To do your own buſineſs.*] I follow here the ſenſe of Dr. *Hammond*, and other *Interpreters*; tho' the following words *to work with your own hands*, ſeem to lead to the doing their own buſineſs themſelves, and not to leave all to Slaves and Servants, as the idle and luxurious of old were wont to do. See *Athenæus*, l. 12.

h Ver. 12. Καὶ μηδενὸς χρείαν ἔχητε, *And that ye may have lack of nothing.*] i. e. From the *Heathens.* So the *Greek Scholiaſts*: For, ſay they, if *Chriſtians*, ſeeing a *Chriſtian* beg when he is able to live by his Work, are ſcandalized, how much more will *Heathens* be ſo? And indeed, this was one Objection of the *Heathens* againſt *Chriſtians*, that they were (y) *infructuoſi in negotiis*, uſeleſs Creatures. The *Apoſtle* therefore doth exhort them ſo to provide for their Neceſſities by their honeſt Labour, that they may not need the help of *Infidels*, and never may be forced by their Wants to ask it of them.

i Ver. 13. Καθὼς οἱ λοιποὶ, *As do others.*] Tho' many *Heathens* believed the Immortality of the Soul, none of them had any expectation of the Reſurrection of the Body. This the *Philoſophers*, who ſtiled the *Body the Priſon of the Soul*, and thought it the great hindrance of Knowledge and of Vertue, repreſented as a very deſpicable thing, (z) τὸ σφόδρα μιαρὸν, καὶ ἀποπνυσον ἅμα καὶ ἀδυώδατον. So *Celſus*; *'Tis vile*, ſaith he, *abominable and impoſſible*, σκωλήκων ἡ ἐλπὶς, *a hope fitter for Worms than Men.* And he confutes the poſſibility of it, not only from the repugnancy of the thing to Nature, but alſo from the vileneſs of it, declaring God therefore cannot do it, (a) *becauſe as he will not do what is againſt Nature, ſo he cannot do what is vile. Plotinus* ſaith, that ſuch a Reſurrection would only be ἀνάστασις εἰς ἄλλον ὕπνον, *a Reſurrection to another Sleep.* And all the other *Heathens* held it a thing impoſſible, and without Example, and therefore made it matter of their ſport; *It being*, ſaith *Origen*, μυσήριον γελώμενον ὑπὸ τῶν ἀπίστων. See *Juſtin M. Apol.* 2. *p.* 57. C D. *Theophilus ad Autol. l. p.* 77. *De Minuc. p.* 11. *Arnob. l.* 2. *p.* 51. *Lact. l.* 7. *c.* 22.

Ver. 14. Τὸς κοιμηθέντας διὰ τοῦ Ἰησοῦ, *Thoſe that ſleep in, or thro' Jeſus.*] That the *Martyrs* are not here excluded, is certain; but I ſee no reaſon to grant, that this Expreſſion ſhould peculiarly reſpect them. All the *Greek Scholiaſts* interpret the words generally; *Chryſoſtom* and *Theophylact* ſay, That they who ſleep in Jeſus are *the Faithful* in general: *Oecumenius*, *Thoſe that ſleep in the Faith of Jeſus.* The *Apoſtle* treating of this Subject, calls all the Dead, τοὺς κοιμηθέντας ἐν τῷ Χριστῷ, *thoſe that ſleep in Chriſt*, 1 Cor. 15. 18. and the Context here requires this ſenſe; for the *Apoſtle* ſpeaks, *v.* 13. of them that ſleep in general, and of the hope of the Reſurrection in the general. And when Chriſt comes to Judgment, he will not bring the *Martyrs* only, but all the faithful with him. See *v.* 15, 16. where the ſame Perſons are *the Dead with Chriſt.* k

Ver. 15. Ἡμεῖς οἱ ζῶντες, *We who are alive.*] 'Tis well obſerv'd by the *Greek Scholiaſts*, that the *Apoſtle* ſpeaks theſe words, οὐκ ὅτι τοῦ ἑαυτοῦ προσώπου, ἀλλ' ὅτι τῶν κατ' ἐκεῖνον τὸν καιρὸν ζώντων ἀνθρώπων, *not of himſelf, but of the Chriſtians that were to remain alive at the Day of Judgment*: So *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact*; for he well knew he was not perſonally to live till the Reſurrection; yea, he himſelf expected a Reſurrection; ſaying to the *Corinthians*, *He that raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you*, 2 Cor. 4. 14. He laboured, that he might attain *to the Reſurrection of the dead*, Philip. 3. 11. Yet there are ſome Divines who from this, and ſome other places in the *Epiſtles*, conceive that the *Apoſtles* ſometimes thought, and declared to other *Chriſtians*, that they themſelves might live until the Reſurrection; and that St. *Paul* afterward changed this l

(u) Μήποτε προφάσει τοῦ μὴ δυνάσθαι χρῆσθαι τὴν ἀνάγκης, ὅτι δυσεργασίαν ἐλθοῦσαι, εἰς πράγματα ἤδιον — εἰς πράγματα ἀπρεπῆ ἐνεχειρώσι. Lib. 3. Cap. 2.

(x) *Strom.* 1. p. 318. L. D. (y) *Tertul. Apol.* c. 42.

(z) *Apud Orig.* p. 240.

(a) Ἀλλ' ἔτι γε τὰ αἰσχρὰ ὁ Θεὸς δυνατὸς, οὐδὲ τὰ παρὰ φύσιν θέλει. Ibid.

Opinion,

Opinion, and admonished the *Thessalonians* of it, 2 *Thess.* 2. This I conceive to be a dangerous mistake, and highly prejudicial to the Christian Faith, and the Authority of the *Apostles*; for if the Churches of *Christ* had once received this Doctrine from them, and afterwards had understood, even from their own Confession, that it was a mistake, this would have naturally led them to conceive, that they might have been mistaken also in any other Doctrine contained in their Epistles, and to suspect the Certainty and Truth of all that was contained in them. And this the Apostle seemeth to insinuate in these words, 2 *Thess.* 2. 1, 2. *I beseech you, Brethren, that you be not soon shaken in mind, or troubled either by word, or letter, as from us, as that the day of Christ is at hand:* For these words seem plainly to import, that in the *Apostle*'s own Judgment, the belief that the *Apostles* had taught by Word, or by Epistle, this Doctrine, would tend to the unsetling of their Minds in the Faith.

But that St. *Paul* taught no such Doctrine in any of his *Epistles* to the *Thessalonians*, will be exceeding evident.

1. From the following words in that Chapter: For there, saith he, *v.* 3. *Let no man deceive you by any means*; declaring them Deceivers, who either taught this Doctrine, or imposed it on them, as spoken or indited by them, there also having said in opposition to that vain imagination, that Day was not to come till there was *a falling away first and the man of sin was revealed*; He adds, *Remember you not that when I was yet with you, I told you these things*, v. 5. He therefore had taught them the contrary, before he had indited either of these *Epistles*, and therefore in them cannot rationally be supposed to contradict himself.

2*ly*, From the very words used for proof of this Opinion; for they are introduced with this Solemnity, *This we say unto you by the Word of the Lord, that we that are alive*; in which words he most plainly voucheth the Authority of *Christ Jesus* for the truth of what he saith; and therefore if he were mistaken, either our Lord himself must err with him, or the *Apostle* must vouch *Christ*'s Word, and his Authority, when *Christ* had spoken no such Word, and given him no Authority to speak this Doctrine in his Name; both which Assertions overthrow the certainty and truth of all St. *Paul's Epistles*. Now hence it follows, that the *Apostle* could not deliver this Assertion in any other of his *Epistles*; for all the Learned do agree in this, that these *Epistles* to the *Thessalonians* were the first Epistles St. *Paul* wrote; whence it must follow, that he could not deliver in his following Writings to that Church, or any other Churches, that Doctrine which he had so industriously before confuted, and declared very dangerous, in his *Epistle* to the Church of *Thessalonica*.

The truth seems therefore to be this: That as our Lord had told them, it *was not for them to know the Times, and Seasons*, Acts 1. 7. so were they left still in the dark, touching the time of the General Judgment; and therefore they continually speak of it as a Day that was to come upon Men, *as a Thief in the Night, Ipsis insciis*, as here, *Chap.* 5. 1. They perhaps did not know the contrary, but it might happen in an Age or two; but they say nothing at any time dogmatically, but only ἐνδοιάσως, and disjunctly, *if we shall be found cloathed, and not naked*; and here, *Chap.* 5. 10. *Whether we sleep or wake.* Nor are these Sayings to be taken personally, as meant of the *Apostles*, but rather as spoken by them in the Person of *Christians* in the general, some of which would be then surviving.

Ver. 17. Σὺν Κυρίῳ, *With the Lord.*] From which words it may be probably collected, that even the Souls of the Faithful were not ever with the Lord, or in his Cœlestial Presence, before the Resurrection. m

CHAP. V.

a Verse 1. [a] BUt of the [*exact*] times, and [*critical*] Seasons, Brethren, [*when the coming of the Lord shall happen*] you have no need that I should write unto you.

2. For [*you*] your selves know perfectly, [*from what I taught when present with you,*] that the day of the Lord so cometh as a thief in the night, [*of the time of whose coming the master of the house can have no certain knowledge*, Matth. 24. 42, 43. & 25. 13. Mark 13. 33. Luke 12. 39, 40. & 21. 36.]

3. [b] For when they [*they of the Jewish Nation then, and the wicked at the great day of wrath,*] shall say peace and safety, [*expecting no such thing as wrath and judgment,*] then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape [*it.*] b

4. But

4. But ye, Brethren, are not [*as formerly*] in [*a ſtate of*] darkneſs, that that day ſhould overtake you as a Thief, [*or come upon you unexpected, or unprepared for it.*]

5. Ye are all [*by virtue of your faith, and knowledge, and your profeſſion of Chriſtianity,*] the Children of light, [*as having the light and believing in it,* John 12. 36. Eph. 5. 8.] and the Children of the day [*of Grace,* Rom. 13. 12, 13. *and of Salvation,* 2 Cor. 6. 2.] we are not of the night, nor of darkneſs, [*as the Jewiſh Nation at preſent is, upon whom the darkneſs is come,* John 12. 35. *and who are caſt out into uter darkneſs;* See Note on *Matth.* 8. 12. *and as the Heathens always were;* See Note on *Rom.* 13. 12.

6. Therefore let us not ſleep as do others, [*ſecurely in their ſin, without expecting Judgment, or preparing for it,* Matth. 28. 38. Luke 17. 26--30.] but let us watch, and be ſober, [*that that day do not come upon us unawares, nor finding us overcharged with ſurfeiting and drunkenneſs,* Luke 21. 34, 36. *this being only proper to them who are of the night.*]

7. For they that ſleep, ſleep in the night, and they that are drunken [c] are drunken in the night.

8. But let us, who are [*Children*] of the day be ſober, [*and vigilant,* 1 *Pet.* 4. 7. & 5. 8.] putting on the [d] breaſt-plate of faith and love, [*that firm aſſurance of faith, which will not ſuffer us to doubt of the Divine aſſiſtance, and that love which caſts out fear of any thing we may ſuffer for the Cauſe of Chriſt,*] and for an helmet [*to your head,*] the hope of ſalvation.

9. [*Which hope of ſalvation we Chriſtians have,*] for God hath not appointed us unto wrath, [*as he hath done the Heathen World, who are Children of wrath,* Eph. 2. 3. *and the unbelieving Jews, who are veſſels of wrath fitted for deſtruction,* Rom. 9. 22. *and upon whom wrath is coming to the end,* 1 Theſſ. 2. 16.] but to obtain ſalvation through our Lord Jeſus Chriſt.

10. Who died for us, that whether we [e] wake or ſleep, [i. e. *whether he come in the night, and ſo find us taking our natural reſt; or in the day, when we are waking,*] we may live together with him, [*when he comes.*]

11. Wherefore comfort your ſelves together [*with this hope,*] and [f] edifie one another, even as alſo you do.

12. And we beſeech you Brethren to know [*and reverence*] them which labour among you, and [g] are over you in the Lord, and admoniſh you.

13. And to eſteem them very highly in love for their work's ſake, and be at peace among your ſelves.

14. Now [δε παρακαλουμεν δε, *and*] we exhort you Brethren, warn them that are unruly, [*as walking not according to the Doctrine they have received from us,* 2 Theſſ. 3. 6, 14.] comfort the feeble-minded, [*who are of a wounded ſpirit under afflictions,* ολιγοψυχους, Prov. 18. 14. *that are of a fearful ſpirit under them,* Iſa. 35. 4. *of a grieved ſpirit,* Iſa. 54. 6. *whoſe ſpirit fails under them,* Iſa. 57. 16. *whoſe hands hang down, and whoſe knees are feeble,* Heb. 12. 12.] ſupport the weak [*in faith, who are ſoon ſcandalized, and apt to periſh by it,* Rom. 14. 1, 2, 21. 1 Cor. 8. 7. & 9. 10, 11, 12.] be patient toward all men.

15. See that none render evil for evil unto any man, [*whatever the provocation may be,* Rom. 12. 27.] but ever follow that which is good, both among your ſelves, and to all Men, [*even them that hate you,* Matth. 5. 44.

16. [h] Rejoice evermore.

17. Pray [i] without ceaſing.

18. [k] In every thing give thanks, for this is the will of God in Chriſt Jeſus concerning you.

19. [l] Quench not the Spirit.

20. [m] Deſpiſe not Propheſies.

21. [n] Prove all things [*by the Spirit of Diſcretion which is in the Church, and the conſonancy of their pretended Propheſies and Interpretations, with what we have delivered to you, and then hold faſt that which is good;*]

22. [*And*] [o] abſtain from all appearance of evil.

23. And the very God of peace ſanctifie you wholly; and I pray God [*that*] your [p] whole Spirit, and Soul, and Body, be preſerved blameleſs to the coming of our Lord Jeſus Chriſt.

24. [q] Faithful is he who calleth you [*to this holineſs,*] who alſo will do [*his part towards*] it.

25. Brethren, pray for us. [See Note on *Coloſſ.* 4. [illegible]3.

26. Greet all the Brethren with an holy kiſs.

27. [r] I charge you by the Lord, that this Epiſtle be read to all the holy Brethren.

28. The Grace of our Lord Jeſus Chriſt be with you. Amen.

Annota-

Annotations on Chap. V.

a Verse 1, 2. THat all this to the 12th Verse, doth evidently belong only to the destruction of the persecuting *Jews* and *Gnosticks*, at the time of Christ's coming to destroy the *Jewish* Church and Nation, is confidently asserted by a *Reverend* and *Learned Commentator* on this place, but is not once hinted by the *Ancients*, who all interpret these words περὶ τ κοινῆς συντελείας *of Christ's general Advent*. Nor do his Arguments prove his Assertion. For,

Arg. 1. First, Whereas he saith, ἡμέρα Χριστῦ, *the day of Christ*, here mentioned, *is without question the same which is so often called the coming of Christ for the destroying of the Enemies of Christianity.*

Answ. 'Tis certain that *this day of Christ* in the *Epistles*, doth almost generally signifie the Day of our Lord's coming to the final Judgment; as in the following words; *He shall confirm you to the end, that you may be blameless in the Day of our Lord Jesus Christ*, 1 Cor. 1. 8. That *the spirit may be saved in the Day of the Lord Jesus Christ*, 1 Cor. 5. 5. *You are our rejoycing in the Day of the Lord Jesus*, 2 Cor. 1. 14. *He that hath begun a good work in you, shall perfect it to the Day of the Lord Jesus*, Philip. 1. 6. That *ye may be sincere, and blameless, until the Day of Jesus Christ*, v. 10. That *I may rejoice in the Day of Christ*, Philip. 2. 16. See 2 *Tim.* 1. 12, 18. & 4. 8.

Arg. 2. Secondly, whereas he adds, *That this cannot belong to the last coming of Christ to Judgment, because the Apostle had made that the subject of his former Discourse*, Chap. 4. *and enters upon this as a distinct matter*, with a περὶ δὲ, &c.

Answ. It is granted that the time when this Judgment shall be, is a distinct matter from the Judgment it self, which is all that this Argument proves.

Arg. 3. Thirdly, Whereas he argues this *from the end of this Discourse, which is to comfort the Christians which were under Persecution, and give them Patience and Constancy, for which this was a fit Consideration, that this Judgment of God would come suddenly, and when it was least expected, and so would surprize them if they were not watchful, all which belong'd peculiarly to this doom upon the Jews, and not to the General Judgment which those who then lived were not concerned in.*

Answ. First, It is certain that the *Apostle*, both in this *Epistle*, Chap. 4. 18. and in his other *Epistle*, Chap. 1. doth comfort his *Thessalonians* under their Persecutions from the Consideration of *Christ's coming to reward them at the Day of Judgment.*

Secondly, It is also certain, that Christ, and his *Apostles*, exhort Christians to be watchful, that they may not be *surprized at the Day of Judgment*; so doth Christ, *Matth.* 25. 13. *Luke* 12. 35---40. so doth St. *Paul*, 2 Cor. 5. 9, 10. So doth St. *Peter*, 2 Pet 3. 11, 12, 14. as being that which all Men, who must die, and after that be judged *according to what they have done in the flesh*, must be as well concerned to prepare for by watchfulness, as if it were to come while they were living, and upon this account it is that the *Apostle* in this Chapter, *v.* 23. and in the forecited places, prays so oft that Christians *may be confirm'd, and kept blameless to the Day of the Lord Jesus.*

Let it be then observed, That the *Apostle* had spoken, *Chap.* 1. 10. of their *waiting for the coming of the Lord from Heaven*, Chap. 3. 13. *Of his coming with all his Saints*, Ch. 4. 16. *Of his coming with the voice of the Archangel, and of the Trump of God.* He had also hinted, *Chap.* 2. 16. that the unbelieving *Jews* were, by their opposition to the Gospel preached to the *Gentiles*, and by their Persecutions of them who had embraced it, filling up the measure of their sins, and drawing down that Day of Wrath upon them, which is mentioned, *Matth.* 24. I therefore shall descant on these words, as relating to both these Days of Judgments.

b Ver. 3. (a) *Josephus* informs us, that when the Tumults foretold by our Saviour were begun, the *Jews* were expecting σημεῖα ἐλευθερίας *signs from God of their liberty*; and that *after all the clear signs God had given them of their approaching Ruine, and when it was even accomplished, they were confidently expecting* (b) τ ἀπὸ Θεῦ βοήθειαν, *the Divine Aid:* And which is more remarkable, that the Promise of a *Messiah*, which their Sacred Books declared, was to come κατὰ τ καιρὸν ἐκεῖνον, *about that time, was* (c) τὸ ἐπάραν αὐτὸς μάλιστα πρὸς πόλεμον *that which chiefly incited them to the war.*

c Ver. 7. *Note.* O the sad dissoluteness of the manners of the *Christians* of our Age, who frequently are guilty of that drunkenness in the day time, which *Heathens* only practised in the night.

d Ver. 8. Θώρακα, *the breast-plate of faith*, &c.] This Metaphor, relating to our *Christian* warfare, is taken from *Soldiers* who

(a) *De Bell. Jud.* l. 2. c. 22. p. 796. (b) L. 7. c. 30. p. 960. (c) Cap. 61. p. 961. F.

anciently

anciently watched, or kept ſentinel in their Armour, having eſpecially their Helmet and Breaſt-plate on; for as (d) *Livy* notes, *Scuto præ ſe erecto ſtabant Galeati*, they ſtood with their Shield before them, and their Helmet on their heads. Whence he ſays of *Paulus Æmilius*, that *Milites novo more ſcutum in vigiliam ferre vetuit*, after a new manner he forbad the Soldiers to wear their Shield when they watched. Now the Head and Heart being the two chief Fountains of Life and Senſation, the preſerving them ſafe, is in effect the preſerving the whole Man.

e Ver. 10. Εἴτε γρηγορῶμεν εἴτε καθεύδωμεν.] That is, ſay ſome, *whether we live or die.* And true it is, that Chriſtians dying are ſaid *to fall aſleep:* So 1 Cor. 11. 30. κοιμῶνται ἱκανοί, *ſome are fallen aſleep*, Chap. 15. 51. πάντες μὲν οὐ κοιμηθησόμεθα, *we ſhall not all ſleep.* So here Chap. 4. 13. *I would not have you ignorant* περὶ τῶν κεκοιμημένων, *concerning them that are fallen aſleep*; and v. 14. τοὺς κοιμηθέντας, *them that ſleep in Jeſus will God bring with him.* But becauſe in all theſe places the *Greek* word is never καθεύδω, but always κοιμάομαι, I prefer the Expoſition of the *Paraphraſe.*

But then that the *hope of Salvation*, v. 8. the περιποίησις σωτηρίας, *the obtainment of Salvation by Chriſt Jeſus*, v. 9. *the living with him*, v. 10. ſhould refer chiefly to the Purchaſe of Deliverance from *Jewiſh* Perſecutions, and the Enjoyment of this preſent Life, I can by no means grant; for the Chriſtians hope is *the hope of the glory of God*, Rom. 5. 3. *the hope of the Redemption of the Body from Corruption*, Chap. 8. 23, 24. *the hope which is laid up for us in Heaven*, Col. 1. 5. *the hope of glory*, v. 27. *a bleſſed hope*, Tit. 2. 13. *the hope of eternal life*, Chap. 3. 7.

The Salvation purchaſed for us by Chriſt's death, is not Deliverance from Perſecutions, for *all that will live godly in Chriſt Jeſus muſt ſuffer Perſecutions*, 2 Tim. 3. 12. In theſe we are to be *conformed to his death*, Rom. 8. 17. 2 Tim. 2. 12. *he having ſuffered, leaving us an example that we ſhould follow his ſteps*, 1 Pet. 2. 21.

And to *live with Chriſt* is to live in a ſtate of Glory with him, and be conformed to his Reſurrection, *Rom.* 6. 8. 2 *Tim.* 2. 12. *Col.* 3, 4. 1 *Pet.* 4. 13. And this is the Comfort which the *Apoſtle* had given them, Chap. 4. 18. and to which he now proceeds.

f Ver. 11. Οἰκοδομεῖτε εἷς τὸν ἕνα, *Edifie your ſelves into one body*,] By your mutual love to one another, as being Members of the ſame body, *Eph.* 4. 16. and by your ſtrict Union, and peaceable Converſation with one another, which is the Edification of one of us unto another, commanded, *Rom.* 14. 19. See Note on *Rom.* 15. 2.

Ver. 12. Καὶ προϊσταμένους ὑμῶν.] That the Perſons here mentioned as labouring among them, as being over them, in the Plural, ſhould be the *Biſhops* of the *Metropolis* of *Theſſalonica*, ſeems very improbable, there being ſcarcely any ordinary fixed Officers then placed in the Church, *Anno Chriſti* 49 or 51. when this Epiſtle was written; and therefore the Learned (e) Mr. *Dodwell*, notwithſtanding theſe words ſaith, *Quod nulla ſit Rectorum mentio in utravis Epiſtolâ ad Theſſalonicenſes*, That there is no mention of any fixed Rulers in either of the Epiſtles to the *Theſſalonians.* And (1.) we find no notice taken of them in the front of theſe Epiſtles, as there is of the *Biſhops* and *Deacons*, Philip. 1. 1. No Salutation of them in the cloſe of theſe Epiſtles, the words of Salutation being only theſe, *Salute all the Brethren with an holy kiſs.* (2). We find no Directions given to them in particular, but only to the Brethren in general, touching ſuch Matters as muſt have related to their Office only, or chiefly, had they been ſettled Rulers in the Church. The Charge in the very next Verſe runs thus, *We exhort you, Brethren, warn them that are unruly, comfort the feeble minded, ſupport the weak.* In the ſecond Epiſtle, Chap. 3. 6. thus, *We command you, Brethren in the Name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother that walks diſorderly, and not according to the Tradition which ye received from us.* And *v.* 13 and 14. *And ye, Brethren,---if any man obey not our word by this Epiſtle, note that man, and have no company with him, that he may be aſhamed; yet count him not as an enemy, but admoniſh him as a Brother.* And laſtly, to theſe Brethren the Adjuration is here directed, *v.* 27. charging them by the Lord, that *this Epiſtle be read to all the holy Brethren.* 'Tis therefore to be noted, that the *Apoſtles, Prophets, Preachers, Evangeliſts*, who were all extraordinary Offices, are reckoned among thoſe whom God had ſettled in the Church, 1 *Cor.* 12. 24. and Chriſt aſcending up on high, had given for the Edification of his Body, *Eph.* 4. 11, 12. Some of theſe *Prophets*, and *Teachers*, were in moſt Churches, as at *Antioch*, Act 13. 1. and officiated in them, *v.* 3. at *Rome*, Chap. 12. 6, 7. at *Corinth*, 1 Cor. 14. at *Galatia*; See Note on *Chap.* 6. 1 Some of them were *Itinerants*, ſent by the *Apoſtles*, or *Prophets*, to teach other Churches, and by the Holy Spirit ſeparated to that work, *Acts* 13. 2, 3, 4. Exhorting and confirming the *Chriſtians* where they came, as being *Prophets* authorized ſo to do, *Acts* 16. 32. and travelling up and down for the Converting and Eſtabliſhing of the *Gentiles*, 3 Epiſt. of St. *John*,

(d) *Lib.* 44. (e) *Lib. de Jure Laic. Sacerdotali*, cap. 3 *c.* 18. p. 232.

v. 7, 8. See Note on 1 *Cor.* 12. 28. Of one of these two kinds of *Prophets*, and *Teachers*, and *Spiritual Men*, the *Apostle* may here be understood.

h Ver. 16. Κἂν εἰς πειρασμὸς, κἂν εἰς λύπας ἐμπίπτε, *Oecumenius, tho' you fall into manifold Temptations and Afflictions*, James 1. 2. and be brought into a very low Condition in this World, yet *rejoyce in the Lord always*, Philip. 4. 4. *Rejoyce in the hope of the glory of God*, Rom. 5. 3. and of that great Reward you shall receive for all your Sufferings, *Matth.* 5. 11, 12. *Heb.* 10. 34. and in the spiritual fruits they work in you, *Rom.* 5. 4. *James* 1. 3.

i Ver. 17. Ἀδιαλείπτως, *Without ceasing.*] To give once for all the true sense of those Injunctions, so frequent in the Scripture, *to pray*, and *to give thanks always*, and without ceasing, observe,

1. That these Phrases do in the mildest sense import, that these should be the Employment of every Day, our Morning and Evening Sacrifice, that so beginning and ending the Day with them, we may be, in the Scripture Language, said to do them always. Thus St. *Luke* tells us, *chap.* 24. 53. That the *Apostles* were *continually in the Temple*, διαπαντὸς, *praising God*; that is, they were καθ' ἡμέραν, *daily in the Temple*, Acts 2. 46, 47. resorting thither at the third Hour of the Morning, and at the ninth of the Evening Sacrifice, *Acts* 3. 1. The Sacrifice which was appointed to be thus offered daily at Morning and Evening, is in the Hebrew התמיד *the continual Sacrifice*, Dan. 8. 11. and accordingly is rendred by the *Septuagint*, ἡ θυσία διαπαντὸς. Thus the *Minchah*, which the *High-Priest* offered every Day, half of it in the Morning, and half in the Evening, is stiled by them ἡ θυσία διαπαντὸς, *the continual Sacrifice*, Lev. 6. 20. The Burnt-offering which was offered without intermission twice a Day, is in the Hebrew עלת תמיד and in the *Seventy* ὁλοκαύτωμα τὸ διαπαντὸς, *the continual Sacrifice*, Numb. 28. 24, 31. And in allusion to it, the Author to the *Hebrews* saith of our High-Priest. *By him let us offer up the Sacrifice of Praise to God continually.* This therefore is the prime import of the Phrase.

2*ly*, These Phrases do import, that we should be employed in the performance of these Duties, as Providence doth minister occasion for them. In this sense is the word *always* used twice, when our Lord saith, *I was always in the Temple, whither the Jews always resort*, John 18. 20. for neither did the *Jews* always resort unto the Temple, but only at the Hours of Prayer; nor did *Christ* always teach in it, but only when he went up to *Jerusalem*. And thus the Holy Ghost in Scripture leads us to expound these Phrases, enjoyning us *to abound always to every good work*, 2 Cor. 9. 8. and elsewhere to do good, ὡς καιρὸν ἔχομεν, *as we have occasion*, Gal. 6. 10. So *to pray always*, Luke 18. 1. is to pray ἐν παντὶ καιρῷ, *in every Season*, chap. 21. 36. and to *pray without ceasing* here, is to pray ἐν παντὶ καιρῷ, *in every opportunity*, Eph. 6. 18. So 1 *Maccab.* 12. 11. ἡμεῖς δὲ ἐν παντὶ καιρῷ ἀδιλείπτως, *we at all times, without ceasing, both in our Feasts, and other convenient Days, do remember you in the Sacrifices which we offer*, i. e. we do it as oft as we have occasion to offer Sacrifice.

3*ly*, In reference to our Prayers particularly, it imports, that we should not grow faint and weary, when Providence seems for a season to defer the Blessing we implore, *Luke* 18. 1. but should still, προσκαρτερεῖν, *abide in supplication*, 1 Tim. 5. 5. and ἀγρυπνεῖν *watch unto it with all perseverance*, Ephes. 6. 18.

Ver. 18. Ἐν παντὶ, *In every thing.*] For sparing and preventing, for common and extraordinary, general and special, past and present, temporary and spiritual Mercies; not only for prosperous and grateful, but also for afflicting Providences, for Chastisements, and seasonable Corrections, πάντα γὰρ πρὸς τὸ συμφέρον ποιεῖ ὁ Θεὸς, κἂν ἡμεῖς ἀγνοῶμεν αὐτοῦ τὰς οἰκονομίας, *for God designs them all for our good, tho' we at present see not how they tend unto it.* k

Ver. 19. *Quench not the Spirit*, Τὸ πνεῦμα μὴ σβέννυτε, *Hinder not the Gifts of the Spirit, by turning away from them that have them, and not suffering them to speak.* These Gifts were quenched by Strife, Emulation, Schisms, and Contention about them, 1 *Cor.* 3. 1, 3. 2*ly*, By a disorderly use of them, not to the Edification of the Church, but to vain Ostentation, Confusion in the Church, and the Scandal of *Heathens*, 1 Cor. 14. by a neglect to exercise them, 1 *Tim.* 4. 14. and by the Prohibition of them; *Forbid not to speak with Tongues*, 1 Cor. 15. 39. l

Ver. 20. Προφάσεις τῶν ψευδοπροφητῶν, καὶ τοῦ ἀληθοῦς διάπτυον, *Oecumenius.* Some of these *false Prophets* had crept into the Church of *Thessalonica*, as is hinted in those words, *Be not troubled by* (them who pretend a Revelation from the) *Spirit, as if the day of Christ were at hand*, 2 Thess. 2. 2. which made them less regardful of what was delivered by Men pretending to this Gift, and made it necessary for St. *John* to say, *Believe not every Spirit, but try the Spirits, whether they be of God, for many false Prophets are gone out into the World*, 1 John 4. 1. And to prevent the mischief the *Thessalonians* might receive from them, the Apostle here adds, *Try all things*, &c. *v.* 21. m

n Ver. 21. Δοκιμάζετε, *Try.*] Note, That the *Apoſtle* doth not here bid the *Guides* of the *Church* try all things, and the People hold faſt that which they delivered to them; but gives an Injunction common to all *Chriſtians*, having *their Senſes exerciſed to diſcern betwixt good and evil*; to all who are obliged to hold faſt that which is good, and not to believe *falſe Prophets*; which is a ſtrong Argument for the perſpicuity and the ſufficiency of Holy Scripture for this Work, and againſt the neceſſity of a living Judge; for he that muſt try all things, muſt alſo try the Doctrine of this living Judge; and therefore till he hath made this Trial, muſt not admit his Doctrine as an Article of *Chriſtian Faith*; for theſe words plainly teach, that what we muſt hold faſt muſt firſt be tried. *Hearers*, ſaith St. *Baſil*, *who are inſtructed in the Scriptures, ought to try the things ſpoken by their Teachers*, Καὶ τὰ μὲ σύμφωνα ϑ̃ γεγραφῶς δέχεϑαι, τὰ ϑ̃ ἀλλότρια ἐκβάλλειν, *and receive thoſe Doctrines which are conſonant, and reject thoſe which are alien from the holy Scriptures, becauſe St.* Paul *hath ſaid, Try all things, hold faſt that which is good.* See *Clem. Alex. Strom.* 1. p. 354. *Strom.* 6. p. 655. *Orig. in Joh. Tom.* 19. *Ed. Huet.* p. 268, & *Hom.* 2. in *Ezek.* F. 135. G. *St. Jerom in Ep. ad Eph.* l. 3. c. 5. p. 101. *Cyril of Alex. in Joh.* l. 4. p. 374, 407. & l. 1. *Adv. Neſtor.* p. 2.

o Ver. 22. Ἀπὸ παντὸς εἴδους πονηροῦ, *From all kinds, or ſorts of evil.*] So the *Syriack* doth render theſe words. So *Chryſoſtom* and *Theophylact* upon this place. St. *Baſil* and *Leontius*, cited by Dr. *Hammond*, who deſcant thus upon the words. *Fly not from this, or that only, but from every Sin.* Or, 2*ly*, If the *Apoſtle* here exhorts us to abſtain from *all appearance of evil*, his meaning cannot be this, that we ſhould abſtain from what appears evil to others, it being in many Caſes impoſſible to know what appears ſo, and impracticable to act by ſuch a Rule, becauſe it would deſtroy our Chriſtian Liberty in things indifferent, and create in our Minds continual Perplexities, there being ſcarcely any thing which may not appear evil to ſome or other of thoſe numerous Sects which ſwarm among us; he therefore only muſt enjoyn us to abſtain from that, which, after trial, ſeems evil to our ſelves, and is judged by us ſo to be; for the *Apoſtle* makes theſe two things *the holding that which is good, and the abſtaining from all appearance of evil*, the Conſequent of trying all things. Now we try all things, that after trial we may hold that which ſeemeth to us good, and abſtain from that which ſeemeth to us evil, not to abſtain from that which ſeemeth ſo to others only.

Ver. 23. Ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, p καὶ τὸ σῶμα, *Your whole Spirit, and Soul, and Body.*] Here the *Apoſtle* juſtifies the *ancient* and *true Philoſophy*; That Man is, as *Nemeſius* ſtiles him, τριμερὴς ὑπόστασις, *a compound of three differing parts.* This was the Doctrine of the *Pythagoreans*, as we learn from (f) *Iamblicus*, who having told us, that Man conſiſts of Soul and Body, adds, *That the Soul conſiſts of two parts, one endued with Reaſon, and one without Reaſon.* This alſo was the Philoſophy of the *Platoniſts*, as we learn from *Nemeſius*, (g) *Saluſt* and *Laertius*, who informs us, That *there is in Man a Soul irrational, which follows the Affections of the Body, and a Mind which uſeth the Body as its Inſtrument, and fights againſt it.* This alſo was the Doctrine of the *Stoicks*, whence *Antoninus* ſaith, The three conſtituent Parts of Man are σῶμα, ψυχὴ, νοῦς, *the Body, Soul, and Mind*, (h) *Irenæus.* And (i) *Clemens* of *Alexandria*, and (k) *Origen*, ſay the ſame, Mr. *Cl.* here is very poſitive that this Philoſophy *is falſe*, and *that there is nothing in Man but his Body, and his reaſonable Soul.* But he ſaith nothing to ſuſtain this Confidence againſt thoſe two excellent Philoſophers, (l) *Gaſſendus* and (m) Dr. *Willis*, who have eſtabliſhed this Philoſophy beyond all reaſonable contradiction: Nor can the Conflict betwixt the Mind and Spirit, and the Fleſh, mentioned *Rom.* 7. from *v.* 14, to the 25th, and *Gal.* 5. 16, 17. be explained; nor can any Man tell what the τὸ ἡγεμονικὸν, or ruling Principle in us, is to govern, without admitting this inferiour Soul, as the Fountain of all our ſenſual Appetites, or even tell us what it is to die, unleſs it be to make this inferiour Soul, which conſiſts in the Motion of the Animal Spirits, and the Senſitive Appetites they produce in us, to ceaſe to act, or move as formerly. He will have ψυχὴ here to ſignifie Life, as indeed it doth in other places, but never where the conſtituent Parts of a Man are enumerated, as here they are; and ſeeing the Spirit and the

(f) Ψυχῆς ϑ̃ τὸ μὲ λόγον ἔχον, τὸ ϑ̃ ἄλογον. Protrept. p. 34, 35.
(g) Καὶ ἡ μὲ ἄλογος τῆς Σωματικοῖς ἔπεϑ πάϑεσιν· ἡ ϑ̃ λογικὴ αἰσϑήσεως, καὶ φαντασίας ἄρχουσα — τῷ ϑ̃ σώματος μὴ λόγῳ καταφρονεῖ. De Diis, &c. c. 8. D. Laert. l. 3. p. 219.
(h) *Perfectus homo conſtat carne, anima & ſpiritu.* Iren. l. 5. c. 9. p. 446. & l. 2. c. 62.
(i) Οἱ μὲ τρεῖς σὰρξ ϑ̃, καὶ ψυχὴ, καὶ πνεῦμα. Strom. 3. p. 454.
(k) Ὁ Ἄνθρωπος σωέστηκεν ἐκ σώματος, καὶ ψυχῆς, καὶ πνεύματος. Origen. Philocal. p. 8.
(l) *Phyſ.* l. 9. c. 11. § 3.
(m) *De Anima Brut.* cap. 7

Body,

Body, are unquestionably the constituent Parts of a Man, 'tis reasonable to conceive, that the ψυχὴ mentioned here must be so also, especially since 'tis divided from the Spirit and the Body by the Particle καὶ. Moreover, by following the Motions of this Brutish Appetite is a Man stiled ψυχικὸς, the Animal Man, and by being animated and informed by this ψυχὴ is the Body called σῶμα ψυχικὸν, an Animal Body, 1 *Cor.* 15. 44, 45. and by conveying of this ψυχὴ, or inferiour Soul, to his Posterity, is the first *Adam* said to be made εἰς ψυχὴν ζῶσαν, to convey this Animal Life to his Posterity; tho' this at last may be only a strife about words, the Animal Spirits being included in the Body.

q Ver. 24. Πιστὸς ὁ καλῶν ὑμᾶς, *Faithful is he that calleth you.*] Who therefore will not be wanting in what is requisite on his part towards it; I say his part, for if the Fidelity of God required that he should sanctifie and preserve us blameless to the end, without our Care and Industry, or should work in us absolutely and certainly that care, and the *Apostle* believed this, how could he fear lest the *Thessalonians* should be so overcome by Satan's Temptations, as that his Labour with them might have been in vain, 1 *Thess.* 3. 5. this being in effect to fear that God might be unfaithful to his Promise?

r Ver. 27. Ὁρκίζω ὑμᾶς. *I adjure you by the Lord.* In Judicial Oaths the Custom among the *Jews* was, not for the Person, who came under the Obligation of an Oath, to pronounce the Words of Swearing with his own Mouth, but an Oath was exacted from him by the *Magistrate*, or Superior, and so he became bound to answer upon Oath, by *hearing the Voice of Adjuration*, φωνὴν ὁρκισμοῦ, so the *Septuagint*, Lev. 5. 1. So *Gen.* 50. 15. thy Father ὥρκισε, *made us swear before he died*, Josh. 6. 26. ὥρκισεν Ἰησοῦς ἐναντίον Κυρίου, *Joshua adjured them, saying, Cursed be the Man before the Lord, that riseth up and buildeth Jericho*, 1 Sam. 14. 24. *Saul had adjured the People*, ὁρκίσας ὥρκισε τὸν λαὸν, *saying, Cursed be the Man that eateth any Food*; that is, he charged the People with an Oath; 1 *Kings* 22. 16. Ποσάκις ὁρκίζω σὲ, *How oft shall I adjure thee?* So in the *New Testament*, the High-Priest saith to Christ, ὁρκίζω σὲ κατὰ τοῦ Θεοῦ ζῶντος, *I adjure thee by the living God.* Now hence two things are evident, 1. That St. *Paul* did not judge all Judicial Oaths unlawful, for then he would not have laid this Oath upon his *Thessalonians*. (2.) That Christ did not forbid Judicial, but only Voluntary Oaths, because it was not in the power of the *Jews*, to whom he spake, to avoid Judicial Oaths; nor would he then have answer'd to the Adjuration of the *High-Priest*.

THE PREFACE TO THE Second Epiſtle of St. *PAUL* TO THE THESSALONIANS.

HAving offered a new Interpretation of the Second Chapter of this Epiſtle, which treateth of the Man of Sin, commonly called Antichriſt, there mentioned, I ſhall here give the Reaſons why I could not acquieſce in any of the Expoſitions already given either by Proteſtants or Papiſts, and anſwer ſome Objections againſt the Expoſition I have put upon the words of the Apoſtle in that Chapter, *And,*

§ 1. *Firſt, Whereas Mr.* Obadiah Walker *hath taken a great deal of pains to apply all that the* Apoſtle *ſaith to* Mahomet *and his Followers, that vain Conceit will be demonſtratively confuted from theſe Conſiderations.*

1. *That the* Apoſtle *here exhorts the* Theſſalonians, Not to be ſhaken in Mind, or troubled either by Spirit, or by Letter, or by Word, as from us, *(the Apoſtles,)* as if the Day of the Lord were at hand, *v.* 2. *Now what Day doth the* Apoſtle *mean? Surely that Day* when the Lord ſhall conſume the wicked one by the breath of his mouth, and by the brightneſs of his coming, *v.* 8. *Now ſure it is that* Mahomet *came not till* 567 *Years after the writing this Epiſtle,* viz. A. D. 608. *nor is our Lord yet come to* conſume him with the breath of his mouth, *nor know we when he will do ſo. How therefore could it be, that they who were foretold ſo punctually of the* Apoſtacy *which ſhould introduce* the Man of Sin, *and what yet hindred the Revelation of him in his Seaſon, as the* Theſſalonians *were,* v. 5, 6. *ſhould think the Day of the Lord's coming to deſtroy* Mahomet *and his Followors was at hand? or that they ſhould be led into this apprehenſion by any* Word, Epiſtle, *or* Revelation, *made, ſpoken, or written by the* Apoſtles *or* Prophetick *Men concerning him? Could they then know from the mouth of St.* Paul, *that this Man of Sin was one* Mahomet, *who was not to appear till* 567 *Years after his ſpeaking of him; and when he did appear was to continue above a thouſand Years before the coming of our Lord to conſume him, and yet by any of his words be induced to conceive* the Day of the Lord was at hand?

Moreover, If the coming of our Lord, here mentioned, was to conſume the Beaſt or Roman Antichriſt, *ſeeing this Beaſt was to ariſe out of the Ruins of the* Roman Empire, *and if St.* Paul *had told them any thing from* Daniel *of this matter, he muſt have let them know that this was ſo; and alſo that this* Antichriſt, *when riſen out of the Ruins of the* Empire, *was to continue for* a time and times, and half a time, *that is,* 1260 *Years before the coming of our* Saviour *to deſtroy him; It is as difficult to conceive how, after this, the* Theſſalonians *could think Chriſt's coming to conſume the Beaſt could be then inſtant when this Epiſtle was indited.*

§ 2. Arg. 2. *I argue, ſecondly, againſt this Opinion, from thoſe words,* Remember ye not that when I was with you, I told you of theſe things, *v.* 5, 6, 7. *that is, I told you of the* Apoſtacy *that was to precede the Man of Sin; how he ſhould* exalt himſelf above all that is called God, *&c. and what it was* that hindred his being revealed in his Seaſon? *Now can any one believe that the* Apoſtle, *who was not with the* Theſſalonians *long enough to* perfect what was lacking in their Faith, 1 *Theſſ.* 3. 10. *ſhould yet employ his time in telling them a long ſtory of the Apoſtacy of the* Arians *and* Neſtorians, *ſaith Mr.* W. *and of one* Mahomet *who ſhould thus exalt himſelf, and what then hindred his being revealed? Could he ſay that very* Myſtery of Iniquity, *this* Mahomet *was to bring into the World, then* wrought, *only becauſe there were ſome* Hereticks *already*

already come, who confeſſed not that Jeſus Chriſt was come in the fleſh, *though* Mahomet *confeſſed this very freely? As well may it be ſaid, That* the Myſtery of Quakeriſm *wrought in the ſecond and third* Centuries, *becauſe ſome* Hereticks *of thoſe times taught Doctrines like thoſe they now profeſs.*

And ſince 'tis equally improbable the Apoſtle, *in that little time, ſhould ſpeak to them of the* Apoſtacy *of the Church of* Rome *from the Faith, and how the* Biſhop *of* Rome *ſhould Lord it over* Chriſtian Emperours, *and over the Laws of God and Chriſt, and* wear out the Saints of the moſt High *for* 1260 *years; and is ſtill more improbable, that he ſhould ſay all this then to them, and here again bring the ſame thing to their remembrance, and yet that not the leaſt intimation of any thing of this nature ſhould appear in any* Chriſtian *Writers, on this Subject, for ſix following Centuries: Since, I ſay, this is ſo, this Argument muſt be of equal ſtrength againſt thoſe who conceive the* Papal Antichriſt *ſhould primarily and chiefly be intended here.*

§. 3. Arg. 3. *Thirdly, I argue againſt this Opinion from thoſe words,* And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the breath of his mouth, &c. v. 8. *For hence it ſeems plain, this wicked one was to be deſtroyed by the coming of our Lord ſoon after the time of his Revelation, and not above a thouſand years after; as both the Opinion of thoſe* Papiſts, *who ſay that he is* Mahomet, *and of thoſe* Proteſtants *who ſay he is the* Pope *and his* Clergy, *muſt make the interval betwixt his Revelation, and Deſtruction be; for the ſame thing that hindred his Revelation, hindred the coming of our Lord to deſtroy him thus revealed; and theſe two things ſeem to be thus connected,* The Day of the Lord will not come, *till there come firſt an* Apoſtacy, *and by that a Revelation of* the Man of Sin; *when therefore this* Apoſtacy, *and this Revelation of* the Man of Sin *hapneth, then will Chriſt come to conſume him. And otherwiſe the* Chriſtians *of after Ages might have been ſubject, from the* Apoſtle's *words, to a like Miſtake to that here mentioned, ſeeing, to tell them they had no reaſon yet to expect this Day of the Lord, becauſe it was not to come till* the Man of Sin was revealed, *and to add, when that which hindred the* Revelation of him in his Seaſon, *was once taken away, then ſhould he alſo be revealed,* whom the Lord ſhould conſume with the brightneſs of his coming, *muſt fairly lead them to expect this Day ſoon after his Revelation, and not after he had been thus revealed above a thouſand Years.*

§. 4. *Theſe Arguments are ſuch as equally confute the Opinion of thoſe* Proteſtants *who conceive the* Apoſtle *primarily to characteriſe the* Pope *and his* Clergy, *and of thoſe who apply theſe words to* Mahomet.

Arg. 4. *But fourthly, I argue againſt them who ſuppoſe* Mahomet *to be the Man here intended, from theſe words of the* Apoſtle, *That the coming of this wicked one ſhall be* according to the working of Satan in all power, ſigns, and lying wonders, v. 9. *for the words* δυνάμεις, σημεῖα, τέρατα, powers, ſigns, *and* wonders, *are never uſed in* Scripture *for any wonderful things done by God upon Men, or any Extaſies or Conferences of* Angels *with them, but always for outward ſigns done by them upon other Things, or Perſons; ſuch as were the healing of the Sick, and Lame, the caſting out of Devils, the raiſing the Dead. See Note on* Hebr. 2. 4. *Now* Mahomet *every where profeſſeth that he came not with any ſuch Miracles, and therefore he could not be the Perſon here deſigned. For his Oppoſers demanded of him ſuch Miracles, ſaying,* 'Moſes *and* Jeſus, *according to thy own Doctrine, wrought Miracles to prove their* 'Miſſion *from God; and therefore if thou be a* 'Prophet, *and greater than any that were ever* 'ſent *before thee, as thou boaſteſt thy ſelf to* 'be, *do thou the like Miracles to manifeſt it* 'to us; *do thou make the Dead to riſe, the* 'Deaf *to ſpeak, the Dumb to hear,* &c. *and* 'then *we will believe in thy Word.* 'This Ob'jection, ſaith (a) Dr. *Prideaux, he endeavoured* 'to evade *by ſeveral Anſwers; One while he* 'tells *them, he is only a Man ſent to preach* 'to them *the Rewards of Paradiſe, and the* 'Puniſhments *of Hell: At another time, that* 'their *Predeceſſors contemned the Miracles* 'of Saleh, *and the other* Prophets, *and that* 'for *this Reaſon God would work no more a*'mong *them: And a while after, that thoſe* 'whom *God had ordained to believe, ſhould* 'believe *without Miracles; and thoſe whom* 'he *had not ordained to believe, ſhould not be* 'convinced, *though all theſe Miracles ſhould* 'be *wrought in their ſight, which they requi*'red. *But this not ſatisfying, as being a* 'plain *Confeſſion that he wanted that power of* 'Miracles, *which all other* Prophets *had to* 'prove *their Miſſion, ſeveral of thoſe that* 'were *his Followers departed from him. Ha*'ving *therefore got the Sword into his Hand,* 'and *an Army to back his Cauſe, his Doctrine* 'then *was, that God had ſent* Moſes *and* Je'ſus *with Miracles, and yet Men would not* 'be *obedient to their Word, and therefore he* 'had *now ſent him in the laſt place* without 'Miracles, *to force them by the power of the* 'Sword *to do his Will.*

'However, *ſaith he, it is not to be denied,* 'that *there are ſeveral Miracles reckon'd up* 'which Mahomet *is ſaid to have wrought; as*

(a) *Life of Mahomet,* p. 30, 31, 32.

'that

'*that he did cleave the Moon in two; that* '*the Trees went forth to meet him; and that* '*the Stones saluted him; which are the Miracles here mentioned by Mr.* Walker. *But then he adds, That* '*they who relate them are* '*only such as are reckoned among their fabu-* '*lous, and legendary Writers; their learned* '*Doctors renounce them all, as doth* Maho- '*met himself, who in several places of his* '*Alchoran, owns that he wrought no Mira-* '*cles.*

§. 5. *Against the Opinion of* Grotius, *that* Caius Caligula *was the Man of Sin, it is superfluous to say much, it being grounded upon an Error in* Chronology, *that St.* Paul *writ this Epistle* A. D. 40. *when* Cajus *appeared; whereas 'tis certain from* 1 Thess. 1. 5. *that* Paul *had been at* Thessalonica *before this Epistle was writ; for St.* Paul *went up to* Jerusalem, *say the best* Chronologers, A. D. 49. *and it is evident that then he had not been at* Thessalonica, *and so had writ no Epistle to them, it being writ* after his entrance in to them, *v.* 9. after he had spoken to them the Gospel of God, *Chap* 2.2. *after* he had been taken from them for a short time, *v.*17. *Now that he had not been at* Thessalonica *before his going up to the Council at* Jerusalem, *appears from the* History *of the* Acts, *which saith, that after this Council he went to* Antioch, *Chap.* 15. 30. *then through* Syria *and* Cilicia, v. 41. *then to* Derbe *and* Lystra, *Chap.* 16. 1, 2. *then through* Phrygia, Galatia, *and* Mysia, *and so to* Troas, *v.* 6, 7, 8. *then to* Samothracia, Neapolis, *and* Philippi, *v.* 11, 12. *and having passed through* Amphipolis *and* Apollonia, *he came to* Thessalonica, *Chap.* 17. 1. *He therefore coming only thither eight years after the death of* Cajus, *and not writing this Epistle till after he had left them, could not then write of* Cajus *as* the Man of Sin *to be yet revealed.*

§. 6. *I pass on to the Interpretation of Dr.* Hammond, *which is this.*

1. '*That the Man of Sin, the Son of Perdi-* '*tion, was* Simon Magus, *together with his* '*Followers the* Gnosticks, *designed for destru-* '*ction*; Paraph. on v. 3.

2. '*That* Simon Magus *setting himself in* '*the head of them, Christ should destroy him* '*by extraordinary means, the Preaching, and* '*the Miracles of St.* Peter, *and the* Gno- '*sticks that adhered to him at the destructi-* '*on of the unbelieving Jews*; Paraph. on v. 8.

3. '*That the falling away first, must be a* '*great departure, or defection from the Faith* '*to the Heresie of the* Gnosticks, *or the* Christians *breaking off their compliance with the* '*impenitent* Jews, *leaving them as obdurate,* '*and departing avowedly to the* Gentiles; Paraph. on v. 3.

4. '*That which with-holdeth, and he that let-* '*teth, was the* Apostles *not giving over* '*preaching to the* Jews *as hopeless and refra-* '*ctory, and going to the* Gentiles, Paraph. on '*v.* 6. *and the* Christians *walking warily, and* '*doing nothing contrary to the* Mosaical *Law.*

5. '*That the Mystery already working was* '*this sort of Men already formed into a Sect,* '*under their Ring-leaders* Simon *and* Carpo- '*crates,* Paraph. on v. 7.

Now against this Opinion *I argue.*

1. *From* the Day of the Lord *here mentioned* v. 1, 2. *for that indeed doth often signifie in Scripture the Day of the Lord's coming to the destruction of the Temple, City, and Nation of the* Jews, *which, saith the* Reverend Dr. Hammond, *is the true import of the Phrase here, but it never signifies his coming to destroy* Simon Magus. *Moreover, it's plain from the eighth Verse, that this coming of the Lord is to destroy* the Man of Sin, *he being to be destroyed* by the brightness of his coming; *how then can this Day be the time appointed for the destruction of* Simon Magus, *who perished some years before Christ's coming to the destruction of* Jerusalem? *For according to* (*b*) Valesius, Eusebius, *and* Symeon Metaphrastes, Simon *perished in the Reign of* Claudius; *he coming then to* Rome, *and St.* Peter *then also coming after him, to detect his Frauds, whence he well argues, that* (c) it is not probable he should long there insult over the Christian Faith, St. *Peter* being then present to oppose him. *Now if this be true, he perished at the least* 16 *years before the destruction of* Jerusalem, *and Christ came to destroy him within four years after the writing this Epistle. If he perished, as others will have it, in the fourth of* Nero, *he must die twelve years before Christ came to destroy* Jerusalem; *or if he continued till the twelfth of* Nero, *opposing Christianity twelve years at* Rome, *under the very Nose of the two chief* Apostles, *which is not very probable, yet must he die four years before Christ's coming to the destruction of* Jerusalem, *and therefore could not be destroyed* by the brightness of his coming.

Must we refer this then only to the destruction of his Followers the Gnosticks? *That they were then in being, I could never yet see proved, and much less that any of them perished at the destruction of* Jerusalem. *I know the*

(b) *Eusebium secutus Symeon Metaphrastes Symonis interitum Claudij temporibus accidisse scribit.* Not. in Euseb. l. 2. c. 15.

(c) *Ego Eusebij sententiam veriorem esse puto; cum enim constet ex* Justino (Apol. 2. p. 69. E. & p. 91. B.) & Irenæo (l. 1. c. 20.) *Simonem sub Claudio Romam veniisse, & fraudulenta edidisse miracula, cumque etiam constet Petrum ejusdem Claudij temporibus Romam se contulisse, ad Simonis fraudes confutandas, verisimile non est Simonem tam diu præsente, & adstante Petro, insultasse fidei Christianæ.* Ibid.

Doctor

Doctor cites (d) Euſebius), *as ſaying that the* Gnoſticks, λόγῳ δάτσον εἰς τὸ παυσελὲς ἀπεσβήκασιν, in a moment were utterly extinct; *whereas it is manifeſt* Euſebius *ſays this, not of the* Gnoſticks, *but the* Nicolaitans; *nor could he ſay it of them who flouriſhed chiefly in the ſecond Century, whence it is ſtiled* Sæculum Gnoſticum. *Moreover, It is a plain flaw in this, or any like Interpretation, to make the Head of any Party, with his Followers, to be* the Man of Sin *to be conſumed by the coming of our Lord, and yet to make the* Anteſignanus *periſh before his coming, and his Followers only at it.*

Add to this, that the whole Foundation of this Opinion depends upon the (e) *Tale of* Simon Magus's *flying in the Air at* Rome, *and his falling down and breaking his Bones at the Prayer of* (f) *St.* Peter, *which is a thing not only uncertain, but in the judgment of many learned Perſons, abſolutely falſe.* Cotelerius, *a Romaniſt, is forced* ἐπέχειν, *to ſuſpend his judgment about it:* 1. *By reaſon of the Original of the Story, which, ſaith he, had its riſe* è libris Apocryphis & Pſeudepigraphis, *from* (g) *Apocryphal and Spurious Authors.*

2ly *By reaſon of the great diſcrepancy to be found among them in their Relations of divers Circumſtances of this Story. Some of them ſaying, that* Simon Magus *made himſelf* (h) Wings to fly; *ſome, that he was* held up by (i) two Devils; *others, that he* made himſelf a (k) Chariot, *or aſcended in a fiery Chariot, drawn by four Horſes; and all, that he did this* by the Art of Magick.

Again, They differ equally as to the Effects this Fall had upon this Magician; *ſome ſaying that he died by it, and was* (l) *ſeen dead upon the ſpot, that it* (m) *daſht out his Brains,* (n) *broke his whole Body; yea, brake it into* (o) *four parts. Others, that* (p) Peter *prayed he might not die, and ſo he only broke his Thigh, ſay ſome; or his Hands and Feet, as others.*

Some tell us this was done in the Reign of Claudius; *and others, that it was done in the Reign of* Nero; *ſome, that it was done by* (q) Peter *only; others, that it was done by* (r) Peter *and St.* Paul; *ſome, that it was done by* (r) Prayer; *and others, that they added* Faſting *to their Prayers; ſo little Agreement is there amongſt them in any Circumſtance of this Action. And*

3ly, *The Story may deſerve to be ſuſpected, by reaſon of the Silence of all the* Ancients *of the three firſt Centuries, who ſpeak much of his being at* Rome, *and of his being honoured with a Statue there, but ſay nothing of his Flight, or Fall by virtue of the Prayers of St.* Peter, *though they had juſt occaſion to ſpeak of it, had they believed the Story. For* (s) Juſtin Martyr, *in his Apology, ſpeaks twice of this Statue, and deſires the* Emperor *and* Senate, *that, learning the truth, they would aboliſh that Statue; but he ſaith not one word of this illuſtrious Combat, which was ſo admirable a Conviction of his Fraud.* Clemens *of* (t) Alexandria, *ſaith, That* Simon *heard St.* Peter *preach a little while, but addeth not one word of what*

(d) Lib. 3. Cap. 29.

(e) *Hæc fabula ab Scriptoribus Eccleſiaſticis paſſim inculcatur.* Heraldus ad Arnob. l. 2. p. 50.

(f) *Viderant enim carrum Simonis Magi & quadrigas igneas, Petri ore diſſlatas, & nominato Chriſto evanuiſſe, viderant inquam fidentem diis falſis, & ab eiſdem metuentibus proditum, pondere præcipitatum ſuo, cruribus jacuiſſe perfractis.* Arnob. p. 50. *Tum illuſtris illa adverſus Simonem Petri ac Pauli congreſſio fuit, qui cum Magicis artibus, ut ſe Deum probaret, duobus ſuffultus Dæmoniis evolaſſet, Orationibus Apoſtolorum fugatis Dæmonibus, delapſus in Terram populo inſpectante diſruptus eſt.* Sulp. l. 2. c. 41. *Petrus Simonem, alta Cæli magico volatu petentem, diſſoluta carminum poteſtate dejecit & ſtravit.*

(g) Conſtit. Apoſt. l. 6. c. 9. Abdias Hiſt. Apoſt. l. 1. c. 15. Hegeſip. de Bello Jud. l. 3. c. 2. *Author Actorum Petri & Pauli.*

(h) Hegeſippus, Abdias. Patres 6 Syn. Act 18.

(i) Μεθεωρισθεὶς ὑπὸ Δαιμόνων, ἵππου μέσου ἐπιφανέντος εἰς ἀέρα. Conſt. Apoſt. Ἐπ' ὀχήματος Δαιμόνων ἐπ ἀέρος φερομένου. Cyril. Cat. 6. p. 54. A. Sulpitius.

(k) Arnobius. *Magicis Artibus volare, capit.* Auguſt. Tom. 10. Serm. 3. de Petro & Paulo Apoſtolis.

(l) Νεκρὸν εὐθὺς ἀπέδειξαν. Cyril. Hieroſ. ib.

(m) *In caput collapſus cerebro viam diſperſit.* Nicet. Theſ. l. 4. c. 1.

(n) Σωτριβεὶς ἅπαν τὸ δύσηνον σῶμα. Metaphraſt.

(o) Τέσσαρα μέρη γεγόμενον. Act. Petri & Pauli apud Cotel. Not. in Lib. 6. Conſt. Apoſt. p. 269.

(p) Ῥίζαν, μὴ θανατῶσαι, ἀλλὰ σωτρίψαι— σωτρίβεται τὸ ἰσχίον, καὶ τῶν ποδῶν τὰς ταρσούς. Conſt. Apoſt.

(q) Arnobius. Conſtit. Apoſt. St. Ambroſ. St. Auſtin.

(r) Sulpitius, Sev. Cyrillus Hieroſ.
Pridie cum ejuſdem urbis Eccleſiâ jejunaverit. Auguſt. Ep. ad Caſul.
Διὰ τὴν προσδοκίας. Cyril. Hieroſ. &c.

(s) Τιμῶ τὸν ἱερὸν σύλλογον, καὶ τὸν δῆμον τὸν ὑμέτερον, σωφρονοῦντας, ταύτης ἡμᾶς τῆς ἀξιώσεως φυλάττειν αὐτοὺς· ἵν' εἴ τις εἰν τοῖς ἀπ' ἐκείνου διδάγμασι κατεχόμενος, τ' ἀληθὲς μαθὼν, τὴν πλάνην φυγεῖν δυνηθῇ, καὶ τὸν ἀνδριάντα, εἰ βούλεσθε, καθαιρήσετε. P. 91. B. C.

(t) Μεθ' ὃν Σίμων, ἐπ' ὀλίγον κηρύσσοντος τοῦ Πέτρου, ὑπήκουσεν. Strom. 7. p. 764. D.

he suffered by St. Peter's *Prayers.* (u) Tertullian *having noted, that after the coming of the Gospel* Magicians *were always punish'd, speaks only of* Simon Magus, *as ejected out of the Church, though he observes that* Elymas *was struck blind. And that in the* Acts *of the* Apostles (x) *he received a just Sentence, and worthy of himself, from the Apostle* Peter, *but addeth not one word of what he suffered from St.* Peter *at* Rome. (y) Origen *proves that there was* οὐδὲν θεῖον nothing Divine in Simon *from the Nature of his Doctrine, which made* Idolatry a thing indifferent, *and from the Success of it, it being in his time almost extinct, and that he perished with his Silver; but adds not a hint of his perishing by the Prayers of the* Apostles, *which was the strongest proof against his pretensions that he was* the power of God. (z) Eusebius *declares how the* Devil *raised up* Simon *as the great Adversary to the* Apostles, *and how the Divine Grace, by their appearance and presence, extinguished that flame; and how the Providence of God sent* Peter *after him to* Rome *in the days of* Claudius, *to set himself against him, and how he prevailed by causing the Light of the Gospel to shine there; but gives not the least hint of his being thus overcome, or thrown down by the Prayers of* Peter. *The* Bishops *of* Rome, *who, saith* Cotelerius, *sua tacere non solent,* use not to be silent in matters relating to themselves, *say nothing of it. Nor is it credible, saith* (a) Hornius, *Scriptores Romanos tam memorabilem rem præterituros fuisse,* that all the *Roman* Writers of those times, *Suetonius, Tacitus, Pliny,* &c. should pass over so memorable a thing in silence; *especially if* Simon *was so honoured by* Claudius, *and beloved by* Nero, *as some Authors of this Story say he was. It seems inconsistent, saith* Valesius, *with that other Story of* Simon's *being honoured at Rome* as a God by the Emperor, Senate, and the People, and the continuance of his Statue there in *Justin Martyr's* days; *which sure it would not have done, had he been so remarkably defeated, or destroyed, before their Eyes. And lastly,* (b) *St.* Austin *freely owns, that at* Rome this Story was by most People deemed false. *And is such a Tale fit to be laid as the Foundation of the Interpretation of this Chapter?*

§. 7. Arg. 2. *This Opinion may also be confuted from those words,* This day shall not come unless there be an Apostacy first, and the Man of Sin be revealed. *For,*

1. *It is intollerable to think that Act, which was so necessary for the promotion of the Gospel among the* Gentiles, viz. *the not imposing on them Circumcision, and the* Jewish *Yoke, and the ceasing to preach in the* Synagogues *of the* Jews, *was the* Apostacy *intended by the* Apostle *in these words. The Zealots among the* Jews *might say of* Paul, Thou teacheſt Apostacy from the Law of Moses; *for afterwards the* (c) Ebionites *rejected all his Epistles,* Ἀποστάτην ἀποκαλοῦντες αὐτὸν τοῦ νόμου, calling him an Apostate from the Law; *but that St.* Paul *himself, speaking to the* Gentiles, *should call this his own practice an* Apostacy, *is incredible.*

Moreover, What advantage would it do them in this matter, to tell them of an Apostacy *which had hapned before their Conversion,* Acts 13. 46. Lo we turn unto the Gentiles, for so hath the Lord commanded us, *and happened again about the time of writing this Epistle,* Acts 19. 9. *and finally, saith the* Doctor, *was completed when St.* Paul *came to* Rome, *about five or seven years after at the most? Might not the coming of the Lord be at hand, though an* Apostacy *so near to be compleated, were to go before it? See* James 5. 8, 9. 1 Pet. 4. 7.

2ly, *As for the* Apostacy *of a considerable part of* Christians *to the abominable impiety of the* Gnosticks, *I have all along in the Interpretation of these* Epistles *considered that, and find no reason to assert it, nor any thing that favours it, till we come to the* 2 Pet. 2. 20, 21. *'Tis true indeed, as* (d) Justin Martyr *and* Eusebius *testifie, that most of the* Samaritans *worshipped* Simon as the chief God; but ὀλίγοι ἐν ἄλλοις ἔθνεσιν, few in other Nations, *say they,* did it; *but that one single Person fell off from Christianity to him they say not.*

(u) *Post Evangelium nusquam invenies Magos nisi planè punitos, Simon M. jam fidelis——maledictus ab Apostolis de fide ejectus est, alter Magus qui cum Sergio Paulo, quoniam iisdem adversatur Apostolis, luminum amissione multatus est.* De Idol. cap. 9.

(x) *Ex quibus est primus S. Magus qui in Actis Apostolorum, condignam meruit ab Apostolo Petro justamque Sententiam.* De Præscript. Adv. Hær c. 46.

(y) Καὶ ἡ ἐνέργεια ἐμαρτύρησεν, ὅτι οὐδὲν θεῖον ὁ Σίμων ἦν. L. 1. contr. Celsum, p. 45. Οὐδαμοῦ γὰρ ὁ ὀνειδιζόμενος Σιμωνιανός. L. 6. p. 282. Διόπερ Σίμωνα τὸν Μάγον αὐτὸν ἀναγορεύοντα δυνάμιν Θεοῦ ἁγίου ἅμα τῷ ἀργυρίῳ αὐτοῦ, εἰς ὄλεθρον, καὶ ἀπώλειαν κεχωρηκέναι. Com. in Johan. p. 36. D.

(z) Ὥσπερεὶ μέγαν, καὶ μεγάλων ἀντίπαλον τῶν διωκτῶν τοῦ Σωτῆρος ἡμῶν Ἀποστόλων——ὅμως δ' ἦν ἡ θεία καὶ οὐρανία χάρις τοῖς αὐτοῖς συναιρομένη διακόνοις, δι' ὀπτασίας αὐτῶν καὶ παρουσίας ἀναπτομένη, τοῦ πυρὸς τὴν φλόγα ἢ τάχος ἐσβέννυ, &c. Hist. Eccl. l. 2. cap. 14.

(a) Not. in Sulpitium. p. 369.

(b) *Est quidem hæc opinio plurimorum, quamvis eam perhibeant esse falsam plerique Romani.* Ep. 86. ad Casulanum. p. 387.

(c) Euseb. Hist. Eccl. l. 3. cap. 27.

(d) Just. Mart. Ap. 2. p. 69. E.

(e) Eusebius

(e) Eusebius *is expres, that neither the* Heresie of *Simon Magus*, nor of others, had any prevalency in the times of the Apostles. *The great* Apostacy *which after the writing this* Epistle *first appeared, and against which the* Catholick Epistles *of St.* James, Peter, *and St.* John, *and especially the Epistle to the* Hebrews, *was written, was that of the converted* Jews *to* Judaism, *again; and to this Dr.* Lightfoot *probably refers the* Apostacy *here mentioned; our Lord having foretold* that *the* Devil once cast out of them by the Gospel, should return to them with seven more evil Spirits than himself; *and concluding that Parable with those words,* so shall it be with this present Generation, *Mat.* 12. 43, 44, 45. *Which Opinion is well consistent with my Interpretation of this Chapter, and may be embraced by them who like not my Notion of this Apostacy.*

2ly, *This Man of Sin was yet to be revealed,* v. 3. *and there was yet a season to come, in which he was to be revealed,* v. 6, 8. *whereas by the Confession of Dr.* Hammond, Simon Magus *was revealed as an Opposer of Christ, and an* Ἀντίπαλος, *or* Antagonist, *to the* Apostles *long before: For, he saith, that* (f) being denied the power of working Miracles, which he would have bought of the Apostles, soon after he set up, and opposed himself against Christ, and accordingly is here called ὁ Ἀντικείμενος, the Adversary, or he that opposeth himself. *Now the time when he would have bought of them this power of working Miracles was* A. D. 35. *that is, fourteen years before S.* Paul *wrote this* Epistle; *if then soon after he set up, and opposed himself against Christ, he must discover himself soon after the Year* 35, *and so before the writing this Epistle. He adds in the same Note, That* Simon Magus came to *Rome* in the beginning of *Claudius* his Reign, and there did such Miracles by the help of the Devils, that he was taken for a God, and accordingly had a Statue erected to him with this Inscription, *Simoni Deo Sancto.* Eusebius *there adds, That the Devil had set him up as the Great and Equal Antagonist of the Divine* Apostles. (g) *St.* Jerom *also saith, That* in the second year of *Claudius*, St. *Peter* came to *Rome* to oppose him. *He therefore who was then set up as the great Adversary of the Apostles, and as such opposed by them in the second Year of* Claudius, *that is* A. D. 42. *must be discovered then, that is,* 9 *Years before the writing this Epistle.* Eusebius *there adds, that the flame he had there raised, by the appearance and presence of the Apostles,* i. e. *of* Peter, *as the words following shew,* ἢ πάχος ἔσβεννυ, was soon extinguished; *which seems to prove that* Simon Magus's *opposition to Christ was not only discovered, but even extinguished with his Person before the writing this Epistle. And indeed* Irenæus, *and almost all the* Ancients *agree in this, with Dr.* Hammond, *that* Simon Magus *having suffered this repulse from* Peter *at* Samaria, *began* (h) to search still more into the depths of Magick, that he might be more able to contend with the Apostles; and *that by this means he astonished many, was honoured by* Claudius *with a Statue, and glorified by many as a God:* He soon returned, *saith* Theodoret, to his former Arts. *Now, can we think that a Man, who designed to be reckoned* μέγας τις, some great one, *and to seem glorious in the World, should pursue that design, by hiding, and not discovering himself about fifteen Years?*

In a word, It cannot reasonably be thought that almost all Samaria *should worship him; that he should be honoured in the days of* Claudius *as a God at* Rome, *by the* Emperor, *the* Senate, *and the People; and that the Devil should set him up as the Great Adversary of the* Apostles *long before this time; and that the season of his being revealed should be yet to come.*

§ 8. Arg. 3. 3ly, *I argue against this Opinion from these words,* he sitteth in the Temple of God, *v.* 4. *for whether we interpret this of the Temple of* Jerusalem, *or of the Church of God, which are all the Interpretations known to the* Ancient Fathers, *or applied by them to these words, it is certain that neither* Simon Magus, *nor his* Followers, *sat in any of them. The* (k) Doctor *therefore is forced to say, this agrees to* Simon, *as being worshipped at* Samaria, *in those places which had been set apart to the worship of the True God, they worshipping him there* θυμιάμασι καὶ θυσίαις, καὶ σπονδαῖς, *with all sorts of Sacrifices. But would St.* Paul *stile the* Samaritan Temple, *had it been then standing, as it was not, the Temple of God? Would he have done this after our Lord's declaration made against them that they* worshipped they knew not what? *The truth is, that the Temple built upon their*

(e) Διὸ δὴ ὅτε Σίμων, ὅτε ἄλλα τῶν πότε φυέντων συκοφαντήματά τι, καθ' αὑτοὺς ἐκείνους Ἀποστολικοὺς ὑφέσης χόνας. Hist. Eccl. l. 2. c. 14.

(f) Note E.

(g) Τῷ δευτέρῳ Κλαυδίου ἔτει, εἰς τὸ ἐκπολεμῆσαι Σίμωνα τὸν μάγον, τὴν Ῥώμην ἐφίσταται. In Petro.

(h) *Cupidius intendit contendere adversus Apostolos, uti & ipse gloriosus videretur esse, & universam Magiam adhuc amplius inscrutans, ita ut in stuporem cogeret multos hominum, quippe cum esset sub Claudio Cæsare, à quo etiam statua honoratus esse dicitur propter Magiam, hic igitur à multis quasi Deus glorificatus est.* Lib. 1. Cap. 20.

(i) Εὐδοὺς ἐκεῖνος πρὸς τὴν προτέραν ἐπανῆλθε κακοτεχνίαν. Hær. Fab. l. 1. c. 1.

(k) Note E. and G.

holy Mountain, was long before deſtroyed by Hircanus, *and that which* Herod *built them, they regarded not, as ſtanding not upon that Mountain. Where therefore was the Temple in which they offered all kind of Sacrifices to this Magician? Indeed, the* Doctor *uſeth too much Artifice in thus connecting theſe things; for that almoſt all the* Samaritans *did worſhip* Simon Magus *as the firſt or principal God,* Euſebius *doth ſay from* Juſtin Martyr Hiſt. Eccl. 2. 13. *but that they then worſhipped him with any kind of Sacrifices, he doth not ſay: But only that ſome of his Followers, who* (l) pretended to embrace the Chriſtian Religion, *(which* Simon Magus *then profeſſedly oppoſed,)* fell back to the worſhip of Dæmons, and had got Images of *Simon* and *Helen*, which they thus worſhipped with Sacrifices.

§ 9. Arg. 4. Remember you not, *ſaith the Apoſtle,* that I told you of theſe things? *Now is it probable, that in the ſhort time he ſtayed with them, he ſhould tell them how* Simon Magus *ſat in the Temple of God, and that Chriſt's coming was to deſtroy him; and that ſo ſoon as S.* Paul *ſhould leave off preaching in the* Jewiſh Synagogues, S. Magus *and his Followers would be revealed?* Credat Judæus Apella: *For* the Myſtery of Iniquity doth already work, *v.7. that is, ſaith Dr.* H. *this ſort of Men are already formed into a Sect under their Ring-leaders,* Simon *and* Carpocrates. *Wonderful that* Carpocrates, *who, ſay* (m) Clemens *of* Alexandria, Euſebius, *and* Theodoret, *appeared only in the time of* Hadrian, *that is,* A. D. 107. *at the ſooneſt, ſhould be the Ring-leader of a Sect at the writing of this Epiſtle, that is, at leaſt,* 56 *Years before he began his Hereſie.*

It follows, v. 8. And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, *&c. that is, ſaith Dr.* Hammond, then immediately ſhall ye ſee the Sect of the *Gnoſticks* ſhew it ſelf, joyn with, and ſtir up the Jews, and bring heavy Perſecutions upon the Chriſtians, and having this opportunity to calumniate them to the Jews, behave themſelves as their profeſſed Oppoſers. And *Simon Magus* ſhall ſet himſelf forth in the Head of them, whom, as a profeſs'd Enemy of Chriſt, Chriſt ſhall deſtroy by extraordinary means, by the Preaching and Miracles of St. *Peter*; and for all the Apoſtatizing *Gnoſticks* that adhere to him, they ſhall be involved in the deſtruction of the unbelieving Jews, with whom they have joyned againſt the Chriſtians. *In which long* Paraphraſe *there is nothing certain, and nothing which can be confirmed, either from Scripture or Antiquity. That there were then any* Gnoſticks *in being, that they ever then did, or were in a capacity to perſecute the Chriſtians, that any ſingle Perſon of them periſhed at the fatal time of the deſtruction of the unbelieving* Jews, *I never yet ſaw proved. That* Simon Magus *ſhould ſet himſelf in the Head of theſe* Gnoſticks, *or of any other of his Followers, who was extinct before they bore that name, 'tis not credible. That his Followers, who pretended that* Simon *himſelf was the chief, or principal God, who worſhipped him, and the very Images of* Simon *and* Helena, *with all kind of Sacrifices, who held the* Law and Prophets were not to be regarded, *ſhould ingratiate themſelves, and joyn with the* Jews, *is ſtill more incredible. And laſtly, that* Simon Magus *periſhed by the Miracles of St.* Peter, *I have ſhewed to be improbable. And this I think ſufficient to be offered againſt this Interpretation.*

§ 10. *I ſhould proceed to thoſe Conſiderations which ſeem to lie againſt that Opinion, which holds that the Apoſtle primarily intends the Papal* Antichriſt, *but I have already done this, both in this Preface, and in the following Annotations; and therefore ſhall at preſent only add, that this* Man of Sin *is to ſit* in the Temple of God, *and probably to do it then when the* Apoſtle *writ; for he gives it as a Character, by which the* Theſſalonians, *to whom he writ, might know him, and then he could be no other than the* Jewiſh Doctors. *Moreover, this* Temple of God *muſt either be the Temple of God, properly ſo called, which was deſtroyed by* Titus, A. D. 70. *and then again,* The Man of Sin, *who was to ſit in it, muſt denote the ſame Perſons, or as ſome of the moſt Ancient Fathers,* (n) Irenæus, (o) Hippolytus, (p) *St.* Cyril, *and* (q) *St.* Ambroſe *thought, either the Ruins of that* Temple, *or another to be built by* Antichriſt *in behalf of the* Jews, *and then as it is not reaſonable to think the* Apoſtle *would abſolutely ſtile that the* Temple of God *which had never been ſo, and which was only built by one who* magnified himſelf againſt, *and openly blaſphemed the true God; ſo is it more unreaſonable to think the* Pope *and his* Clergy *ſhould ſit in it. They therefore who think that they are here eſpecially intended, embrace the*

(l) Χειſιανῶν φιλοσοφίαν ὑποκεινόμενοι, ἧς μὴ ἔδοξαν ἀπαλλάττεσθαι πρὶν τὰ εἴδωλα δεισιδαιμονίας, ἔδει ἦσαν οὐδὲ ὁπλαμβάιον), καταπίπτοντες ὅτι γεγραφὰς, καὶ εἰκόνας αὐτῆ τῆ Σίμωνος, καὶ τὴ Ἑλένης ἀνιμάμασί τ, καὶ θυσίαις, καὶ ἀπονδαῖς τύτες θρησκεύειν ἐπιχειρῦντες. Ibid.

(m) Ἀδειανῆ Βασιλείου τ. Theod. Hær. Fab. l. 1. c. 6. Περὶ τῦ Ἀδειανῆ τῆ Βασιλέως χρόνυ. Clem. Strom. 7. p. 764. Euſeb. Hiſt. Eccl. l. 4. c. 7.

(n) *In Templo Dei ſedebit, ſeducens eos qui adorant eum, quaſi ſit Chriſtus.* L. 5. p. 475.

(o) *Templum conſtruet Hieroſolymis, quod conſeſtim excitatum tradet Judæus.* P. 27. & 33.

(p) Ποῖον ἄρα ναὸν; ἢ καταλελυμμένον τῶν Ἰεδαίων φησί. Catech. 15. p. 164, 165.

(q) *Ergo ſedebit in Templo interiori Judæorum, qui Chriſtum negant.* In Luc. 21.

Sentimenti

Sentiments of the Fathers of the Fifth, and the following Centuries, viz. of (r) Chryſoſtom, Theodoret, St. Auſtin, and St. Jerom, that by the Temple of God, we are to underſtand the Chriſtian Church. But this Interpretation is liable to this Objection, That 'tis not reaſonable to conceive the Holy Spirit, without any mark of diſtinction, would give that name to the Apoſtate Church, in which the Beaſt and the falſe Prophet did preſide, ſhe being by the ſame Spirit, when he ſpeaks more unqueſtionably of her, ſtill repreſented as Spiritual Sodom and Ægypt, Myſtical Babylon, and the Mother of Fornications and Abominations, Rev. 11. 8. 17. 5. Hence (s) Bellarmine makes this Inference from the Interpretation of the Proteſtants, That, if it be true, the Roman Church, in which the Pope preſides, muſt be the Church of God. To this our Writers anſwer, That this Name was given to the Church of Rome becauſe ſhe once was ſo. But when was that? Was it not before the Man of Sin ſat in her, and exalted himſelf above God and Chriſt? and can he properly be ſaid to ſit in the Church of God, who whilſt he ſitteth in it, is not the Man of Sin, nor does thoſe things which belong to him; and when he is the Man of Sin, ſitteth no longer in the Church of God, but in Spiritual Egypt, the Oppreſſor of God's People, in Myſtical Babylon the Mother of Idolatry, and the Great Enemy of the Church of God, and in the Synagogue of Satan?

But that I may not wholly differ from my Brethren in this matter, I grant theſe words may, in a ſecondary ſenſe, be attributed to the Papal Antichriſt, or Man of Sin, and may be ſignally fulfilled in him, in the deſtruction of him by the Spirit of Chriſt's Mouth, he being the Succeſſor to the Apoſtate Jewiſh Church, to whom theſe Characters agree, as well as to her; and therefore in the Annotations I have ſtill given a place to this Interpretation alſo.

§ 11. Laſtly, As for the Objections which may be raiſed againſt the ſenſe which I have put upon theſe words, I have already anſwered moſt of them in the Annotations, only two ſtill remain to be more fully anſwered, viz.

Object. 1. That all the Fathers and ancient Interpreters, ſeem not only ſilent as to this import of theſe words, but generally ſeem to refer the τὸ κατέχον, that which with-held this Revelation of the Man of Sin to the Roman Empire.

Anſw. To this I anſwer, (1.) That this Objection may be retorted upon all the other Opinions with equal ſtrength; for what is there ſaid by any of the Fathers, or Eccleſiaſtical Writers, for ſix hundred Years, whence it may be concluded that either Mahomet, or the Pope of Rome, were the Man of Sin here mentioned? What hint hath any Commentator, Greek or Latin, in his Notes upon this Chapter, for a thouſand Years, given, that the Pope and his Clergy were the Perſons here intended?

If it be here replied, That they do conſequentially overthrow this Opinion, by making the Roman Empire to be the τὸ κατέχον, that which with-held. I anſwer, That they more fully overthrow the Opinion, which ſaith the Papal Government is Antichriſt, or the Man of Sin.

1. By ſaying that (t) Antichriſt was coming, and at hand, long before the appearance of the little Horn, which ſprung up only from the Ruins of the Roman Empire, which happened A. D. 475.

2ly, By teaching, ſo generally as they did, that Antichriſt being once revealed, was to continue not 1260 Years, but only three Years and a half. See Note on v. 8.

3ly, That he was to be of the Jewiſh Extract, one (u) of the Tribe of Dan, who alſo was to be circumciſed. And,

4ly, That he ſhould be an Enemy to (x) Idolatry and Image-Worſhip, as Irenæus, Hippolytus, Cyrillus Hieroſ. St. Chryſoſtom, and Theodoret ſay.

In a word, they generally held, as I have ſhewed Note on v. 10. that Antichriſt was to come with Signs and Wonders to deceive the Jews, that they might be puniſhed for their Infidelity. All which things muſt be manifeſtly inconſiſtent with the common Notion, that the Pope's Hierarchy muſt be the Man of Sin here primarily intended by St. Paul.

3ly, I anſwer, That though the Fathers do not expreſly ſay the Jewiſh Nation was the Man of Sin which the Apoſtle here intended, yet many of them have ſaid thoſe things on

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(r) Ναὸν ἡ Θεὸν τὰς Ἐκκλησίας ἐκάλεσεν. Theod. Τὰς πανταχοῦ Ἐκκλησίας. Chryſ. *Hieroſolymis ut quidam putant, vel in Eccleſia, quod verius Arbitramur.* Hieron. ad Algaſ. qu. 11. F. 60. D. Auguſt. de Civ. Dei. l. 20. c. 19.

(s) Lib. 3. de R. Pont. cap. 13.

(t) *Antichriſto jam inſtante.* Tertul. de fuga, &c. *Antichriſti tempus infeſtum appropinquare nunc capit.* Cyprian. Exhort. ad Martyr. *Scire debitis, & pro certo tenere, & credere Antichriſti tempus appropinquaſſe.* Ep. 58. p. 120 59. p. 139. Et de Judâ Euſeb. Ὃς καὶ τὴν θρυλλουμένην Ἀντιχείσου παρουσίαν ἤδη τότε πλησιάζειν ᾤετο. Hiſt. Eccl. l. 6. c. 7.

(u) *Hieremias tribum ex quâ veniet manifeſtavit dicens ex Dan, &c.* Iren. l. 5. c. 30. Hippol. p. 24, 25. Ambroſ. de Benedict. Patriarch. c. 7. Aug. Tom. 4. qu. 22. in Joſ. p. 295. Proſper. dimid. Temp. c. 9. Theodor. in Gen. qu. 110. p. 75.

(x) *Idola quidem ſeponens.* Iren. l. 5. c. 25. *Idololatriam non admittet.* Hippolyt. p. 33. Μέλλει δὲ ὁ τὰ εἴδωλα μισεῖν ὁ Ἀντίχειστος. p. 164. Chryſoſt. in 2 Theſſ. 2. 4. Theod. ibid. & Com. in Dan. 11. 36.

which this our Interpretation doth depend; *as* v. g. *that* this Man of Sin *was to be of* Jewish Extract, *that he was* to sit in the Temple of Jerusalem, *and that he was to come chiefly to* deceive the unbelieving Jews, *that so they might be punished for their Infidelity. And,*

Lastly, As to the τὸ κατέχον, *or rather,* ὁ κατέχων, he that letteth, *I only in this differ from them, that whereas they refer this to the* Roman Empire, *I do refer it to a* Roman Emperor; *and as some of them held that* (y) Nero *was this* Antichrist, *and Man of Sin, and others that he was* (z) Domitian, *so do I hold that* Claudius, *the Predecessor of that* Nero, *was the Person that with-held.*

§ 12. Object. 2. *It farther is objected, That the* Jews *were long before revealed to be the great Opposers of* Christianity, *and the* Scribes *and* Pharisees, *had long sat in the Temple of God; wherefore the Revelation of the Man of Sin, being only to take place for some considerable time after the writing this* Epistle, *the* Jewish Nation *cannot be reasonably deemed* the Man of Sin.

Answ. *I have already answered this Objection in the* Paraphrase, *by shewing that these are the Descriptions of the Man of Sin, by which the* Thessalonians, *and others, might then know him; and that they were all spoken in the Present Tense; shewing what he already did, and that he was yet more fully to be revealed, either by his actual* Apostacy *from the* Roman Government, *which hapned in the Twelfth of* Nero, *or by the great* Apostacy *of the Believers of that Nation from the Faith.*

2ly, *I add, That the* Jewish Nation *not only had a great Opinion of their dearness to the God of Heaven, but were also look'd upon by their* Proselytes, *and others, as God's peculiar and beloved People, and therefore such a change of Providence, as made it appear to all Men, they were become* the Generation of his Wrath, *must also be a Revelation of them as the greatest of Sinners. And since this came upon them after they had rejected our* Messiah, *and crucified the Lord of Life, it must be a discovery that they became* Sons of Perdition *upon this account; and in this sense the removing that which letted, must make way for the Revelation of* that wicked one whom the Lord would consume with the breath of his Mouth. *As then the* Roman Church, *though she is thought by us to be the* Antichrist *here spoken of, and the* Beast *mentioned in the* Revelations, *is yet by many other* Christan Churches *in the West, thought to be the true* Catholick Church *of Christ, and her* Bishop *to be the* Vicar of Christ, *the* Successor of Peter, *and the* Head of the Universal Church, *and so will only be revealed to them to be what we now deem her, when she shall* go into destruction, *and be destroyed* by the Sword of Christ, and by the breath of his Mouth, *so was the* Church of Jerusalem *then only fully revealed to* Jew *and* Gentile, *and to the* Judaizing Christians, *to be not what they did erroniously think her, but what the* Apostle *here doth represent her, when our Lord did* thus consume her by the breath of his Mouth, *and God so signally demonstrated she was a* Vessel of his Wrath fitted for destruction.

This Epistle *seems to be written soon after the first, and as Bishop* Pearson *probably conjectures, in the same Year,* Sylvanus *and* Timotheus *being still with him when he writ it, as they were at the writing of the first* Epistle 2 *Thess.* 1. 1. *Now St.* Paul *staid at* Corinth *only* a Year and six Months, *Acts* 18. 11. *and there he had preached a considerable time,* every Sabbath-day, *before they came to him,* Acts 18. 45. *and so before he writ his first* Epistle, *it being written after that* Timothy *was come to him,* 1 Thess. 3. 6. *and they seem to be gone from him before he left* Corinth, *to go to* Syria, *for then he had only with him* Priscilla *and* Aquila, *Acts* 18. 18. *so that the Interval betwixt these two* Epistles *could not be above a Year.*

(y) *Opinione multorum receptum est ipsum Antichristum venturum.* Sulp. Hist. S. l. 2. c. 40.

(z) *Multi nostrorum putant ob sævitiæ ac turpitudinis magnitudinem Domitianum Neronem Antichristum fore.* Hieron. in Dan. 11. F. 267. M.

A PARAPHRASE WITH ANNOTATIONS ON THE Second Epiſtle of St. *PAUL* TO THE THESSALONIANS.

CHAPTER I.

Verſe 1. PAUL and Sylvanus and Timotheus [*write*] to the Church of the Theſſalonians [*eſtabliſhed*] in [*the knowledge and worſhip of*] God the Father, and our Lord Jeſus Chriſt.

2. [*Wiſhing*] grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

3. We are bound to thank God always for you, Brethren, as it is meet [*for us to do,*] becauſe that your Faith groweth exceedingly, and the Charity of every one of you all towards each other aboundeth.

4. So that we our ſelves glory in you, [*or boaſt of you*] in the Churches of God, for your patience, and [*for your*] faith [*which produceth this patience*] in all your perſecutions, and tribulations which you endure.

5. Which [*Diſpenſation of Divine Wiſdom appointing you to ſuffer,* 1 Theſſ. 3. 3. *and permitting others thus to perſecute you,*] is a manifeſt token of the [a] righteous judgment of God, [*theſe Sufferings befalling you*] that you may be accounted worthy of the [*Celeſtial*] Kingdom of God, for which you alſo ſuffer, [*and ſo are an aſſurance of a day when God will thus reward you.*]

6. Seeing it is a righteous thing with [*that*] God [*to whom belongeth recompence,* Rom. 12. 19. *and who will avenge his Elect that cry unto him day and night,* Luke 18. 7.] to recompence tribulation to them that trouble you.

7. And to you who are troubled [*as we are,*] reſt with us, [*which reſt we both compleatly ſhall enjoy*] when the Lord Jeſus ſhall be revealed from Heaven, [*attended*] with his mighty Angels, [*as he ſhall be at the laſt day,* 1 Theſſ. 4. 16. *when he will come to give every one according to his works,* Matth. 16. 27. Mark 8. 38. *and gather all the Nations of the World before him,* Matth. 25. 32. Jude 14. 15.]

8. [*When he ſhall come, I ſay,*] in flaming fire, taking vengeance on them [*among the Heathens*] who know not God, and [*of thoſe Jews and Gentiles*] who [*having heard*] obey not the Goſpel of our Lord Jeſus Chriſt.

9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, [*from whoſe bliſsful Preſence they ſhall for ever be excluded,* Matth. 25. 41, 46.] and [*ſhall find that deſtruction inflicted on them*] [b] by the glory of his power, [*that being the time when God will make known his power, on the veſſels of wrath fitted for deſtruction,* Rom. 1. 23.]

10. [*And it is alſo a righteous thing with him, then to recompence to you eternal reſt*] when he ſhall come to be glorified in [*his dealings*]

dealings with] his Saints, and to be admired [*for his great love*] in [*and by*] all them that believe, [*and particularly by you,*] becauſe our teſtimony among you was believed in that day.

11. Wherefore alſo we pray always for you, that our God would count you worthy [ἀξιώσῃ τῆς κλήσεως, *would make you worthy*, v. 5.] of this calling [*to his Kingdom and Glory,*] and fulfil all the good pleaſure of his goodneſs [*in you*] and the work of faith with power.

12. That the name of our Lord Jeſus Chriſt may be glorified in you, [*by your continuance in your faith,*] and ye in him, [*or by him,*] according to the grace of our God, and the Lord Jeſus Chriſt, [*by which you are enabled to continue in the faith, and fulfil the good pleaſure of his will.*]

Annotations on Chap. I.

a Verſe 5. Τῆς δικαίας κρίσεως, *of the righteous judgment of God*, &c.] *This place*, ſaith (a) *Eſthius, proves againſt the Hereticks, that Life Eternal is not ſo to be aſcribed to the grace of God, as not to be attributed alſo to the worth and merits of men, proceeding from the grace of God.*

But the true import of theſe words will be ſufficiently contained in theſe following particulars:

1. That the Juſtice of God obligeth him to recompence the Obedience, and Sufferings of his faithful Servants, either in this, or in the world to come; ſince were it otherwiſe, we could have no ſufficient Motive to Perſeverance in Obedience to him, or ſuffering for his ſake; and therefore this, by the *Apoſtle*, is laid as the foundation of all the Service which we pay unto him, even the firm belief that *God is*, and that *he is a rewarder of them that diligently ſeek him*, Heb. 11. 6.

2*ly*, That ſince God doth not, and according to the nature of the thing he cannot recompence them in this Life, who ſuffer all Calamities and Loſſes they can endure here, and even Death it ſelf for his ſake, his Juſtice will oblige him to do it in the next. Hence the *Apoſtle* ſaith of himſelf, and all his Fellow-ſufferers, *If in this life only we have hope in Chriſt, we are of all men the moſt miſerable*, 1 Cor. 15. 19. and puts the queſtion thus, *If the dead riſe not at all — why ſtand we in jeopardy every hour?* v. 29, 30. But,

3*ly*, That this Reward ſhould be for kind ſo excellent, as is the Beatifick Viſion, the being *heirs of God, joint-heirs with Chriſt*, the being *like to him in glory*; and for duration ſhould be eternal; can never be on the account of that ſtrict Juſtice which *rendreth to every on his due*, ſeeing there can be no Proportion betwixt a finite Action, or Paſſion, and an infinite Reward, and therefore the ſame *Apoſtle* who ſaith here, ἀξιωθῆναι ὑμᾶς, we for theſe Sufferings *are accounted worthy of this Kingdom*, doth elſewhere poſitively declare *the Sufferings of this preſent Life*, οὐκ ἄξια, *not worthy of the Glory which ſhall hereafter be revealed*, Rom. 8. 18. Nor can the Grace of God, vouchſafed to enable us thus to perſeverance in Sufferings, enhance the Merit of thoſe Sufferings, or make the Reward in Juſtice due unto us; ſince *if it be of Grace*, that we thus ſuffer, *then it is not of Debt* that we are thus rewarded; God being not in ſtrict Juſtice obliged to reward his own free Gifts and Graces he confers upon us. But,

4*ly*, Even this Eternal Recompence being promiſed to thoſe who ſuffer for the ſake of Chriſt, by him who hath ſaid, *Be thou faithful to the death, and I will give thee a Crown of Life*, Rev. 2. 10. and propounded this as the chief Encouragement, thus to endure with Patience to the end, *that great is our reward in Heaven*, Matth. 5. 12. it may be ſaid, by virtue of that Promiſe to be in juſtice due to them, who do thus ſuffer for it, it being a part of juſtice to perform our Promiſes, and be faithful to our Words. This therefore is a faithful ſaying, *If we ſuffer with him, if we endure, we ſhall live, and reign with him*, 2 Tim. 2. 11, 12. And we may reſt aſſured, That *God the righteous Judge will give this Crown of Righteouſneſs to us at that day*, 2 Tim. 4. 8. that being approved, *we ſhall receive that Crown of Life which the Lord hath promiſed to them that love him*, James 1. 12. But then God being not obliged in ſtrict juſtice to promiſe ſo great a Recompence, he cannot be ſaid to confer it, *ex dignitate, merito, aut æqualitate Rei*, by reaſon of the dignity or worth of theſe our Sufferings, or becauſe the Reward is only to equal the Merit of them, but only *ex juſtitia pacti*, becauſe his Promiſe hath made it juſt and equal for him ſo to do.

b Ver. 9. This Phraſe, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, *and from* the *glory of his power*, is taken from *Iſaiah* 2. 19, 21.

(a) *Monſtrare hic locus contra Hæreticos, vitam æternam, quæ in regno Dei intelligitur, non ita gratiâ Dei tribuendam eſſe, ut non etiam dignitati, & meritis hominum à gratiâ Dei perfectis, retribuantur.*

CHAP.

CHAP. II.

a Verſe 1. NOW we beſeech you Brethren, by [*or concerning*] a the coming of our Lord Jeſus Chriſt, and by our gathering together to him, [*mentioned*, Mat. 24. 31.]

2. That ye be not ſoon ſhaken in mind, [ἀπὸ τοῦ νοὸς *from the Sentence you formerly received from me*,] or be troubled neither by ſpirit, [i. e. *by any pretended Revelation*,] nor by word [*ſpoken by us, and by others miſunderſtood*, 2 Pet. 3. 15, 16.] nor by letter, as from us, [i. e. *by any thing contained in our former Epiſtle*, Chap. 4. 15. & 5. 2. *or rather in thoſe words*, Chap. 2. 16. *Wrath is come upon them* εἰς τέλος *to the uttermoſt, ſo*] b as [*to conceive*] that the day of Chriſt b is at hand.

3. Let no man deceive you [*by theſe pretences*] by any means, for that day ſhall not c come, except there come c a falling away firſt [*of the Jews from the Roman Empire, or from the Faith*,] and [*by that means*] the d d Man of Sin be revealed, [*who is*] the Son of Perdition.

e 4. Who e oppoſeth [*himſelf now to the Chriſtian Church*,] and f exalteth himſelf above f all that is called God, or that is worſhipped [Gr. ἢ σέβασμα, *or worſhip*;] ſo that he, as g God, g ſitteth in the Temple of God, ſhewing himſelf that he is God.

h 5. Remember ye not, that when I was yet with you, h I told you [*of*] theſe things, [viz. *of the man of ſin to be revealed, and of theſe Characters of him*]

i k 6. And now ye know i what witholdeth, that he might be revealed k in his time.

l 7. For the l myſtery of iniquity doth already work, (i. e. *the Jews are already making ſome efforts towards this Apoſtacy*,] only he m m who now letteth will let, [or, *only there is that witholdeth as yet, and will continue* n *ſo to do*] n until he [*or it*] be taken out of the way.

o 8. And then ſhall o that wicked one be p q p revealed, whom the Lord ſhall q conſume with the ſpirit [*or breath*] of his mouth, and ſhall r deſtroy with the brightneſs of his r coming.

9. Even him whoſe coming is after the working of Satan, with s all power, and s ſigns, and lying wonders.

10. And with all deceiveableneſs of unrighteouſneſs in them that periſh, t becauſe t they received not the love of the truth that they might be ſaved.

11. And for this cauſe u God ſhall ſend u [*among*] them ſtrong deluſions [*which will have this effect upon them*,] that they ſhould [*ſhall*] believe a lie.

12. That they all might be damned, [Gr. *judged and condemned*] who believed not the truth, [*the Goſpel preached to them*; See Note on Rom. 2. 8.] but had pleaſure in unrighteouſneſs, [*or Falſhood*; See Note on 1 Cor. 13. 6.]

13. But we are bound to give thanks always to God for ye Brethren beloved of the Lord, becauſe God hath from the beginning [*of our preaching to you ſhew'd*, 1 Theſſ. 1. 4, 5. *that he had*,] choſen you to Salvation through Sanctification of the Spirit, [*which gives the earneſt of it, and makes us meet for it*, and belief of the truth, [*which promiſeth it.*]

14. x Whereunto [i. e. *to which Faith, and Sanctification*,] he hath called you by [*the preaching of*] our Goſpel y to the obtaining y of the Glory, [Gr. *to the glorious Salvation*] of our Lord Jeſus Chriſt. x

15. Therefore, Brethren, ſtand faſt [*in the Faith*,] and z hold the Traditions which z you have been taught, whether by Word, [*v.* 5, 6.] or [*by this*] our Epiſtle.

16. Now our Lord Jeſus Chriſt himſelf, and God, even our Father [*through him*] who hath loved us, and hath given us everlaſting Conſolation, and good hope, through Grace;

17. Comfort your hearts, and ſtabliſh you in every good word and work.

Annotations on Chap. II.

a Verſe 1. Ὑπὲρ τ παρουσίας τ Κυρίου, *By the coming of the Lord.*] That ὑπὲρ with a Genitive Caſe ſignifies *de*, or *circa*, about, or concerning, cannot be doubted. It is rendred *concerning* Rom. 9. 27. See 2 Cor. 12. 5, 8. It is thrice rendred, *of*, in the ſame import, as 2 Cor. 1. 8. our hope ὑπὲρ ὑμῶν, of you is certain; Chap. 8. 23. Whether any enquire, ὑπὲρ Τίτου, of *Titus*; and *v.* 24. our boaſting ὑπὲρ ὑμῶν, *i. e.* concerning you. *Philip.* 1. 7. It is meet for me to think thus, ὑπὲρ πάντων ὑμῶν, of you all. Hence *Phavorinus* ſaith 'tis uſed, ὁμοίως τῇ περὶ. See 2 Cor. 7. 4. & 9. 3.

The coming of Chriſt is by the *Reverend* Dr. *Hammond*, referred to Chriſt's coming to deſtroy the unbelieving *Jews*, and throw down their Temple, and their Worſhip which de-

depended on it. This is the παρουσία τῦ υἱῦ τ̃ ἀνθρώπυ, the *coming* of Chriſt, or of *the Son of Man*, ſo often mentioned in our Lord's Prediction of the Deſtruction of *Jeruſalem*, and of the Temple, *Mat.* 24. 3, 27, 37, 39. This is moſt certainly the import of the Phraſe in St. *James* twice, when he exhorts the Brethren *to be patient*, ἕως τ̃ παρουσίας τ̃υ Κυρίυ, *till the coming of the Lord*; adding that this παρουσία τ̃ Κυρίυ, *coming of our Lord was at hand, and the Judge ſtood before the door*, James 5. 7, 8, 9.

As for the Phraſe, *Our gathering together to him*, it ſeems parallel to the Words of Chriſt, *Mat.* 24. 31. ἐπισυνάξυσι τὺς ἐκλεκτὺς αὐτ̃, *his Angels ſhall then gather his Elect.* And to apply it to the *Theſſalonians*, let it be noted, that they were partly Converts of the *Jews* and *Proſelytes*. For the Converts made by St. *Paul*'s preaching to them, were of the believing *Jews*, and *the devout Greeks*, Acts 17. 4. who, in expectation of our Lord's Prediction, as well as from their Obſervation of the Jewiſh Feſtivals might be inclined to go up to *Jeruſalem*. Moreover, till the writing of this *Epiſtle*, if not long after, even till the Deſtruction of *Jeruſalem*, the Jewiſh Converts kept up their *Synagogue*-Worſhip, and many *Proſelytes*, and other *Chriſtians*, did not ſcruple to aſſemble with them; the Jewiſh Converts thought themſelves obliged to do it, they being all *zealous of the Law*, Acts 21. 20. and many of the *Gentile Chriſtians* complied with it at *Corinth*, *Galatia*, and *Philippi*; but after the Deſtruction of *Jeruſalem*, there was an end of this *Synagogue*-Worſhip, the Day having revealed that God was no longer pleaſed with it, and then they met together ſtill as Churches of Chriſt; and this might be their ἐπισυναγωγὴ πρὸς αὐτόν, *the gathering together to him* here ſpoken of.

But yet, conſidering that this παρουσία, or *coming of Chriſt* in the former *Epiſtle* is uſed four times, with relation to Chriſt's coming at the Day of Judgment, *viz. Chap* 2. 19. & 3. 13. & 4 15, & 5. 23. it may be thought more reaſonable to refer this paſſage to the ſame Advent, and Paraphraſe it thus, *I beſeech you Brethren, by* (the Bleſſing you expect at) *the coming of our Lord Jeſus Chriſt, and at our gathering together to him.*

b Ver. 2. Ἐνέστηκε, or *hath been inſtant.*] To conceive that ſignal Day of the Deſtruction of their Enemies the *Jews*, and the Deliverance of the *Chriſtians* mentioned, *Joel* 2. 31, 32. *Mal.* 4. 1, 2. come, and find themſelves deceived in that Conception, might cauſe great trouble to them, and even ſhake their ſtedfaſtneſs in the Faith.

Ver. 3. Ἀποστασία πρῶτον, *a falling away firſt.*] c The Rebellion of the *Jews* againſt the *Chaldeans* was always ſtiled *Apoſtacy*, and the *Jews* upon that account *Apoſtates*. So *Jeruſalem* is repreſented as πόλις ἀποστάτις, *a City that rebell'd againſt Kings*; and in which ἀποστάσεις γίνονται, *Rebellions were found*, Ezra 4. 12, 15, 19. Thus *Ezra* 3. 2, 18, 22. they are ſtiled Ἰουδαῖοι ἀποστάται, *rebellious Jews*; and *v.* 27. it is ſaid that they were given to Rebellion and War. See *Neh.* 2. 19. & 6. 6. 1 *Mac.* 13. 16. 2 *Mac.* 5. 11. And in like manner their Revolt from the *Roman* Government, is by *Joſephus* generally expreſſed by the ſame word, (a) *Coming from Rome*, ſaith he, *in the time of Nero, when Felix was Procurator of Judæa, I found then the beginnings of Innovations,* καὶ πολλοὺς ἤδη τῇ Ῥωμαίων ἀποστάσει μέγα φρονοῦντας, *and many much addicted to Apoſtacy from the Roman Government.* (b) *One Juſtus*, ſaith he, *provoked the People,* εἰς ἀπόστασιαν, *to Rebellion; but John the Son of Levi ſeeing ſome of them,* διὰ τὴν ἀποστασίαν τὴν ἀπὸ Ῥωμαίων μέγα φρονοῦντας, *prone to Apoſtacy from the Roman Government, endeavoured to keep them to their Duty.*

But if any like not this Notion of *Apoſtacy*, they may underſtand theſe words, of the great *Apoſtacy* of the *Jews* foretold by *Chriſt*, Mat. 24. 11, 12. and which hapned not only in *Judea*, and *Paleſtine*, but throughout *Aſia*, 2 Tim. 1. 15. and in all other places where they had embraced the Goſpel. Of which *Apoſtacy*, note,

1ſt, That when the *Apoſtle* writ this *Epiſtle* it was yet to come; for tho' the *Myſtery of Iniquity was already working* in the Seductions of the *falſe Apoſtles*, and *deceitful Workers* of the *Jewiſh* Nation, endeavouring to corrupt the Minds of the *Gentile Converts*, *from the ſimplicity that was in Chriſt*, 2 Cor. 11. 3. and to bring them into Bondage to the Jewiſh Law, *Gal.* 2. 4. and ſo deprive them of that *liberty wherewith Chriſt had made them free*; yet the great defection of the Jewiſh Converts to their old *Judaiſm*, ſeems to have had its riſe about ten Years after the writing this *Epiſtle*. For it is certain, that *A. D.* 63. when the *Apoſtle* writ the *Epiſtle* to the *Hebrews*, it was begun already, and many of the *Jewiſh Converts* then were in great danger of falling back unto Perdition, as appears from the vehement Admonitions, and Exhortations of the *Apoſtle* to them to *beware, leſt there ſhould be in any of them an evil heart of unbelief, in departing from the living God*, and *to exhort one another daily to this ſtedfaſtneſs*, as knowing we are only *partakers of Chriſt, if we hold the beginning of our confidence*

(a) De Vitâ ſuâ, p. 999. E.

(b) P. 1001. B.

firm

firm to the end, chap 3. 12, 13, 14. To *labour to enter into that reſt* Chriſt had prepared for them, *leſt any Man fall after the ſame example of unbelief*, chap. 4. 11. *Not to forſake the aſſembling of themſelves together, as the manner of ſome was*, chap. 10. 25. Nor *to caſt away their confidence*, v. 35. *To lift up the hands which hang down*, and *the feeble knees*, and *make ſtrait paths for their feet, leſt that which is lame be turned out of the way*, and *to look diligently leſt any Man fall from the Grace of God*, chap. 12. 12, 13, 15. As alſo from the Repreſentation of the dreadful State of all who ſhould Apoſtatize after this manner, that 'twas *impoſſible to renew them to Repentance*, chap. 6. 4, 6. that they were *nigh to Curſing*, and *their end was to be burned*, v. 8. that there was *no more ſacrifice for their ſin, but a fearful looking for of deſtruction*, and *fiery indignation*, chap. 10. 26, 27. and Vengeance from the living God, *v.* 30, 31. that it would certainly be a *falling back to perdition*, v. 38, 39. that there would be no eſcaping for them who *turned away from him who ſpake to them from Heaven*, ch. 12. 25. The ſame we learn from the like Exhortations of St. *James* to Joy, and Patience, under their Afflictions, *chap.* 1. 1. to the 12th, *chap.* 5. 7, to the 12th: Of St. *Peter*, 1 *Pet.* 3. 14, 15. chap. 4. 12. to the 19th, chap. 5. 8, 9, 10. And from St. *John*'s frequent Exhortation, to *hold to that which they had received from the beginning*, and to continue walking in the truth. Now the Occaſions of this great *Apoſtacy* ſeem to have been theſe three.

1*ſt*, Their Zeal for the Obſervation of the Law, which they conceived to be of Eternal Obligation, eſpecially to the *Jews* to whom particularly it was given; and for the Covenant of Circumciſion, which they eſteemed highly meritorious, (See Note on *Rom.* 2. 13.) that which made them perfect, gave them Life, and delivered them from Hell, according to theſe Sayings of theirs, (c) *He that is circumciſed is perfect: He that is circumciſed ſhall not go to Gehinnom: And I ſaid unto thee in thy Blood, live*, Ezek. 16. 6. *This is the Blood of the Circumciſion.* This they endeavour to impoſe upon the *Gentile* Converts. And all the Myriads of Jewiſh Converts were all *zealous for the obſervation of it* by *the Jews*, and look'd upon it as downright *Apoſtacy* for them *to forſake Moſes*, and not *to circumciſe their Children, and walk according to their Cuſtoms* received from *Moſes* or from their *Traditions*; κατὰ τὰ ἔθη τὰ παραδιδόντα ἡμῖν Μωσέως, Acts 21. 21. And this ſeems to be the reaſon why St *Paul*, in the *Epiſtle* to the *Hebrews*, diſcourſeth ſo largely of the *neceſſity of the change of the Law*, *viz.* that by eſtabliſhing that Truth, he might put a ſtop to the *Apoſtacy* occaſioned by their contrary Perſwaſion.

2*ly*, Their beloved Dream of a *Temporal Kingdom* to be erected by their *Meſſiah* at his coming, the Halcyon Days that were then expected by them, and the Dominion they ſhould then have over the *Nations*, who were not, according to their Sentiments, to come into the *Meſſiah*, otherwiſe than as their Slaves or Servants. How deeply this Imagination was fixed even in the Hearts of *Chriſt's Apoſtles*, we learn, as from many other things, ſo eſpecially from their Queſtion to him after his Reſurrection, *Lord, wilt thou at this time reſtore the Kingdom unto Iſrael?* Acts 1. 7. And becauſe our Lord gave this Anſwer to it, *viz. It is not for you to know the times and ſeaſons which the Father hath put in his own hands, but ye ſhall receive power, the Holy Spirit coming upon you, and ye ſhall be my Witneſſes in Jeruſalem, and all Judea, and Samaria, and to the ends of the Earth*, v. 7, 8. They were prone to think that at leaſt, after the *Apoſtles* had done this, they might expect our Lord ſhould come *in the Clouds of Heaven*, to ſet up this Kingdom, they therefore believed in him rather as a Temporal, than a Spiritual *King*; they own'd him rather as a true *Prophet*, to perſwade them to be righteous, than as a *Saviour* to procure to them Remiſſion of Sins, and a New Covenant eſtabliſhed in his Blood. Hence *Origen* ſpeaking of thoſe words of Chriſt, *If I ſay the truth, why do you not believe?* Which he conceives were ſpoken to thoſe *Jews* which believed, he ſaith, *they might be ſaid to believe in one ſenſe, and not to believe in another.* So, v. g. (d) *they that believe in Jeſus Chriſt crucified in the Days of* Pontius Pilate, *but believe him not to be born of the Virgin* Mary, (i. e. the *Ebionites*] *believe in him, and do not believe in him.* And again, (e) *They who believe in Jeſus, who did in* Judæa *the Signs and Wonders which were written of him*, but *believe him not to be the Son of that God who*

(c) Tanchum in Gen. 17. 18.

(d) Οἱ πιστεύοντες μὲν εἰς τὸν ὑπὸ Ποντίου Πιλάτου Ἰησοῦν ἐσταυρωμένον ἐν τῇ Ἰουδαίᾳ, μὴ πιστεύοντες δὲ εἰς τὸν γεγεννημένον ἐκ τῆς Μαρίας τὸν Παρθένου, ἵνα εἰς τοῦτον πιστεύσωσι, καὶ ὠφεληθῶσι. Vide Euſeb. l. 3. c. 24. Orig. contra Celſum, l. 5. p. 272.

(e) Καὶ πάλιν οἱ πιστεύοντες μὲν εἰς τὰ ποιήσαντα ἐν τῇ Ἰουδαίᾳ, τὰ ἀναγεγραμμένα τέρατα καὶ σημεῖα Ἰησοῦ, μὴ πιστεύοντες δὲ εἰς τὸν Ἰησοῦν, ὑπὸ τοῦ ποιήσαντος τὸν ἄγγελον, καὶ τῷ γλώσσῃ, εἰς τὸν αὐτὸν πιστεύουσι, καὶ ὠφελοῦσι. To. 2. in Joh. p. 322. A. B.

made Heaven and Earth, believe in him, and believe not in him; and this relateth to others of the *Jews*. And hence it ſeems to be, that the *Apoſtle* is ſo large in treating of the *Sacerdotal* Office of our Lord, and of the new Covenant eſtabliſhed in his Blood. Moreover, the *Jews* were generally poſſeſs'd with this Opinion, that (f) *about that time their Meſſiah ſhould ſet up this Temporal Kingdom*, and they generally expected, not a *Meſſiah* to ſuffer for their Sins, of whom they ſeem then to have had no Notion, *Joh.* 12. 34. but a great *King to ſubdue their Enemies under them.* And this was their great Stumbling-block, that (g) our Jeſus appeared not to be ſuch a one; and this was the great thing that animated them to the War. When therefore the Goſpel had been preached to the World, and there was no appearance of Chriſt's coming in the Clouds to be their *King*, and their Deliverer, but rather to deſtroy their Temple and their Nation, they began to fall off from him, as not anſwering their Expectation, or the Predictions of their *Prophets*, and to give Ear to their *falſe Prophets*, ſaying to them, *Lo here is Chriſt, and there is Chriſt*, according to our Lord's Prediction, *Mat.* 24. 22. and promiſing freedom and deliverance, ſaith (h) *Joſephus*, to as many as ſhould follow them.

And, Laſtly, The great cauſe of this *Apoſtacy*, of which the Scriptures take a more ſpecial notice, was the grievous Perſecutions they ſuffered in all places from their Fellow-*Jews*, and from thoſe *Heathens* they had inſtigated againſt them; this by St. *Paul* is ſtiled *a great Fight of Afflictions*, againſt which he deſires them to arm themſelves by Faith and Patience, and the Conſideration of the coming of their Lord, and by the Example of that *Cloud of Witneſſes* which he had ſet before them, *Heb.* 10. 11, 12. By St. *Peter* it is ſtiled, The *fiery Trial which was come to try them*, 1 Pet. 4. 12. and by which they were *in heavineſs through manifold Tribulations*, 1 Pet. 1. 6. And againſt which St. *James* endeavours to ſtrengthen them by the conſideration of the bleſſed Fruits, and glorious Recompence, their Patience under them would produce, *chap.* 1. and of the Preſence of their Lord, who would ſhortly come to reſcue them, and give an happy iſſue of them, *chap.* 5. by reaſon of which Perſecutions ſome began to uſe great compliances with the *Jews* to avoid their Rage; others to fall away from the *Chriſtian* Faith, hoping perhaps that they might ſtill obtain Salvation in that Religion in which they expected to find it before they embraced *Chriſtianity*.

Others who refer this to the *Church of Rome*, underſtand by this *Apoſtacy*, a falling away from the Doctrine, and the true Worſhip of God and Chriſt, by Idolatry in the Worſhip of a *conſecrated Wafer*, of *Angels, Saints, Images*, and *Relicks*, on which account that Church is repreſented under the Characters of *Spiritual Egypt*, of *Myſtical Babylon*, and *the Mother of Fornications*, Rev. 11. 8. & 17. 5.

Ibid. Ὁ ἀνθρωπος τ ἁμαρτίας. *The Man of Sin.*] If you read here, ὁ ἀνθρωπος ἀνομίας, *the Man of Diſobedience*, who will not ſubmit to Law and Government, as do the Manuſcripts of *Stephanus* and *Lincoln*, nothing can more exactly agree to the Jewiſh Nation, which in the times of (i) *Joſephus* had this Character, that it was, ἔθνος δυσπειθὲς ἡ δυσπειθὲς φύσῃ πρὸς τὰς βασιλέας, *a Nation naturally averſe from Subjection to Kings.* If we retain the common Reading, no Nation under Heaven more deſerved to be ſtiled the *Man of Sin* than did the Jewiſh Nation, after the Spirit of Slumber and Blindneſs was come upon them, *Rom.* 11. 8. for the Rejection of the promiſed *Meſſiah*. Their own *Joſephus* ſaith, It is impoſſible to recount ſeverally the Particulars of their Wickedneſs; but in the general it may be ſaid, *that never any City ſuffered ſuch Calamities*, μήτε γενεὰν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν, *nor was ever any Generation ſince the Memory of Man, more fruitful in Iniquity.* See this more fully proved, Note on *Rom.* 2. 1. Then therefore more eſpecially was this Man of Sin revealed to be ſo. This Character doth alſo very well agree to the Beaſt mentioned

(f) Τὸ δὲ ἐπάραν αὐτὰς μάλιστα πρὸς τ πόλεμον ἦν Χρησμὸς, ὡς κατὰ καιρὸν ἐκεῖνον ἀπὸ τ χώρας τις αὐτῶν ἄρξει τ οἰκουμένης. Joſeph. de Bell. Jud. l. 7. c. 31.

(g) Ὦ Ἄνθρωπε, οὗτοι ἡμᾶς αἱ γραφαὶ, καὶ τοιαῦται ἔνδοξον καὶ μέγαν ἀναιδρύειν τ παρὸ τοῖς παλαιοῖς τῶν ἡμερῶν, ὡς ὑπὸν ἀνθρώπε παραλαμβάνοντα τὴν αἰώνιον βασιλείαν, ἀναστήσουσιν. Tryph. ad Juſt. p. 249. B.

Ὅταν ἐμφανὴς καὶ ἔνδοξος γένηται, τότε γνωσθήσεται ὃς ἔστι φασί. P. 336. C.

Οὐκ ἔστι χρεία ἡμᾶς ἀπολογήσασθαι πρὸς τὸ λεγόμενον ὑπὸ τοῦ Ἰουδαίοις, ὅτι μέγαν, καὶ δυνατὸν, καὶ πάσης τ γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατοπέδων Κύριον, φασὶν οἱ Προφῆται εἶδον τὸν ὀφθησόμενον. Orig. contr. Celſum. l. 2. p. 78.

(h) Τὰ σημεῖα τ Σωτηρίας, καὶ τίνα ἀπὸ τοῦ Θεοῦ βοήθειαν. De Bell. Jud. l. 7. c. 30. p. 960. & l. 2, c. 23.

(i) *De Bello Jud. l.* 2. c. 8. p. 782. F.

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in the Revelations, which being Spiritual *Sodom* and *Egypt*, Rev. 11. 8. the Mother of Fornications, and the Abominations of the Earth, *chap.* 17. 5. may very well deſerve the Title of *the Man of Sin.*

Object. If here it be objected againſt the application of this Character to the Jewiſh Nation, that *the Man of Sin* ſeems to relate to ſome ſingle Perſon, and therefore cannot be interpreted of a whole Nation, eſpecially if they act not under ſome Head, or other.

Anſw. I anſwer, that I have for this the Authority of the Prophet cited here, *v.* 8. who ſaith, *He ſhall ſmite the Land*, (Chald. the Sinners of the Land) *with the Word of his Mouth*, and *with the Breath of his Lips*, ימות רשע ἀνιλεῖ ἀσεβῆ, *He ſhall conſume the wicked one.* Which Wicked One, whether we underſtand it with the Fathers, of *Antichriſt*, or with the Jews of *Armillus*, i. e. the *Romans*, or with the Proteſtants of the Papal Polity, under the Name of one, muſt comprehend all his Aſſociates and Followers, tho' they be many Nations. Thus alſo doth the Prophet *Iſaiah* introduce God ſpeaking to all the Inhabitants of *Jeruſalem* and *Judah*, and now יחשב *Inhabiter of Jeruſalem* ואיש καὶ ἄνθρωπος τῆς Ἰούδα, *and Man of Juda*, ch. 5. 3. & *v.* 7. καὶ ἄνθρωπος, *the Man of Judah* is my pleaſant Plant. And *Jeremiah* ſpeaks in the Perſon of the whole *Jewiſh* Nation, ſaying, *I am the Man that have ſeen affliction*, Lam. 3. 1. and ſo on to *v.* 22. So in the *Parable*, Mat. 22. 11. our Saviour repreſents the *Jewiſh* Nation from whom the Kingdom of God was to be taken away, and who were to be caſt out into outer darkneſs, *v.* 13. by the Man that had not on his Wedding-Garment. So the *two Witneſſes*, Rev. 11. 3. and the *Woman cloathed with the Sun*, Rev. 12. 1. repreſent the whole Body of true *Chriſtians.* And *the Beaſt*, chap. 13. 1. *the Woman arayed in Purple and Scarlet*, chap. 17. 4. and *the great Whore*, chap. 19. 2. include all the Members of the *Roman Church.* And therefore it is evident, that this Objection of a ſingle Perſon ſeems equally to lie againſt all the other Hypotheſes. And as they had their Heads in which they were united, ſo had the *Jewiſh* Nation their *High-Prieſt* and *Sanhedrim*, their *Rulers* of the People, their *Scribes* and *Phariſees*, the Heads of this Man of Sin, as the *Pope* and his *Clergy*, are the Head of the Beaſt.

e Ibid. Ὁ υἱὸς τῆς ἀπωλείας, *The Son of Perdition.*] This alſo perfectly agrees to the *Jews*, not only becauſe *Chriſt* was *to ſmite them with the Breath of his Mouth*; See Note on *v.* 8. and to *ſmite the Land with a Curſe*, Mal. 4. 6. but becauſe they are ſet forth as *Veſſels of Wrath fitted* εἰς ἀπώλειαν, *for deſtruction*, Rom. 9. 22. as Men *appointed to Wrath*, 1 Theſſ. 5. 9. to *ſudden Deſtruction*, *v.* 4. as Men whoſe end is ἀπώλεια, *deſtruction*, Philip. 3. 19. Note alſo, that this agrees exactly to the great Whore, who is to go εἰς ἀπώλειαν, *into deſtruction*, Rev. 17. 8, 11.

f Ver. 4. Ὁ Ἀντικείμενος, *Who oppoſeth himſelf.*] This word in the Old *Teſtament* repreſents the Adverſaries of God and his *Church.* So *Iſa.* 66. 6. *The Voice of the Lord rendring recompenſe*, τοῖς ἀντικειμένοις, *to his Enemies.* And *Eſth.* 9. 2. *They who ſought the hurt of the Jews are*, οἱ ἀντικείμενοι τοῖς Ἰουδαίοις. And in like manner in the *New Teſtament*, ὁ ἀντικείμενος, is in the general the Adverſary of *Chriſt*, and of *Chriſtianity*; as in thoſe words, *Give no occaſion*, τῷ ἀντικειμένῳ, *to the Adverſary to blaſpheme*, 1 Tim. 5. 14. In particular the *Jews*, as they were οἱ ἀντικείμενοι τῷ Χριστῷ, the *Adverſaries of Chriſt*, Luke 13. 17. So in our Lord's Diſcourſe on the Deſtruction of *Jeruſalem*, they are ſtiled the Adverſaries of the *Apoſtles* in theſe words, *I will give you a Mouth and Wiſdom*, which οἱ ἀντικείμενοι ὑμῶν, *your Adverſaries ſhall not be able to reſiſt*, or *gainſay*, Luke 21. 15. They are the ἀντικείμενοι πολλοί, of which St. *Paul* ſpeaks, ſaying, *a great door, and effectual is opened to me in Epheſus*; and *there be many Adverſaries*, 1 Cor. 16. 9. as you may learn from *Acts* 19. 9. where we find them ſpeaking evil of the way of *Chriſtianity* before the multitude, and St. *Paul* ſeparating from them upon that account. And in thoſe words of St. *Paul* to the *Philippians*, chap. 1. 28. In nothing be ye terrified by (the Malice and Perſecution of) *your Adverſaries*, ὑπὸ τῶν ἀντικειμένων, *which* Malice and Perſecution, *is to them*, ἔνδειξις ἀπωλείας, *an evident Token of Perdition, but to you of Salvation*; See 2 *Theſſ.* 1. 5. And with good reaſon is this name given to them eſpecially, they being the Men *who killed the Lord Jeſus*, and *perſecuted his Apoſtles*; *who pleaſed not God, and were Adverſaries to all Men*; *forbidding the Apoſtles to preach to* the *Gentiles that they might be ſaved*, 2 Theſſ. 2. 15, 16. When they began to preach the Word of Life, the *High-Prieſt*, the *Captain of the Temple, and the Sadducees*, Acts 4. 1. and the whole Order of the *Prieſthood*, v. 6. ſtiled τὸ συνέδριον, *the Sanhedrim*, v. 15. command them *not to ſpeak at all in the Name of Jeſus*, v. 18. on which account theſe Rulers are ſaid to be *aſſembled againſt the Lord*, and *againſt his Chriſt*, v. 26. And the Anſwer of the *Apoſtles* to them is, That God was rather to be obeyed than Man. After this, the *High-Prieſt*, and all his Aſſociates, place the *Apoſtles* ἐν τῷ συνεδρίῳ, *in the Sanhedrim*, Acts 5. 17, 27. calling them to an account for diſobeying their Commands; and having received this Anſwer from the *Apoſtles*, That God *muſt be obeyed rather than Man*,

they beat them in the *Sanhedrim*, and again command them *not to ſpeak in the Name of Jeſus*, v. 40, 41. Soon after we find *Stephen* brought before the *Scribes* and *Elders*, εἰς τὸ Συνέδριον, *into the Sanhedrim*, chap. 6. 12. and the *High Prieſt*, chap. 7. 1. and they who ſat ἐν τῷ συνεδρίῳ, *in the Sanhedrim*, having examined him, and the Witneſſes againſt him, *they ſtoned Stephen*, v. 59. which Death could only be inflicted on him by the *Sanhedrim*. After this, *Saul* receives *Letters from the High Prieſt*, chap. 9. 1. and from *all the Elders*, chap. 22. 5. to bind all Chriſtians he could find in any of their *Synagogues*, and bring them to *Jeruſalem*, Acts 9. 2, 14. Yea in the ſecond, or as *Biſhop Pearſon* ſaith, in the fourth Year of *Nero*, the *High-Prieſts*, καὶ ὅλον τὸ συνέδριον, *and the whole Sanhedrim* meet, *Acts* 22. 30. and *Paul* is brought before them, *chap.* 23. 1. By all which paſſages, as we ſee how they are ſtill ſhewing themſelves adverſaries to *Chriſt*, and his Diſciples, ſo we learn the falſhood of that *Jewiſh* Story, That forty Years before the Deſtruction of *Jeruſalem*, the *Jewiſh Sanhedrim* removed from thence to *Joppa*; which, ſaith (k) Mr. *Selden*, as I have never read any ſuch thing in the Ancients, ſo may it be confuted from the Life of *Joſephus*. It was this *Sanhedrim* that admitted that Publick Prayer againſt the *Chriſtians*, called *Berachoth Haminnim*, *the Curſing of the Hereticks*. They therefore called *Jeſus* accurſed, 1 *Cor.* 12. 2. and ſo, as (l) *Juſtin M.* ſaith, they diſhonoured Chriſt as much as they could, καταρώμενοι ἐν ταῖς Συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ὅτι τῷ Χριστὸν, *curſing in their Synagogues thoſe that believe in him*. Thus did they *crucifie afreſh the Son of God, and put him to an open ſhame*; yea, ſaith the ſame (m) *Juſtin*, ἄνδρας ἐκλεκτοὺς ἀπὸ Ἱερουσαλὴμ ἐκλεξάμενοι τότε ἐξεπέμψατε εἰς πᾶσαν τὴν γῆν, *they ſent choſen Men from Jeruſalem throughout the whole Earth, repreſenting the Chriſtian Faith as an Atheiſtical Hereſie*. Now this could be done only by the *Sanhedrim*. It was laſtly by the *High-Prieſt*, and his *Sanhedrim* aſſembled at *Jeruſalem*, that (n) *James the Brother of our Lord, with ſome other Chriſtians, is condemned to be ſtoned for Blaſphemy againſt the Law*. Yea, when the War was begun, Affairs ſeem ſtill to be ordered by the *High-Prieſt*, and *Sanhedrim*: For it was after the Flight of *Ceſtius Gallus* from *Jeruſalem*, that (o) *Joſephus* was made Governour of *Galilee*, and (p) thence he writes τῷ Συνεδρίῳ τῶν Ἱεροσολυμιτῶν, *to the Sanhedrim of Jeruſalem* for Inſtruction. And (r) *Ananias* the High-Prieſt acknowledges that they had engaged in the War againſt the *Romans* only for their Liberty. So that things ſeem to have been managed to that time by the *High-Prieſt* and *Sanhedrim*, who appearing thus upon all occaſions with the utmoſt Rage againſt *Chriſt*, and *Chriſtians*, might well be deemed not only ἀντικείμενοι, *their Adverſaries*, but *Antichriſts*. But then the *Roman Antichriſt* being alſo to *wear out the Saints of the moſt High*, Dan. 7. 25. and *caſt down ſome of the Hoſt of Heaven*, Dan. 8. 10. the *Beaſt* being to *ſlay the Witneſſes*, Rev. 11. 7. to *make War with the Saints*, and *overcome them*, chap. 13. 7. and even to *be drunk with the Blood of the Saints, and of the Martyrs of Jeſus*, chap. 17. 6, 18, 24. She doubtleſs muſt emphatically deſerve this Title.

Ibid. Ὑπεραιρόμενος ὅπι πᾶν τὸ λεγόμενον θεὸν ἢ g σέβασμα, *Exalting himſelf above all that is called God, or is worſhipped.*] The word λεγόμενος, *called*, ſhews the *Apoſtle* here ſpeaks of Magiſtrates who are called Gods in *Scripture*, Pſal. 82. 6. and particularly of the *Roman Emperor*, whoſe Title was σεβαστὸς, *Auguſtus*, and who are here ſignified by σέβασμα, as God is by the Word θεῖον. And how the *Jews* exalted themſelves againſt *every thing* that is *called* God, or the Magiſtracy, we may obſerve, ſaith Dr. *Lightfoot*, in ſuch paſſages as theſe, 2 *Pet.* 2. 10. *They deſpiſe Government*, Jude 8. *They deſpiſe Dominion, and ſpeak evil of Dignities*, and *in their own Stories, to endleſs Examples*. How they ſtood affected to them, we may learn from the Queſtion they put to our *Saviour, Shall we pay Tribute to Cæſar, or not?* Mat. 22. 17. For had he anſwered No, they then thought they ſhould have ground to repreſent him as an Enemy to *Cæſar*, if, Yea, to repreſent him to the People as a Betrayer of his Country's Liberty and Freedom, (s) τὴν ὀπτησιν ὁρῶντες ἄλλο ἢ ἀντικρὺς δουλείαν ὑποφέρειν λέγοντες, *they looking on the Payment of this Tribute-Money as a Sign of Slavery*: And from their *Talmudical* Saying, *We have no King but God*, and from their imagination, that it was a wicked thing, (t) μετὰ τὸ Θεὸν φέρειν θνητὸς Δεσπότας, *to own any mortal*

(k) Seld. de Syn. l. 2. c. 15. p. 629. Non ejuſmodi quid apud Veteres legi, p. 745.
(l) Dial. cum Tryph. p. 234. & p. 323. C.
(m) P. 234. D.
(n) Ὁ Ἄνανος καθίζει Συνέδριον κριτῶν, καὶ παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, καὶ τινὰς ἑτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος, παρέδωκε λευσθησομένους. Joſeph. Antiq. l. 20. c. 8. p. 698. B.
(o) De Bello Jud. l. 2. c. 32. (p) De Vitâ ſuâ, p. 1003. B.
(r) Τίνα δ' ἂν ἔχει πρόφασιν, ἢ τὴν ἐλευθερίαν. De Bell. Jud. l. 4. c. 13. p. 874.
(s) Joſeph. Antiq. l. 18. c. 1. (t) De Bello Jud. l. 2. c. 12. & 32.

Gover-

Governour under God; See Note on 1 *Pet.* 2. 16. And that the *Pope*, and his Church have thus exalted themſelves above *Kings*, and *Emperors*, Church-Hiſtory, and their own *Canon Law*, will not ſuffer us to doubt; See *Downham de Antichriſto*, Lib. 4. c. 2, 3.

h Ibid. Ὥστε αὐτὸν εἰς τὸ ναὸν Θεοῦ ὡς Θεὸν καθίσαι, *So that* he *ſitteth in the Temple of God, as God, ſhewing himſelf that he is God.*] Only the *Jewiſh Sanhedrim*, their *Prieſts*, *High-Prieſts*, and *Doctors*, or Expounders of the Law, ſat in the *Temple* of God, then properly ſo called, and there the *High-Prieſt*, and the *Sanhedrim* took upon them the power of judging in Capital Cauſes. Thus they ſtoned *Stephen*, thus alſo they ſtoned *James* the Brother of our Lord, and others with him; and St. *Paul* perſecuted the *Chriſtians* even to Death, by their Authority, *Acts* 22. 4, 5. and thus *they ſat in the Temple of God, as Gods.* The *Scribes*, and *Phariſees*, alſo ſhewed themſelves *as God*, by ſetting up their Traditions above the Commandments of God, pretending to diſpenſe with them, and by ſo doing, ſaith our *Saviour*, ἀκυροῦν, ἀφιέναι, ἀθετεῖν, *to lay aſide, reject*, and *to make void the Commandments of God*, Mat. 15. 16. Mark 7. 8, 9, 10, 13. to ſtabliſh their Traditions. And Secondly, By preferring them to, and requiring greater Reverence to be given to their Traditions, and their Doctrines, than to the written Word of God; ſaying, That *the Words of the Scribes are more amiable than the Words of the Law, and more weighty; that a Prophet was not to be believed without a Sign or a Miracle; but they were to be believed without them*; with other blaſphemous Sayings cited by (*v*) Dr. *Lightfoot*, on *Mat.* 15. 2. and by Dr. *Pocock*, who ſhews that they held their Vows ſo ſacred, that they were obliged to violate the Laws of God to keep them, and that in ſuch Caſes they could not obſerve God's Precepts without great Sin. And Thirdly, This they did by taking to themſelves the Titles of Guide and Father, which in our Saviour's Interpretation, belonged only to God and Chriſt, *Mat.* 23. 8, 9, 10. See the Note there. And Fourthly, As being by their own Confeſſion θεόμαχοι, *Fighters againſt God*, by their oppoſition to the *Apoſtles*, commiſſionated by God, *Act*, 5. 39. & 23. 9. Here then let it be noted,

1*ſt*, That theſe are the Deſcriptions of *the Man of Sin*, by which the *Theſſalonians* might then know him, and they run all in the Preſent Tenſe, ſhewing what he already did, and therefore it is no Objection againſt my Intepretation of theſe words, that the *Sanhedrim*, the *Scribes* and *Phariſees*, had long ſat in the Temple of God, and done the things here attributed to *the Man of Sin.*

2*ly*, Let it be noted, that it is propheſied, *Dan.* 11. 35, 36. That *a King ſhall do according to his Will, and ſhall exalt himſelf, and ſhall magnifie himſelf above every God*; and that this, by St. *Jerom* and *Theodoret* upon the place, is interpreted concerning *Antichriſt*. And that the *Pope* of *Rome* hath manifeſtly not only thus *exalted himſelf above all that is called God*, by uſurping a Power over *Kings* and *Emperors*, as in the former Note; but alſo ſhewed himſelf in the Church *as God*, by claiming that Infallibility which is the Property of God, and by diſpenſing with his Laws, and alſo by equalling himſelf to *Chriſt*, who is God; See *Downham de Antichriſto*, l. 4. c. 5. And therefore according to the Sentiments of all thoſe *Fathers*, who by the *Temple* do underſtand the Church of God, he hath by theſe things ſhew'd himſelf *that he is God.*

i Ver. 5. Ταῦτα ἔλεγον ὑμῖν, *I told you of theſe things.*] Theſe are the words which ſeem to me to ſettle my Interpretation of this Chapter. For of the *Jews*, and their oppoſing of themſelves to the Doctrine of *Chriſtianity*, and the Profeſſors of it, he told them in his firſt *Epiſtle*, chap. 2. 15, 16. and when he was with them, the Perſecutions that both he and they ſuffered from them, *Acts* 17. 15, 16. gave him a juſt occaſion to ſpeak both of their oppoſition to the Goſpel, and of the Deliverance they ſhortly might expect from ſuch enraged Perſecutors; this being hinted, for the encouragement of *Chriſtians*, in moſt of his *Epiſtles*; but that he ſhould tell them any thing of *Mahomet*, or of the *Papal Antichriſt*, who were not then in being, or to be known then to the *Theſſalonians* by any of the Characters here mentioned, is not ſo eaſie to conceive. Though ſince the Characters here referr'd to are partly to be found, *Dan.* 11. 35, 36. and that place by the (x) *Ancients* is thought to relate to *Antichriſt*, and to be here referr'd to by St. *Paul*, this is by ſome Expoſitors thought to refer to ſomething the *Apoſtle* might have taught them from the Prophet *Daniel*, touching *Antichriſt*; See the Preface, §. 1, 2, 3.

Ver. 6. Καὶ νῦν τὸ κατέχον οἴδατε, *And now ye know what with-holdeth.*] Or rather, and *ye*

(v) P. 415.

(x) *Ab hoc loco Judæi dicti de Antichriſto putant — quod quidem & nos de Antichriſto intelligimus.* Hieron. in locum & Theodoret.

know

know what now with-holdeth; and according to this ſenſe of the words, that which hindred the full Revelation of this Man of Sin muſt be in being, and actually with-holding when this *Epiſtle* was indited. Some of the (y) *Fathers* have conjectured, that the τὸ κατέχον, or that which hindred, was *the Gifts of the Holy Spirit*, then given to Believers, and exerciſed in the Aſſemblies of *Chriſtians*; but they more generally do refer this to the (z) *Roman Empire*, ſaying, That the *Apoſtle* here teacheth that, *till that be taken away Antichriſt ſhall not come. This*, ſay they, *the Apoſtle here expreſſeth ſo covertly and obſcurely*, (a) *that he might not incenſe the* Roman *Emperors againſt the Chriſtians*, as he muſt have done, had he openly and boldly ſaid, *Antichriſt ſhall not come till the* Roman *Empire be deſtroyed.* See Note on 1 Pet. 5. 13. What I conceive to be the τὸ κατέχον, See Note on the Verſe following.

l Ibid. Ἐν τῷ ἑαυτῦ καιρῷ, *In his Seaſon.*] i. e. In the time prefixed for the *falſe Chriſts*, and *Antichriſts* to come. *Mat.* 24. 5, 24. in the *laſt Hour of the Jewiſh Church* and *Oeconomy*, according to theſe words of St. *John*, 1 John 2. 18. *Little Children, it is the laſt Hour, and as ye have heard* (from Chriſt) *that Antichriſt ſhall come, ſo now are there many Antichriſts, by which ye may know that this is the laſt Hour.*

They who refer this to the *Papal Antichriſt*, ſay that this Seaſon relates to the *Tempus Statutum*, the *time prefixed*, Dan. 11. 35. For *Antichriſt*, ſaith he, ſhall proſper *till the Indignation* be *accompliſhed*, or till God's Indignation againſt the Jewiſh Nation ceaſeth. And *to the time, times and half a time*, mentioned *Dan.* 7. 25. during which time the *little Horn* was *to wear out the Saints of the moſt High*; and to the 1260 Days in which the *Beaſt* ſhould triumph; and the *Witneſſes ſhould be cloathed in Sackcloth*, Rev. 11. 3. or to *the time, times*, and *half a time*, mentioned, *Rev.* 12. 6, 14.

m Ver. 7. Τὸ γὰρ μυϛήριον ἤδη ἐνεργεῖται ἀνομίας, *For the Myſtery of Iniquity doth already work.*] That is, the *Jews* have already imbibed their pernicious Principles, that 'tis not lawful to pay Tribute to *Cæſar*, or to be ſubject to any other Government under God: They have already made ſome Seditious Attempts not only in *Babylon*, but in *Judæa*, under *Theudas Gaulonites*; and alſo have been incited farther ſo to do by one *Dortus*, and his Aſſociates, who perſwaded the Multitude ὅπι τῇ Ῥωμαίων ἀποϛάσι, *to revolt from the* Romans. *Joſephus* alſo doth inform us, That before that time there were many Tumults in *Judæa*, καὶ συχνὸς Βασιλείαν ὁ καιρὸς ἀνέπειθε, and *that the time prevailed with many to uſurp the Kingdom.* This Myſtery was alſo working by the *falſe Apoſtles*, and *deceitful Workers* of the *Jews*, cauſing ſome of the *Gentile Chriſtians* to warp from the Simplicity of the Faith, to the Jewiſh Rites, to mix Judaiſm with *Chriſtianity*, and ſo to *turn from him that called them, to another Goſpel.* The *Fathers*, *Theodoret* only excepted, ſay this Myſtery of Iniquity was already working, (d) *in Nero, the Fore-runner of Antichriſt*, and the Calamities he brought upon the *Chriſtians.* On which account ſome of them taught that he was *Antichriſt*; and others, that he was to be raiſed again to be ſo. But this is an Extravagancy ſufficiently confuted from this one Obſervation, That theſe words were written in the Reign of *Claudius*, whereas the Perſecution of the *Chriſtians* happened only twelve Years after, in the Reign of *Nero.* Others, who ſay this Myſtery was working in the *falſe Prophets* then in being, till they can ſhew us any *falſe Prophets* then in being, which were not of the *Jewiſh Nation*, do not contradict, but eſtabliſh our Aſſertion. And Laſtly, others tho' they do zealouſly contend againſt Dr. *Hammond*, that *Simon Magus* could not be the *Man of Sin* here mentioned, yet ſay 'tis probable he was the *Myſtery of Iniquity then working*, and the Fore-runner of *Antichriſt*, becauſe he did *ſet up himſelf as the Supreme God, brought in the Invocation of Angels, and the Worſhip of Images, and taught Idolatry to be a thing indifferent, and was the Father*, as the Beaſt is ſtiled *the Mother of*

(y) Τινὲς τὸ κατέχον τὴν Ῥωμαϊκὴν ἐνόησαν βασιλείαν, τινὲς δὲ τὴν χάριν τὴν πνευματικὴν· οἱ μὲν τὴν πνευματικὴν δὲ χάριν φασιν, οἱ δὲ τὴν Ῥωμαϊκὴν ἀρχήν, ὅις ἔγωγε μᾶλλον πίθεμαι. Theod. Chryſoſt.

(z) *Niſi, inquit, fuerit Romanum Imperium ante deſolatum, & Antichriſtus præceſſerit, Chriſtus non veniet. Hieron. Ep. ad Algaſ. Qu.* 11. *F.* 60. *Poſt defectum regni Romani appariturum Antichriſtum dicit Ambroſ. in locum. Ita Chryſoſt. Oecum. Theoph. in locum. Severianus apud Oecum. Iren. l.* 5. *c.* 26.

(a) *Si enim aperte & audaciter dixiſſet, non veniet Antichriſtus niſi prius Romanum deleatur Imperium, juſta cauſa Perſecutionis in orientem tunc Eccleſiam conſurgere videbatur. Hieron. ibid. Chryſoſt. in locum.*

(b) *Joſeph. Antiq. l.* 20. *c.* 5. *p* 692. (c) *De Bello Jud. l.* 2. *c.* 6.

(d) *Multis malis —— quibus Nero impuriſſimus Cæſarum mundum premit, Antichriſti parturitur adventus, & quod ille operatus eſt poſtea, in iſto ex parte completur. Hieron. Ep. ad Algaſ. Ibid. Myſterium iniquitatis à Nerone inceptum eſt, qui zelo Idolorum Apoſtolos interfecit, &c. Ambroſ.*

Νέρωνα, ἐνταῦθά φησιν, ὡσανεὶ τύπον ὄντα τῦ Ἀντιχείϛυ. Chryſ. Oecum. Theoph.

Dignus extitit qui perſecutionem in Chriſtianos primus inciperet, neſcio an & poſtremus expleret. Siquidem opinione multorum receptum ſit, ipſum Antichriſtum venturum. Sulpitius de Nerone, l. 2. *c.* 40.

Abomina-

Abominations; but thus they ſeem to me to build up again, what they had ſo induſtriouſly pulled down. For it is highly reaſonable to conceive *the Myſtery of Iniquity then working*, ſhould be that very Myſtery which after was to be compleated by a more full appearance of the Man of Sin, as will appear from the Connexion of the Words, *Remember ye not, that when I was with you, I told you theſe things*, (who was the Man of Sin to be revealed, and what were his Characters, *v.* 3, 4. and what it was that hindred at preſent the revealing of him:) *For the Myſtery of Iniquity is already working*, (*i. e.* he is doing that covertly, which when he is revealed he will do more openly) *only he that hinders* (his full appearance) *will do ſo till he be taken away, and then ſhall this wicked one be revealed*: Who ſees not now that all thoſe Interpretations muſt be falſe, which make the *Myſtery* of *Iniquity* to be one Perſon, or one kind of Perſons, and the *Man of Sin*, or *Antichriſt* another, as they muſt do who make the Myſtery of Iniquity to be *Simon Magus*, or the *falſe Prophets*, or *Hereticks* in being when this *Epiſtle* was indited; and the Man of Sin, the *Pope of Rome, and his Clergy*? This Myſtery of Iniquity, ſaith Dr. *Lightfoot*, cannot be underſtood but of the *Jewiſh* Nation, and ſo it is explained again, and again, by St. *John*, ſaying, *This is the laſt hour, and as you have heard that Antichriſt cometh, ſo now are there many Antichriſts, by which we know this is the laſt hour*, 1 John 2. 18. and Chap. 4. 3. *Every Spirit that confeſſeth not Jeſus Chriſt, who is come in the Fleſh, is not of God, and this is the Spirit of Antichriſt; this is the Deceiver, and the Antichriſt*, Epiſt. 2. 7. Here therefore is a plain account of the working of the Myſtery of *Iniquity* in the *falſe Chriſts*, and *Prophets* of the *Jewiſh Nation*, who alſo were the great Incendiaries to, and Agents in the *Apoſtacy* of that Nation from the *Roman Government*; See Note on *v.* 10.

n Ibid. Ὁ κατέχων, *He that letteth.*] Quis niſi Romanus ſtatus? *Who but the Roman* State, ſaith (e) *Tertullian*; So many of the *Fathers*, as hath been noted on the foregoing Verſe. And whereas it may be objected againſt this ſenſe, that it ſeems plainly from the word ὁ κατέχων, that he muſt be a *Perſon*, rather than *a State*; they who are of this Opinion anſwer, He is here ſpoken of as one ſingle Perſon, tho' the Government conſiſted of a Succeſſion of *Emperors*, becauſe one of them only reigned at a time, and the Government was diſſolved by taking away the laſt Governour. My Conjecture is this, *He who now letteth*, i. e. *the Emperor* Claudius, *will let till he be taken away*, *i. e.* he will hinder the *Jews* from breaking out into an open Rebellion in his time, they being ſo ſignally and particularly obliged by him, that they cannot for ſhame think of revolting from his Government; for he had made two Edicts in their favour, the one concerning the *Alexandrian Jews* to this effect, (f) *That the juſt Jews ſhould ſuffer nothing, becauſe of the Madneſs of* Caius, *who would be worſhipped as a God, and that they ſhould have liberty to obſerve their own Laws and Cuſtoms.* And that other (g) Edict, in which he gives them *Liberty over his whole Empire without moleſtation, to obſerve their own Laws and Cuſtoms*, declaring that he did it *becauſe he judged them worthy of that Favour, for their Affection and Fidelity to the* Roman *Government.*

After his Death the Affairs of the *Jews*, ſaith *Joſephus*, became worſe and worſe, not only by reaſon (h) γοήτων ἀνθρώπων οἱ τὸ ὄχλον ἠπάτων, *of thoſe Magicians who deceived the People*, and of thoſe Thieves who ſtirred them up to the War againſt the *Romans*, (i) μηδὲν ὑπακούειν αὐτοῖς λέγοντες, perſwading them not to be ſubject to them, but becauſe *Nero* in his third Year ſends a Letter to *Portius Feſtus*, Governour of *Judæa*, by which the *Jews* are deprived of their ἰσοπολιτεία, *equal ſhare of Government* in *Cæſarea*, whence ſaith *Joſephus*, was the riſe of all our Calamities, the Jews perſiſting ſtill in Sedition, μέχρι δὴ τὸ πόλεμον ἐξῆψαν, *till they broke out into the War.* In the ſeventh of *Nero*, *Albinus* ſucceeds *Feſtus*, then dead; who, ſaith *Joſephus*, was ὁ μάλιστα λυμαινόμενος τῷ χώρᾳ, (k) *one who exceedingly waſted the Country*, and laid the Seeds of their future Captivity. In the tenth of *Nero*, *Geſſius Florus* ſucceeds him, who (l) πολλῶν ἀνέπλησε κακῶν Ἰουδαίους, brought many Calamities upon the Jews, ſaith *Joſephus*, which having tragically repreſented, he concludes thus, *What ſhall I ſay more?* τὸν δὲ πρὸς Ῥωμαίους πόλεμον ὁ καταναγκάσας ἡμᾶς ἄρασθαι Φλῶρος, *for it was this* Florus *who compell'd us to the War againſt the*

(e) *De Reſur. Carnis*, c. 24.
(f) Βέλομαι μηδὲν διὰ τῆς Γαΐου ἀναφερούσης τῶν δικαίων τῷ Ἰουδαίων ἔθνει ἀναπεπωκέναι, φυλάσσεσθαι δὲ αὐτοῖς πρότερον δικαώματα, ἐμμένουσι τοῖς Ἰουδαίων ἔθεσι. Joſeph. Antiq. l. 19. c. 4. p. 678.
(g) Καλῶς ἔν ἔχειν, καὶ Ἰουδαίους τοὺς ἐν παντὶ τῷ ὑφ' ἡμᾶς κόσμῳ τὰ πάτρια ἔθη ἀνεμποδίστους φυλάσσειν —— ἀλλὰ καὶ αὐτὸς, ἵνα ὦσιν παρεσκευάσθαι, ἀξίους κρίνας διὰ τὴν πρὸς Ῥωμαίους πίστιν, καὶ φιλίαν. Joſeph. Ibid.
(h) *Joſeph. Antiq. l.* 20. *c.* 6. *p.* 690. (i) *Ibid.*
(k) *Ibid. c.* 7. *p.* 696, 697.
(l) *L.* 2. *c.* 24.

Romans,

Romans, *which began in the Twelfth of* Nero.

o Ibid. Ἕως ἐκ μέσου γένηται, *Till he be taken away.*] i. e. Say ſome, till the *Roman* Government be taken away, as it was by the Exile of *Auguſtulus*, A. D. 475. ſay I, till *Claudius* be taken away, as he was by Poyſon, ſaith *Suetonius*; for as *tolli de medio*, among the *Latins*, ſo in the *Greek*, ἐκ μέσου γένεσθαι imports, *one to be taken away by Death*, and oft-times by a violent Death; ſo ἐξαναλῶσαι ἐκ μέσου τῆς παρεμβολῆς, is *to deſtroy them out of the middle of the Camp*, till they were conſumed: So of *Core* and his Company, it is ſaid ἀπώλοντο ἐκ μέσου τῆς συναγωγῆς, *they were deſtroyed from the midſt of the Congregation*, Numb. 16. 33. Thus of the Righteous, ſaith the *Prophet*, ἦρται ἐκ μέσου, *he is taken away*, he reſts in his Grave, *Iſa.* 57. 2. So *Jeremiah* ἐξῆρε ἐκ μέσου, *The Lord hath taken away all my* mighty *Men from the midſt of me*, Lam. 1. 15. And ſo God ſaith of the *falſe Prophet*, Ezek. 14. 8, 9. ἐξαρῶ αὐτὸν, ἀφανιῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου, *I will cut him off from the midſt of my People.*

p Ver. 8. Ὁ ἄνομος, *The Wicked.*] Who will not be ſubject to the Laws to which their Forefathers from the time of *Pompey* have ſubmitted.

q Ibid. Ἀποκαλυφθήσεται, *Shall be revealed.*] Either by his actual Apoſtacy from the *Roman* Government, or by the great *Apoſtacy* of the Believers of that Nation; of which ſee Note on *v.* 3.

r Ibid. Ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, *Whom the Lord ſhall conſume by the Spirit of his Mouth.*] That the *Apoſtle* here refers to *Iſaiah* 10. 4. appears by his uſing the very words of that *Prophet*, which run thus, *He ſhall ſmite the Land* with *the Rod of his Mouth, and with the Breath of his Lips ſhall he ſlay the wicked one.* Now what is the Land there, is well expounded by *Malachy* in theſe words, *ch.* 4. 6. *Leſt he ſmite the Earth with a Curſe.* Where both the *Hebrew*, and the *Greek* uſe the ſame words. Now in *Malachy* it is evident, and confeſſed, that by *the Earth*, the *Land of Judæa* muſt be meant, as it is uſually in the Book of *Pſalms*, Pſal. 16. 3. & 25. 13. & 37. 3, 9, 11, 22, 29, 34. Seeing to them alone the *Prophet* was then ſent to *propheſie*, 'tis therefore reaſonable to conceive, that the ſame Phraſe ſhould have the ſame import in the *Prophet Iſaiah*; to ſmite this Land with the Breath, or Spirit of his Mouth, is to ſmite in his Wrath and Indignation. So *Job* 4. 9. *by the Blaſt of God*, by the Breath of his Noſtrils, ἀπὸ πνεύματος ὀργῆς αὐτοῦ, or *of his Anger* are they conſumed; and to *conſume with his fiery Indignation.* Thus *Tophet is ordained of old, the Pile thereof is Fire and much Wood, the Breath of the Lord,* πνεῦμα Κυρίου, the Indignation of the Lord, *like a Stream of Brimſtone doth kindle it.* So *Pſal.* 18. 8. *A ſmoke aſcended in his Anger, and Fire out of his Mouth devoured.* And *v.* 15. *At thy rebuke, O Lord, at the Blaſt of the Breath of thy Noſtrils,* ἀπὸ ἐμπνεύσεως πνεύματος ὀργῆς σου, *By the Breath of the Wind of thine Anger.* This therefore again anſwers to the Words of *Malachy*, chap. 4. 1. *Behold the day cometh that ſhall burn as an Oven, and all the proud, and all that do wickedly ſhall be as ſtubble, and the day that cometh ſhall burn them up.* And to that of the *Baptiſt*, Mat. 3. 10. *And now the Ax is laid to the Root of the Trees, every Tree therefore that bringeth not forth good fruit, ſhall be hewn down, and caſt into the Fire*, which alſo evidently belongs to the *Jewiſh* Nation, which ſaid, *We have Abraham for our Father*, v. 9. and to whom alone the *Baptiſt* is there ſpeaking. And again, *v.* 12. he ſaith of Chriſt, *His Fan is in his Hand, and he will throughly cleanſe his Floor---and burn the Chaff with unquenchable Fire*, plainly alluding to the words of *Malachy*, that *all* the Wicked *ſhall be as Chaff*, or *Stubble.* This being ſo, the Earth to be ſmitten with the Rod of his Mouth, muſt be the People, or Inhabitants of the Land, or as the *Chaldee* the *Sinners of the Earth*; the Unbelievers, and Wicked of *Judæa*, to be conſumed by that Indignation and Fire of the Lord, *Mal.* 4. 1. So ſaith *Procopius* on the place, Doth the Lord threaten to *Judæa*, διὰ τὴν κατ' αὐτὴν ὕβριν, *for her contumely againſt him, ſaying, Thy Houſe is left unto thee deſolate,* and ἐγκαταλειφθεῖσα πολέμῳ καὶ πυρὶ δαπανᾶται, *being left deſolate is conſumed by Sword and Fire.*

That theſe words may have a more full completion in the Deſtruction of the *Beaſt*, or *Myſtical Babylon*, which is alſo to be *ſlain by the Sword* proceeding from the Mouth of *Chriſt*, and deſtroyed by the fierceneſs of his Wrath, and, with the *falſe Prophet, to be caſt alive into the Lake of Fire and Brimſtone*, I deny not; but that this ſhould be the primary intent of the Words of *Iſaiah*, and that he ſhould be there propheſying of the Deſtruction of the Church of *Rome*, ſeems to me a *Rabbinical* Gloſs, not much to be inſiſted on, eſpecially ſince the *Apoſtle*, Rom. 15. 12. applies the tenth Verſe of this Chapter to the firſt calling of the *Gentiles.*

Ibid. Καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, *And ſhall conſume with the brightneſs of his coming.*] The Day of the Lord's coming to deſtroy *Jeruſalem*, is ſtiled by *Joel*, ch. 2. 31. ἡμέρα Κυρίου ἡ μεγάλη καὶ ἐπιφανὴς, *the great and bright Day of the Lord*; and *Mal.* 4. 5. *Behold I ſend you Elias the Prophet*, (i. e. the *Baptiſt*, in the Spirit and Power of *Elias*, Luk. 1. 17.) πρὶν ἐλθεῖν τὴν ἡμέραν τοῦ Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, *before the coming of the great and bright Day of the Lord.* And that our Lord's coming

coming in his Day, after he had ſuffered and been rejected of that Age, or Generation, in which he ſuffered, ſhould be as *Lightning ſhining from one end of the Heaven to the other*, he expreſly tells his Diſciples, *Luke* 17. 24, 25. And when this ἐπιφάνεια καὶ παρουσία, *brightneſs*, and *appearance of the Son of Man* was to happen, he ſufficiently inſtructs them in theſe words, *As the Lightning*, φαίνει, *ſhineth from the Eaſt to the Weſt*, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, *ſo ſhall the coming of the Son of Man be*, ὅπου γάρ, *for wherefoever the Carcaſe is, there ſhall the Eagles be gathered together*, Luke 17. 24, 37. which ſenſibly applies this matter to the deſtruction of the *Jews* by the *Roman* Army, whoſe Enſign was the *Eagle*. This therefore is a farther Confirmation of our Expoſition.

Laſtly, Obſerve the Connexion of theſe Verſes, there is a τὸ κατέχον νῦν, *ſome Thing, or Perſon, that with-holdeth now*; and ὁ κατέχων ἄρτι, *He that now with-holdeth will do ſo till he be taken away*, καὶ τότε, *and then ſhall the wicked one be revealed, whom the Lord ſhall deſtroy*. Now would not any one here think, that if the *Roman* Government were that which with-held, *Antichriſt* ſhould preſently be revealed, and appear to the World to be ſo, (as all the (m) *Fathers*, who were of that Opinion, held) ſoon after the diſſolution of that Government, according to thoſe words of (n) St. *Jerom*, *Qui tenebat, de medio fit, & non intelligimus Antichriſtum appropinquare, quem Dominus Jeſus Chriſtus interficiet Spiritu oris ſui: He that with-held is taken away, and do we not underſtand that Antichriſt is at hand?* And again, would not any one hence be prone to think, that the Lord ſhould be as quick to conſume him, when he was revealed, as all the (o) *Fathers* thought, allowing but *three Years and an half for the whole Reign of Antichriſt*, and declaring they had this not from (p) *Apocryphal* Writings, but from the Holy *Scriptures*? And were it otherwiſe, thoſe *Chriſtians* which ſaw the Diſſolution of the *Roman* Empire, *A. D.* 475, might lie under the ſame Doubts as did the *Theſſalonians* here, touching the Man of Sin; for then they ſaw no *Roman Antichriſt* appearing, nor that *Myſtery of Iniquity* yet working, for the *Pope* and Clergy of *Rome* were then Orthodox, free from *exalting themſelves above all that is called God*, or from *wearing out the Saints* with Perſecution, till ſome hundred Years after. And if after his appearing thus, he were to continue 1260 Years before our *Saviour*'s coming to deſtroy him, as he muſt do according to that *Hypotheſis*, might not the *Chriſtians* be tempted in that long interval, to ſay, *Where is the Promiſe of his coming?* This therefore ſeems to lie as a ſtrong Barr againſt that, as the primary ſenſe and meaning of theſe words.

Ver. 9. Ἐν πάσῃ δυνάμει καὶ σημείοις, *With all Power and Signs.*] This our Lord foretold, that before his Advent to deſtroy *Jeruſalem*, there ſhould appear *falſe Prophets, and falſe Chriſts, who ſhould deceive many*, Mat. 24. 11. who *ſhould ſhew Signs and Wonders, to deceive, if it were poſſible, the very Elect*, v. 24. Now that theſe *falſe Prophets*, v. 11. & 24. were the ſame, we learn from St. *Luke*, who ſums both up in one, *chap.* 21. 8. and from the Work of both, which was *to deceive many*; that they were all to appear in the ſame Age, in which his Diſciples to whom he ſpake theſe words, lived, is alſo evident from *Chriſt*'s Caution to them, in reſpect of both, *See to it, leſt any Man deceive you*, Matth. 24. 4. *See to it, behold, I have foretold you all things*, Mark 13. 23. Mat. 24. 25. It cannot then be doubted, but that there were ſuch Perſons as are here mentioned, which then aroſe among the *Jews*. Such were the *Jews* of whom St. *Paul* ſpeaks, comparing them to *Jannes* and *Jambres*, the celebrated *Magicians* of *Egypt*, becauſe of their Reſiſtance of the Truth of the Goſpel, as thoſe *Magicians* reſiſted *Moſes*, and whom he ſtiles πονηροὶ ἄνθρωποι καὶ γόητες, *wicked Men, and Jugglers*, 2 Tim. 3. 8, 13. or thoſe who did ſtrange things by the Invocation of *Devils*, as the word imports, ſay *Phavorinus*, and *Suidas*; the *Magicians* were Men of the ſame Art, and Tricks. Now to theſe *Joſephus* doth aſcribe the beginning of the *Apoſtacy* from the *Roman Government*, and by them he informs us, that it was carried on to the laſt: The Affairs of the Jews, ſaith he, became worſe

(m) Ἔρχεται ὁ Ἀντίχριστος ὅταν πληρωθῶσιν οἱ καιροὶ τῶν Ῥωμαίων Βασιλείας. Cyril. Catech. 15. p. 163. Ambroſ. & Chryſoſt. in 2 Theſſ. 2. Hieron. Qu. 11. ad Algaſ. Auguſt. de Civ. C. l. 20. c. 19.

(n) *Epiſt. ad Geront. F.* 33. *L. H.*

(o) *Uſque ad Tempus Temporum & dimidium tempus, hoc eſt Triennium & ſex menſes, in quibus veniens regnabit ſuper Terram.* Iren. l. 5. c. 25. *Dimidium Hebdomadæ, hoc eſt, tres Annos cum dimidio regnabit Antichriſtus ſuper terram, poſt auferetur regnum illius & gloria.* Hippol. de conſum. Mundi, p. 36.

(p) Βασιλεύσει ὁ Ἀντίχριστος τρία καὶ ἥμισυ ἔτη μόνα, οὐκ ἐξ ἀποκρύφων λέγομεν, ἀλλ' ἐκ τῆς Δανιήλ. Cyril Hieroſ. Catech. 15. p. 165. & p. 163. D. Hieron. & Theodoret in Dan. c. 7. 25. Auguſt. de Civ. l. 20. 23.

daily, by reaſon (q) γόητων ἀνθρώπων οἱ τὸν ὄχλον ἠπάτων, *of theſe Impoſtors who deceived the People*, of which he immediately gives an Inſtance in the *Egyptian*, who ſet up for a Prophet. He adds, That in the beginning of the Reign of *Nero* (r) *Impoſtors and Deceivers, under a pretence of Divine Impulſe, endeavouring Innovations, and Changes, made the People mad, and led them into the Wilderneſs, promiſing there to them Signs of Liberty from God.* And that (s) γόητες πολλὺς εἰς ἀπόστασιν ἐνῆγον, *the Impoſtors prevailed with many to revolt.* And even when their Temple was in Flames, he ſaith, There were many (t) *Prophets* who encouraged them to expect τὴν ἀπὸ Θεοῦ βοήθειαν, help from God, and that they gave Credit to them. Accordingly of the *Dragon* it is ſaid, that the *unclean Spirits which went out of his Mouth, were the Spirits of Devils working Miracles*, Rev. 16. 13, 14. That the *falſe Prophet* wrought *Signs before the Beaſt*, Rev. 19. 20. and that the Beaſt wrought *great Signs*, ſo as *to make Fire deſcend from Heaven*, Rev. 13. 13. and that by theſe things they did πλανᾶν *deceive the Inhabitants of the Earth*, Rev. 13. 13. 19. 20. 20. 10. Of which *Miracles* done by the Members of the *Roman Church*, to ſtabliſh their Idolatry, and Superſtition: See *Downham de Antichriſto*, lib. 6. cap. 1.

u Ver. 10. Τῆ ἀγάπῃ τ ἀληθείας οὐκ ἐδέξαντο, *They received not the Love of the Truth.*] From theſe words ſome conceive, that *Antichriſt*, or *the Man of Sin*, muſt in Profeſſion be a *Chriſtian*, becauſe he is ſaid *not to receive the Love of the Truth* only. But all the (u) Fathers, and many others ſay, *not to receive* the *Love of the Truth*, is, *not to receive the Truth, which is worthy to be loved*, and which would have taught them Charity to thoſe they perſecuted, it being the ſame with *not believing the Truth*, v. 12. And this emphatically belonged to thoſe unbelieving *Jews*, to whom St. *Paul* ſpeaks thus, *It was neceſſary that the Word of God ſhould be firſt ſpoken to you; but ſince you thruſt it from you, and judge your ſelves unworthy of Eternal Life, lo we turn unto the Gentiles*, Acts 13. 46. and to whom he applieth that of the Prophet, *Behold ye Deſpiſers and periſh, for I will work a Work in your days which you will in no wiſe believe*, v. 41. See *Acts* 28. 27. *Heb.* 4. 2, 12. 1 Pet. 2. 7, 8. And all the *Fathers* which ſpeak of *Antichriſt* and *the Man of Sin*, not one of them excepted, declare that this, and the two following Verſes, belong to the unbelieving (x) Jews, that *he is thus to come with Signs and Wonders to deceive them*, and that *they who would not receive Chriſt confirming his Doctrine with true Miracles, ſhall be deceived by the lying Miracles of Antichriſt.* And if this be ſo, that theſe things are intended of the unbelieving *Jews*, they can agree in the Primary import of them, to them only.

Ver. 11. Πέμψει ὁ Θεὸς, *God ſhall ſend.*] As x he ſent a lying Spirit into the Mouths of *Ahab's Prophets*, 1 Kings 22. 21, 22. by permitting the evil Spirit to go forth for that end; or as he is ſaid, *to deceive his People*, Jer. 4. 10. becauſe he ſuffered them to be deceived by *falſe Prophets*, Jer. 6. 14. And as he deceived the *falſe Prophets*, by giving them up unto a Spirit of Deluſion, *Ezek.* 14. 9. This muſt be the true Interpretation of all ſuch Paſſages as theſe; For,

1*ſt*, God cannot ſecretly inſpire into us any Evil, or infuſe any evil Principle into our Hearts; for Evil can never proceed immediately from him, who hath an abſolute and entire Freedom from it; were it his Off-ſpring it muſt ceaſe to bear that Name, his Works being all very good, and *wrought in Righteouſneſs*. Nor,

2*ly*, Can he encline, excite, encourage, or entice to ſin; for then he muſt excite Men to perform *the abominable thing which his Soul hates*; to do that which is infinitely diſpleaſing to him, and muſt encline them ſecretly to that, which he openly deters all Perſons from; and then he cannot truly be offended with ſuch Perſons, he cannot puniſh them for their Iniquities; or elſe he muſt be angry with them becauſe they do

(q) Antiq. lib. 20. cap. 6.

(r) Πλάνοι ἄνθρωποι, καὶ ἀπατεῶνες, προφάσει θειασμοῦ, νεωτερισμὸς καὶ μεταβολὰς πραγμάτων ὁμιλοῦντες, δαιμονᾶν τὸ πλῆθος ἀνέπειθον, καὶ πρὸ ἦγον εἰς ἐρημίαν, ὡς ἐκεῖ τὰ Θεοῦ δείγματα ἀυτοῖς σημεῖα ἐλευθερίας. De Bello Jud. l. 2. c. 23.

(s) Ibid. p. 797.

(t) Lib. 7. c. 30, 31.

(u) Τῶ ἀγάπῳ τ ἀληθείας τ Χριστὸν λέγει. Chryſoſt. Theod. Oecum. Theoph. Spiritum Dei per Chriſtum Hieron. Ep. ad Algaſ. qu. 11.

(x) *Apud eos omnes ſigna edet & horrenda miracula —— ad ſeducendos ſui ſimiles impios.* Hippol. p. 32. & 34. Iren. l. 5. c. 25. *Facit hæc omnia propter Judæos, ut qui noluerunt charitatem recipere Veritatis.* Hieron. Ep. ad Algaſ. qu. 11. Auguſt. Tom. 9. tr. 29. p. 246. C.

Ἰουδαίους τοὺς τ ὑλειμμένον προσδεχομένους ἀπατῶνται. Cyril. Hieroſ. Catech. 15. p. 163. B. 164. D. Ἰουδαίους μάλιστα. Theod. Chryſ. Oecumen. Theoph. in locum.

Ad quem fugiet vidua oblita Dei, i. e. *terrena Jeruſalem.* Iren. l. 5. c. 25. *Cum autem alius venerit in nomine meo, illum recipietis, alium dicens Antichriſtum.* Ibid.

obey

obey his Motions, and ſentence them to endleſs Miſery, becauſe they do comply with his own Inclinations. Nor,

3*ly*, Can he neceſſitate any Man to ſin; for then he muſt by force compel them to it, and then the Action done by Virtue of that force cannot be theirs, but God's; nor would our Conſciences condemn us for Sin, were we aſſured we could not help it.

y Ver. 14. Εἰς ὅ.] Here *Beza* notes, that many Copies read εἰς ἣν, which agrees with πίστιν, v. 13. and that many *Latin* Copies accord with them. But 'tis common for this Pronoun to vary in Gender from the Noun, to which it relates, ſo σκεῦη ἐλέους ἅ, *Rom.* 9. 23, 24. τεκνία μου οὕς, *Gal.* 4. 19. See *Philip.* 2. 15. *Coloſſ.* 2. 19. *Philem.* 10. 2 Ep. *Joh.* v. 1.

z Ibid. Εἰς περιποίησιν δόξης, *to the glorious Life, or Salvation.*] That περιποιεῖν is, *to ſave alive*: See Note on *Eph.* 1. 14. and περιποίησις is חיה, *Life*, 2 Chron. 14. 13. *they fell down, ὅτι μὴ ἦν ἐν αὐτοῖς περιποίησις, ſo that there was no Life in them*, Mal. 3. 17. *the Day which I make* εἰς περιποίησιν, 70.

Aa Ver. 17. Κρατεῖτε τὰς παραδόσεις, *Hold the Traditions which ye have been taught.*] This Paſſage proves not in the leaſt, that in the Judgment of St. *Paul* there were any Traditions wholly *extraſcriptural*; that is, ſuch as were neither then committed, nor after to be committed to writing, by himſelf, or any other inſpired Perſon; but only, that he himſelf had not writ all things to them by *Epiſtle*, being abſent, but had preached many things to them being preſent.

Now that the Word which St. *Paul* preached orally, was after written by St. *Luke*, his *Amanuenſis* and Companion, we learn from the Tradition of the Church of *Chriſt*, recorded by (y) *Irenæus* and *Euſebius*.

2*ly*, All that the *Apoſtle* here exhorts his *Theſſalonians* to do, is to retain the Traditions they had immediately received from the Mouth of an *Apoſtle*, and which he perſonally had delivered to them; which Traditions, when we know them to be ſuch, there is no doubt, but they ought with all Reverence to be received; when therefore the *Church of Rome* hath proved, that the *Traditions* ſhe obtrudes upon us, were immediately received from the Mouth of an *Apoſtle*, then, and not till then, will this Text oblige us to receive them.

3*ly*, This Text is ſo far from being an Argument for receiving *Doctrinal Traditions* no where writ in *Scripture*, upon the ſole Authority of the Church of *Rome*, or even of the *Church Catholick*, that it is rather a Demonſtration, that ſhe is no ſure Preſerver of them, ſhe having actually loſt thoſe very Traditions touching the *Man of Sin*, which are mentioned in this Chapter, and particularly referr'd to in this Text; *I told you theſe things when I was with you*, v. 8. and *now ye know what letteth, wherefore ſtand faſt, holding the Traditions* (touching his coming, which when I was with you, I delivered by words, and now hint to you by *Epiſtle*) and which, as it appeareth by this *Epiſtle*, and his Exhortation, were of great moment to be known. Now, hath this Tradition been preſerved by the *Roman*, or by the *Catholick Church*? Or muſt ſhe not confeſs with (z) *Anſelm*, and their own *Eſthius* on the place, *Truly the Theſſalonians knew what letted, but we know it not.* So that the Tradition which the Church received from the *Apoſtles*, touching this matter, is wholly loſt; how therefore can ſhe be relied on as a ſure Preſerver, and a true Teacher of Traditions, which hath confeſſedly loſt one of great moment, depoſited with the *Theſſalonians*, and the *Primitive Church*?

(y) *Lucas autem Sectator Pauli, quod ab illo prædicabatur Evangelium, in libro condidit.* Iren. l. 3. c. 1.
Λουκᾶς ὁ ἀκόλουθος Παύλου, τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον, ἐν βιβλίῳ κατέθετο. Euſeb. Hiſt. Eccl. l. 5. c. 8.

(z) *Nos neſcimus quod illi ſciebant. Anſelm. Noverant utique Theſſalonicenſes, ut nos neſcimus. Eſth.*

CHAP. III.

Verſe 1. FInally, [τὸ λοιπὸν, *furthermore, I intreat you*] Brethren [*to*] pray for us [*Apoſtles, and Miniſters of the Goſpel,*] that the word of the Lord [*preached by us*] may have free courſe, [τρέχῃ *may run to*] and be glorified [*among other Gentiles*] even as [*it hath been*] with [*or among*] you.

2. And [*pray alſo*] that we may be delivered [a] from unreaſonable and wicked Men, [*ſuch as the unbelieving Jews, the great Oppoſers of our preaching to the Gentiles, are* 1 Theſſ. 2. 15, 16.], for all Men have not Faith.

3. But [*tho' Men may prove unfaithful,*] the Lord is [*always*] faithful, [*to his Promiſes,*] who [*therefore*] ſhall [*or, will do all things requiſite on his part, to*] ſtabliſh you, and keep you from Evil.

4. And [*therefore*] we have Confidence in the Lord, touching you, that ye [*through his Aſſiſtance,*] both do, [*at preſent*] and will [*ſtill*] do the things which we [*by his Authority*] command you.

5. And [*that we may not be miſtaken in this Confidence, we pray that*] the Lord [*would*] direct your Hearts into the Love of God, [*which will conſtrain you to this Obedience,* 2 Cor. 5. 14. *and from which nothing ſhall ſeparate you,* Rom. 8. 35, 19.] and into the [b] patient waiting for [*of*] Chriſt, [*mentioned,* 1 Theſſ. 1. 10. 2 Theſſ. 1. 10. Philip. 3. 20.]

6. Now we [*being thus confident of your Obedience*] command you, Brethren, in the Name of the Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother that walketh diſorderly, and not after [c] the Tradition which he hath received of [i. e. *from*] us.

7. For you your ſelves know how you ought to follow us; for we [d] behaved not our ſelves diſorderly among you.

8. Neither did we eat any Man's Bread for nought, but wrought with Labour and Travel [*wearineſs and toil*] Night and Day, that we might not be chargeable to any of you.

9. Not becauſe we have not Power, [*to live of the Goſpel, for the Labourer is worthy of his Hire,* Luke 10. 7. *and ſo hath the Lord appointed, that they that preach the Goſpel ſhould live of the Goſpel,* 1 Cor. 9. 14.] but to make our ſelves an Example for you to follow us, [*in this our Induſtry; for if we, who might lawfully live upon other Men's Labours, chuſe rather to work for our own living, how much more ought ye to do ſo?*]

10. [*And this we have formerly taught,*] For even when we were with you, this we commanded you, that if any [*being able*] would not work, neither ſhould he eat.

11. [*And of this we have cauſe to remind you,*] For we hear that there are ſome who walk among you diſorderly, working not at all, but are Buſie-bodies, [*medling with that which belongs not to them.*]

12. Now them that are ſuch, we command and exhort by [*the Authority, and in the Name of*] the Lord Jeſus Chriſt, that with Quietneſs they work, and [*ſo*] eat their own Bread.

13. [*Thus I hear it is with them,*] But ye, Brethren, [e] be not weary of well-doing, [*let not their Example make you neglect your Induſtry.*]

14. And if any Man [*among you*] obey not our word by this Epiſtle, [*in which we exhort and command them thus to work,*] [f] note that Man, and have no company with him, that he may be aſhamed.

15. Yet count him not as an Enemy, but admoniſh him as a Brother.

16. Now the [g] Lord of Peace himſelf, give you Peace always, by all means; the Lord be with you all.

17. The Salutation of [*me*] *Paul* with mine own hand, which is [h] the Token in every Epiſtle [*that it comes from me.*] So I write.

18. The Grace of our Lord Jeſus be with you all. *Amen.*

Annotations on Chap. III.

a Verſe 2. NOte, It is well known, and hath been often obſerved, that the unbelieving *Jews* were in all places bitter Enemies to the Preachers of the Goſpel, and ſent their Emiſſaries into all Places to incite the Governours againſt them, and therefore as here, ſo *Rom.* 15. 31. the *Apoſtle* intreats *Chriſtians* to contend with him in Prayer, that he might be delivered from the Unbelievers in *Judæa*; whereas *Simon Magus*, and his Followers were a deſpicable Crew at the writing of this Epiſtle, and could have no power to perſecute the *Apoſtles* or Preachers of the Goſpel upon this account: And therefore (a) *Euſebius* informs us that his Hereſie prevailed little in the

(a) Ἡ μὲν τοῦ Σίμωνος ἀνὴρ ἔσχε καὶ διδασκαλεῖον σωὶ καὶ τῷ ἀνδρὶ καταλέλυτο δυνάμις. Eccl. Hiſt. l. 2. c. 15. Vide c. 14.

Apoſtles

Apoſtles Days, and that his Power preſently extinguiſhed with his Perſon.

b Ver. 5. Or, Εἰς ὑπομονὴν τοῦ Χριστοῦ, *Into the Patience of Chriſt.*] *i. e.* Into an imitation of his Patience, in ſuffering *the Contradiction of Sinners againſt himſelf*, that ye may *run with Patience the Race which is ſet before you, looking unto Jeſus*, &c. Heb. 12. 1, 2.

c Ver. 6. Κατὰ τὴν παράδοσιν. The *Tradition* here mentioned is, ſay *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact*, the Tradition which he delivered διὰ τῶν ἔργων, *by his works*, in which he was an Example to them of Induſtry, and therefore he adds, as *v.* 7.

d Ver. 7. Οὐκ ἠτακτήσαμεν, *We behaved not our ſelves diſorderly.*] That is, ſaith *Theophylact*, *we were not idle*; for God having ordered Man to labour, and fitted him with Members for that end, he that will not do ſo, ἐκλείπει τὴν τάξιν, *deſerts the Order* in which God hath placed him; and ſo the *Apoſtle* expounds himſelf, *v.* 11.

e Ver. 13. Note. The Fathers interpret theſe words thus; Let not their Sloth hinder your Charity in giving them what is neceſſary to preſerve Life: But this Expoſition ſuits not with *v.* 10.

f Ver. 14. Σημειοῦσθε.] Moſt Interpreters ſay, that the *Apoſtle*, v. 6. and here, requires the Church-Governours to uſe the Cenſures of the Church upon theſe diſorderly Walkers; but I have ſhewed it to be highly probable, that when this *Epiſtle* was writ, there were no ſuch Governours ſettled in this Church: See Note on 1 *Theſſ.* 5. 12.

2*ly*, Theſe Exhortations plainly are directed to all the Brethren in general; if therefore they relate to Excommunication, and ſuch like Cenſures, it will hence follow that the Power of the Keys belong to all the Brethren in general.

3*ly*, The *Apoſtle* exhorts them ſtill to own them as *Chriſtian* Brethren, which they at preſent are not, who by Excommunication are excluded from the Church, and the Society of *Chriſtians*.

g Ver. 16. Ὁ Κύριος, *The Lord.*] Both here, and *chap.* 2. v. 16. the *Apoſtle* prays to the *Lord Jeſus Chriſt* for Peace, which in the *Hebrew* Phraſe, imports all Happineſs; and for eſtabliſhment in *every good word, and work*, which is a ſtrong Argument for his Divinity, eſpecially conſidering that every good Work derives from God.

h Ver. 17. Ὃ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ, *Which is the Token in every Epiſtle.*] Hence *Grotius* concludes, that this muſt be the firſt of his Epiſtles; for had he, ſaith he, writ any Epiſtle before, this Admonition had been needleſs. I ſhould rather think that this ſuppoſes he had writ ſome Epiſtle before, becauſe he ſaith not this ſhall be, but this is the Sign in every Epiſtle. And this is evident, almoſt to a Demonſtration, from theſe words, *chap.* 2. 2. Be not troubled by Epiſtle as from us, as if the Day of the Lord were at hand: See the Note there; and from theſe words, *v.* 15. Hold the Traditions you have (formerly) received, whether by Word, or by our Epiſtle. To which words *Grotius* hath nothing to anſwer. Add to this the Note of the Learned (b) Mr. *Dodwell*, cited in the Margin.

(b) *Ex quo intelligimus, ſalutationem in Epiſtolis Apoſtoli propriâ ejus manu ſubſcribi ſolitam; eamque notam in omnibus ejus Epiſtolis (excipias forſan eam quæ ad Galatas propriâ manu integra ſit ſcripta*, cap. 6. 11.*) adhibitam, ut proinde quæ illâ notâ carerent commentitiæ haberentur.* Die 11. Cypr. 2. in Ep. 4.

A

DISCOURSE

By way of

APPENDIX

To the FIRST

CHAPTER,

SHEWING,

That the Endless Miseries or Torments of the Wicked are well consistent, both with the Justice and the Goodness of God.

THE *Apostle* in this *Chapter* seems plainly to assert, that wicked Persons *shall be punished with everlasting Destruction*, and also to resolve this Punishment into the δικαιοκρισία, or just Judgment of God.

Whereas it is pretended, That 'it is contrary to the Justice of God to punish Temporary Crimes with Eternal Punishments, 'because Justice always observes a proportion between Offences and Punishments; 'but between Temporary Sins and Eternal 'Punishments there is no proportion. And 'if it be hard to reconcile this with Divine 'Justice, it will be much more so to shew 'how it comports with that great Goodness we suppose to be in God.

They who assert the Eternity of future Torments inflicted on the Wicked, abiding in a State of Misery, attempt by several ways to answer this Objection. I shall begin with those Answers, which to me seem not satisfactory, and briefly shew the Reasons why I think they are not so, and then return that Answer which I think fully clears the Justice and the Goodness of God in this Dispensation, from the strength of this Objection. And,

§ 1. 1*st*, Some make out the proportion thus, That 'because Sin is infinite in re'spect of the Object against which it is 'committed, therefore it deserves an infi'nite Punishment, now because a finite 'Creature cannot suffer a Punishment 'which is infinite as to Intention, there'fore he suffers that which is infinite as 'to Extension or Duration.

But to this it is replied, That if all Sins be for this Reason infinite as to demerit, then the demerit of all Sins must necessarily be equal, and so there must be equal Reason for the pardon of all Sins; for the demerit of no Sin can be more than infinite. 2. Hence it will follow, that God cannot *render unto every Man according as his Works shall be*, because though they commit innumerable Sins, he can only lay upon them the Punishment due to one only, because he cannot lay upon them a Punishment which is more than infinite.

§ 2. 2*ly*, Others say, That 'if wicked 'Men lived for ever in this World, they 'would sin for ever, and therefore they de'serve to be punished for ever. But,

1. Who can be certain of this, since, whilst we live in this World, we are in a state of a trial, and so may be in a possibility of repenting and growing better?

2. God hath expresly declared, that Men shall be judged hereafter, not according to what they would have done had they lived longer, but according to what they actually have done in this present Life, according to their *Works done in the Body*; and so he hath sufficiently declared, he doth not punish them for what they would have done had they lived longer, but for what they actually had done whilst they lived. So that this

Answer

Anſwer recoils thus, wicked Men, by God's declaration, are only to be puniſhed for what they did whilſt they lived here; now they did not live here for ever in a ſtate of Sin, therefore they are not to live for ever hereafter in a ſtate of Puniſhment.

§ 3. 3*ly*, Others ſay, That 'God having 'ſet before the Sinner Life and Death; and 'having ſo expreſly forewarned him, this 'would be the certain conſequence of his 'Iniquity, he cannot charge God with In-'juſtice in allotting to him the Portion 'which he choſe, and would incur after 'all Admonitions to the contrary.

But though this may be ſufficient to ſtop the Sinner's Mouth, it will do little to ſtop the Mouth of Infidels, becauſe it ſeemeth not to anſwer the Objection ariſing from the diſproportion between the Fault and the Puniſhment, for it renders not the Fault leſs finite, or the Puniſhment leſs infinite, and ſo it doth not render it leſs inconſiſtent with Divine Equity and Goodneſs to threaten ſo to puniſh finite Crimes, and execute that Puniſhment upon the Sinner.

§ 4. A very great and learned Perſon hath attempted a Solution to this Objection from theſe Conſiderations.

Firſt, That 'the Meaſure of Penalties is 'not to be taken from any ſtrict proporti-'on betwixt Crimes and Puniſhments, but 'from one Great End and Deſign of Go-'vernment, which is to ſecure the Obſerva-'tion of wholeſome and neceſſary Laws, 'and conſequently whatever Penalties are 'proper and neceſſary to this end, are not 'unjuſt.

Secondly, That 'whoſoever conſiders how 'ineffectual the threatning, even of Eternal 'Torments, is to the greateſt part of Sin-'ners, will ſoon be ſatisfied that a leſs Pe-'nalty than that of Eternal Suffering 'would, to the far greateſt part of Man-'kind, have been, in all probability, of lit-'tle or no force, and that if any thing 'more terrible could have been threatned 'to the Workers of Iniquity, it had not 'been unreaſonable, becauſe it would all 'have been little enough to deter Men ef-'fectually from Sin. But then he adds,

Thirdly, That 'after all, he that threat-'neth, hath ſtill the power of Execution in 'his own hands; for there is this remarka-'ble difference betwixt Promiſes and 'Threatnings, that he who promiſeth paſ-'ſeth over a Right to another, and thereby 'ſtands obliged to him in Juſtice and Faith-'fulneſs to make good his Promiſe; but in 'Threatnings it is quite otherwiſe, he that 'threatens keeps the Right of puniſhing in 'his own hand, and is not obliged to exe-'cute what he hath threatned, any farther 'than the Reaſons and Ends of Govern-'ment do require; and that he may with-'out any Injury to the Party threatned, re-'mit and abate as much as he pleaſeth of 'the Puniſhment that he hath threatned; 'and becauſe in ſo doing he is not worſe, 'but better than his word, no Body can 'find fault, or complain of any Wrong or 'Injuſtice thereby done to him.

'Nor is this any Impeachment of God's 'Truth and Faithfulneſs, any more than it is 'eſteemed among Men a piece of Falſhood 'not to do what they have threatned.

But here, with ſubmiſſion to better Judgments, I conceive are many things propounded which are not exactly true, or reach not the Objection, ſince that relates not to God's Threats of Puniſhment, but to his Execution of the threatned Puniſhment.

And 1*ſt*, When it is ſaid that *what proportion ought to be appointed betwixt Crimes and Penalties, is not ſo properly a conſideration of Juſtice, as of Prudence in the Law-giver*; and thence inferr'd, that *whatever the diſproportion may be between Temporary Sins, and Eternal Puniſhments, Juſtice cannot be ſaid to be concerned in it.*

It is owned, That by the Sanctions annexed to his Laws, the Law-giver deſigns the preſervation of his Laws from being violated, which is an effect of Prudence, but ſtill of Prudence temper'd with Equity, not unregardleſs of it, ſince it cannot be Prudence to threaten what I know I cannot juſtly execute; for this in Human Laws doth null the Penalty; and could it be ſuppoſed in Divine, would even fruſtrate the end of all God's Threats, ſince every Body would reſt aſſured that a juſt God would never execute them.

But 2*ly*, The Execution of the threatned Judgment, which is the only thing againſt which the Objection lies, is certainly an Act of diſtributive Juſtice, and is ſo repreſented in the Holy Scriptures, when it is ſaid to be done *according to our works*, and *according as our works ſhall be*, Rom. 2. 16. 2 Cor. 5. 10. Rev. 22. 12. Matth. 16. 27. And when it is declared to be δικαιοκρισία, *the juſt Judgment of God*, and δίκαιον παρὰ τῷ Θεῷ, *juſt with God to render* this *Vengeance to thoſe that obey not the Goſpel*, which conſiſts in their *everlaſting deſtruction*, 2 Theſſ. 1. 6, 8, 9. So that though Prudence was properly concerned in promulging the Penalty, becauſe 'tis Prudence which directs us to chuſe the Means moſt proper to the End we aim at, yet ſeeing the primary end of the Law-giver, *i. e.* the preventing the tranſgreſſing of his Law is wholly loſt, and entirely defeated before this Puniſhment comes to be executed, Juſtice alone can be concerned in the Execution of it; and if the continuance of the Sinner under Miſery for ever, be the Execution of the threatned

threatened Puniſhment, Juſtice alone can be concerned in the ſubjection of the Sinner to that Puniſhment; ſo far is it from being true, that if Prudence be requiſite for the proportioning Penalties to Crimes, Juſtice cannot be concerned in the diſproportion that may be between them, and much leſs that it cannot be concerned in executing a Penalty which bears ſo great a diſproportion to the Crime.

I confeſs alſo, that in Human Governments, Prudence may fitly be call'd in to deliberate, not whether it be lawful, but whether it be expedient to execute the threatned Penalty; as when the Government is feeble, and the Multitude, or Power of Offenders, may render it hazardous to do Juſtice on them; but nothing of this nature can happen in Theocracy, where there can neither be a want of Wiſdom in appointing, or Equity in proportionating the Penalty to the Offences, and much leſs want of Power to execute what in his Equity and Wiſdom he ſaw fit to threaten.

2*ly*, When it is ſaid, That *a leſs Penalty than Eternal Sufferings would not have been ſufficient to deter Men from ſin, and therefore it could not be unreaſonable, but rather ſuitable to Divine Prudence to threaten theſe Eternal Miſeries.*

I am not willing to admit that God ſhould threaten what he knows he cannot, with conſiſtence to his Juſtice, or his Goodneſs, execute; this being in effect to threaten in this wiſe, *If you will do to me what you in Juſtice ought not to do, I will execute upon you what I in Juſtice ought not to do to you.* 'Tis alſo to inſinuate, that an All-wiſe God could not ſo well provide for Human Government, or carry on his great Deſigns without abuſing Men's Credulity, and ſcaring them with dreadful Expectations of what he never did intend to execute. Laſtly, This ſeemeth even to inſinuate, that Prudence in God may act without regard to Equity and Goodneſs, and even be ſeparated from them, as it muſt be in appointing, and even proportionating thoſe Penalties to Crimes, which it is not conſiſtent with his Equity or Goodneſs to inflict.

3*ly*, When it is added, That *God is not obliged to execute what he hath threatned, any farther than the Reaſons and the Ends of Government do require*, and that *he may, without any Injury to the Party threatned, remit and abate as much as he pleaſeth of the Puniſhment that he hath threatned, and that without any Impeachment of his Truth and Faithfulneſs.*

This I allow of in the Caſe of Temporal Puniſhments in this World deſigned not for Exciſion, but the Amendment of the Sinner; becauſe there may be a juſt ground for the Remiſſion of ſuch threatned Penalties, even the Repentance and Reformation of the Sinner, by which the primary end of all God's Threats, in ſome good meaſure is obtained. And alſo becauſe theſe Threats, in what Expreſſions ſoever they are made, if they be only Threats, are ſtill conditional, the meaning of them being only this, I will inflict this Judgment if you repent not of your evil ways; *For at what inſtant I ſhall ſpeak*, ſaith God, *againſt a Nation, and concerning a Kingdom, to pluck up, to pull down, and to deſtroy it, if that Nation againſt which I have pronounced theſe things, turn from their evil ways, I will repent me of the evil which I thought to do unto them*, Jer. 18. 7, 8. And again, *When I ſay unto the Wicked, O wicked Man, thou ſhalt ſurely die, if he do not turn from his way he ſhall die in his iniquity. Say therefore, to them, as I live, ſaith the Lord God, I have no pleaſure in the death of him that dieth, but that the wicked turn from his way and live; wherefore turn your ſelves, and live ye*, Ezek. 18. 32. 33. 8, 9, 11. 3*ly*, Becauſe God threatneth Judgments, not that he takes any pleaſure in his Puniſhments, but rather to awaken and reform the Sinner: When therefore by his Comminations he hath wrought this good effect upon him, it is not to be wondred that he doth not proceed to execute that Judgment which hath already done its work by being threatned. And all this well comports, not only with Divine Juſtice, but alſo with his Immutability and Truth, becauſe this Reformation and Repentance changes the ſubject of the Threat; the change in every inſtance of this nature being not in God, but Man. Thus *v. g.* we cannot charge God with Mutability, becauſe he doth not execute the threatned Judgment on *repenting Nineveh*, becauſe it was impenitent, and not repenting *Nineveh* he threatned; nor with Injuſtice, becauſe 'twas only her Impenitence which rendred her the proper Object of Vindictive Juſtice.

But then this Notion ſeems to be ſtretched too far, when 'tis extended to God's Threats of Future and Eternal Puniſhments to be inflicted upon thoſe who die in an impenitent and unreformed Eſtate. For,

1*ſt*, In all theſe Caſes the Evil threatned hath entirely loſt its firſt and ſalutary end upon them, and therefore muſt be threatned to ſuch Perſons to no end, or elſe to ſhew the Juſtice of God in puniſhing *theſe Veſſels of his Wrath thus fitted for deſtruction.* Thus *v. g.* when Chriſt ſaith, *Except ye repent, ye ſhall all periſh*, Luke 13. 3, 5. that *in the Day of Wrath, and Revelation of his righteous Judgment, God will give to every one according to his works; to them that obey not the truth, but obey unrighteouſneſs, indignation, and wrath*, Rom. 2. 5, 6, 7, 8. *to them that obey not the Goſpel, everlaſting deſtruction:* Theſe Threats are plainly made to thoſe who die in their Impenitence and Diſobedience, by that God *who will judge every Man according to his Works*, declaring that

that in the Day of the Revelation of his Wrath and righteous Judgment, they ſhall periſh everlaſtingly, becauſe *through the hardneſs and impenitency of their hearts they have treaſured up Wrath againſt the Day of Wrath*, and rendred themſelves *Veſſels of his Wrath, fitted for deſtruction.* Can it be reaſonably ſaid then, becauſe God does them no injury if he do not execute his Wrath upon them, that though they do not repent, they may not periſh; that Indignation and Wrath may not be the Portion of the Diſobedient, and that this righteous Judge may not give to them according to their Works? May we not rather ſay unto them, as doth this very Perſon in another place, (a) *If thou continueſt impenitent, however he may defer the execution of Temporal Evils, his Truth and Veracity is concerned to inflict Eternal Puniſhments upon thee?*

2*ly*, God's Threats of everlaſting Miſeries have for their Object the Impenitent, and therefore do exclude the Suppoſition of any change in them, which may induce God to remit, or to abate the threatned Judgment: If then this Puniſhment may be remitted to them, either in part, or in whole, it muſt be either by a change in God, or by a ſecret intention in him, not to inflict what he thus threatneth. That there was in God no ſuch ſecret Intention, this learned Perſon thus declares, by ſaying, (b) *When God did threaten, he ſpake what he did really purpoſe and intend, if ſomething did not intervene to prevent the Judgment threatned.* And indeed, theſe Threats declaring what the righteous God will do, and what they who are finally impenitent and diſobedient ſhall ſuffer, ſuch a Secret Will muſt plainly be repugnant to his revealed Will, and therefore muſt ſuppoſe in God two contrary Wills. Moreover, to ſay that ſuch a Secret Intention may be in God, notwithſtanding theſe Declarations to the contrary, is in great meaſure to enervate even the primary Intention of theſe Threats, *viz.* the deterring the Sinner, by the greatneſs and duration of them, from a continuance in his Sin; for this Intention, if it may be in God, it follows that it may be his Will not to inflict what he hath threatned to the Sinner; now ſo much hopes as you give the impenitent Sinner, that he may eſcape Eternal Puniſhment, ſo much encouragement you give him to continue ſtill in his Impenitence. Now (c) *the belief of the Threatnings of God in their utmoſt extent, is of ſo great moment to a good Life, and ſo great a diſcouragement to Sin*, ſaith this Reverend Perſon, *that if Men were once ſet free from the fear and belief of this, the moſt powerful Reſtraint from Sin would be taken away.*

That this cannot be expected by reaſon of any change in God, this excellent Perſon thus declares, and evinceth: (d) 'Let but 'the Sinner conſider what God is, and his 'unchangeable Nature muſt needs terrifie 'him; he is an *Holy God*, who therefore 'hateth *all the Workers of Iniquity.* A *juſt* 'God, who will *by no means clear the guilty*, 'nor *let the Sinner go unpuniſhed.* He is alſo 'Omnipotent, and able to execute the Ven-'geance threatned againſt Sinners. And, 'which gives a ſad Accent to all this, he 'that is thus Holy, and Juſt, and Powerful, 'continues ever the ſame; he will never 'ceaſe to hate Iniquity, and to be an impla-'cable Enemy to all impenitent Sinners.— 'Let (then) all obſtinate Sinners hear this, 'and tremble; you cannot be more obſti-'nately bent to continue in your ways, than 'God is peremptorily reſolved to make you 'miſerable; if you be determined on a ſin-'ful Courſe, God is alſo determined how 'he will deal with you; that *he will not 'ſpare, but that his Anger and Jealouſie ſhall 'ſmoke againſt you; and that all the Curſes which 'are written in this Book ſhall light upon you.* 'He hath ſworn in his Wrath, that unbeliev-'ing and impenitent Sinners *ſhall not enter in-'to his Reſt*; and for the greater aſſurance of 'the thing, and that we may not think that 'there is any Condition implied in theſe 'Threatnings, he hath confirmed them by an 'Oath, that by this *immutable* Sign, *in which 'it is impoſſible for God to lie*, Sinners might 'have ſtrong Terrors and not be able to fly 'to any hopes of Refuge.

3*ly*, Either God may in Juſtice inflict upon the Wicked theſe Puniſhments which he hath threatned, or elſe it is unjuſt in God to execute upon them the Judgment written, *i.e.* the Puniſhment which he hath threatned to them in the Word of Truth. If it be ſaid it is unjuſt in God to execute them on the Sinner dying in his Impenitence, either we cannot be obliged to believe that Word in which theſe Threats are contained; or elſe an Obligation muſt lie upon us to believe that God will act unjuſtly. If, to avoid this, it be ſaid theſe Threats do not diſcover certainly what God will do, but only what the Sinner doth deſerve to ſuffer, read them once more, and you will find that they expreſly ſay of thoſe who ſhall be at the Great Day condemned, That *they ſhall go away into Eternal Puniſhment*, Matth. 25. 46. That *they ſhall be puniſhed with Eternal Deſtruction from the Pre-*

(a) Sermon of the Truth of God, *Vol.* 6. *p.* 361.
(b) Sermon on the Unchangeableneſs of God, *Vol.* 6. *p.* 110.
(c) Serm. *p.* 4.
(d) Sermon of Gods Unchangeableneſs, *p.* 112, 113, 114, 115.

ſence

ſence of the Lord, 2 Theſſ. 1. 8. And that *they ſhall be tormented Day and Night for ever and ever*, Rev. 14. 10, 11. 20. 10.

Moreover, when our Saviour argues thus to induce Men *to cut off their offending Hands, and pluck out their offending Eyes; 'tis better to enter into Life halt, and maimed, than to be caſt into Eternal Fire*, or into Hell, *where the Worm dieth not, and where the Fire is not quenched*, Matth. 18. 8, 9. doth he not ſufficiently inform us there is an abſolute neceſſity of doing the one, or ſuffering the other? When he ſaith, *He that blaſphemeth againſt the Holy Ghoſt, ſhall never be forgiven in this, or in the World to come*, but *ſhall be obnoxious to Eternal Judgment*, Matth. 12. 32. Mark 3. 29. doth he not inſinuate, that he who never is forgiven, muſt be for ever ſubject to this Judgment? It is therefore certain, that our Judge hath expreſly taught us not only that the impenitent Sinner doth deſerve, but that he ſhall actually ſuffer *the Worm that never dies, the Fire that ſhall not be quenched.*

If God in Juſtice may inflict upon the Wicked theſe Puniſhments which he hath threatned, then the Objection cannot need this Anſwer; yea, what can move him not to inflict what he by Threatning hath engaged his Truth to do? What, I ſay, can move him not to do it, but an Act of Mercy exerciſed to them, of whom the Scripture ſaith, *they ſhall have Judgment without Mercy*, Jam. 2. 13. what but remiſſion of that Sin, which ſaith the Scripture, *ſhall never be remitted*? What but Mercy in the Day of Wrath and Judgment? What but Remiſſion exereiſed to the impenitent, without an Intereſt in the Blood of our Redemption? To which Imaginations I conceive the Scripture gives but little countenance.

Nor are we to conclude, That the Non-execution of theſe Threats lays *no Impeachment on God's Truth and Faithfulneſs, becauſe it is not eſteemed among Men a piece of falſehood not to do what they have threatned.* For Men may reaſonably be moved to remit their Threatnings, becauſe they oft are made in Paſſion, or may exceed the Rules of Juſtice; but theſe are things not incident to an All-perfect God; or becauſe the Perſon threatned repents, begs pardon, and returns unto his Duty, which the Damned cannot be ſuppoſed to do.

§. 5. It is farther ſaid, in anſwer to this Objection, that *maculà peccati eſt æterna*, the Stain of them who die in their Impenitence, will be perpetual, and he that dies thus filthy, will *be filthy ſtill*; now it ſeems equitable, that, *is qui nunquam deſinit eſſe malus, nunquam deſineret eſſe miſer*, he who never ceaſes to be wicked, ſhould never ceaſe to be miſerable. Now this, rightly explained, affords a clear and ſatisfactory Anſwer to the Objection, as ſhewing that the Sinner becomes for ever miſerable, not by any poſitive Act of God inflicting everlaſting Stripes upon him, or loading him perpetually with freſh Torments, but wholly from his own Sin, which renders him uncapable of the enjoyment of an holy God, and ſo perpetually excluded from his bliſsful Preſence, which to a Soul that is immortal, and can never die, muſt be the Source of everlaſting Torment, and, from the natural workings of its Faculties, will neceſſarily ſubject it to the *Worm that never dies.*

I own, and really believe, that poſitive Torments, ſuch as the Schools call *Pœna ſenſus*, ſhall be inflicted on the Body; but then I have inſinuated my preſent Notion of them to be this:

1*ſt*, That theſe poſitive Torments on the Body are not to begin until the raiſing of the Body, when Chriſt *ſhall come in flaming Fire to take Vengeance on them who would not obey his Goſpel, the World that now is being reſerved to* be ſet on *fire, for the Day of Judgment, and Perdition of ungodly Men.* At which time I conceive the righteous ſhall be *ſnatched up into the Air, and be for ever with the Lord*, 1 Theſſ. 4. 17. and the Wicked ſhall be left to the devouring Flames. See for this, the Note on 2 *Pet.* 3. 7.

2*ly*, I alſo do conjecture that this Fire may be called *Eternal*, not that the Bodies of the Wicked ſhall be for ever burning in it, and never be conſumed by it, ſince this cannot be done without a conſtant Miracle; but becauſe it ſhall ſo entirely conſume their Bodies, as that they never ſhall ſubſiſt again, but ſhall periſh, and be deſtroyed for ever by it. In which ſenſe *Sodom and Gomorrah were ſet forth for an Example, ſuffering the Vengeance of eternal Fire.* See the Note on *Jude, v.* 7. And if ſo, this Puniſhment being only temporary, the Objection doth not lie againſt it, God being no more obliged either in Juſtice, or in Goodneſs, to ſnatch the Wicked out of theſe Flames when they thus kindle on them, than he was to ſnatch the Wicked of the old World out of that Deluge which overwhelm'd them. Theſe I call my Conjectures, or my private Sentiments. But then I add, as certain matter of my Faith.

1*ſt*. That the Soul, even from the time of its ſeparation from the Body, in its impenitency, ſhall find it ſelf in ſuch a diſmal ſtate, as ſhall then fill it with perpetual Horror, and dreadful expectation of the Puniſhment which God hath threatned to the Wicked. And thus it ſhall be like thoſe Devils *which believe and tremble*, James 2. 19. as knowing that there is reſerved for them *a time of Torment*, Matth. 8. 29.

2*ly*, That when the final Sentence ſhall be paſt upon the Wicked, and they ſhall be for

for ever ſeparated from the Preſence of the Lord, their Souls ſhall be perpetually ſubject to the height of Miſery, or to that *Worm which never dies*; and that this Miſery will be the natural, and the perpetual reſult of ſuch a Separation.

To explain this let it be conſidered,

1. That there is ſcarce any thing in which the *Heathen Moraliſts* ſo univerſally accord, as in this fixed Rule, μὴ καθαρῷ καθαρὸν ἐπόπτεσθαι μὴ ὅ ἐστιν ὅσιον ἦ, *that an impure Soul can have no commerce with a pure God*; and that *it is not congruous to his Nature to admit ſuch Souls into his Preſence.* And this Aſſertion is built upon a ſure and inconteſtible Foundation; for ſeeing God is abſolute in Holineſs, he cannot but retain the greateſt hatred to, and Abhorrence of all Actions, and Perſons that are unrighteous and impure; and ſince his Nature is immutable, his Holineſs unchangeable, he muſt for ever hate, with a moſt perfect hatred, whatſoever is unholy, and impure; and therefore to ſuppoſe an Interruption of his hatred of evil doers, is to imagine he can ceaſe to be a pure and holy God. Conſider

2. That the Soul of wicked Men being immortal, muſt abide for ever, if it be not annihilated, and that God neither is obliged to annihilate it, nor hath he any where declared that he will do ſo.

I ſay, he is not obliged to annihilate the Souls of wicked Men, for then it muſt be ſo on this account, becauſe he is obliged to put them out of that Miſery which they have brought upon themſelves by their own folly, and rebellions; and if ſo, ſince this muſt certainly be an act, not of ſtrict Juſtice, but of Grace and Favour, God muſt be bound to ſhew an Act of Grace and Favour towards Men, purely becauſe they have provoked and rebell'd againſt him, *i. e.* becauſe they have done that which renders them the proper Objects of his hatred, and his indignation, and be obliged to ſave Men from that Miſery which by their ſtubborn diſobedience to all his Calls, and Admonitions, his Exhortations, and all the gracious Methods his Providence had uſed to preſerve them from it, they wilfully have brought upon themſelves. Whereas indeed the *riches of his goodneſs* being deſigned *to lead Men to Repentance*, or to encourage them in ways of Holineſs and Piety, hath only for its proper Object ſuch as are capable of being made the better by it, it cannot therefore be the Goodneſs and Mercy of a God to ſhew kindneſs to Perſons obſtinately and incorrigibly wicked, becauſe it cannot be the Goodneſs and Mercy of a Being infinitely juſt and holy; for ſeeing all the Divine Perfections muſt agree together, that cannot be a Divine Perfection which contradicts any other Perfection.

The original of our Miſtakes in matters of this Nature, ſeems to ariſe from our own Imperfection, which naturally leads us to conſider of the Divine Attributes apart, and as it were in ſeparation from each other, and by ſo doing, to frame ſuch wide and large Notions of the one, as to exclude the other. Whereas indeed they ought to be conſidered as really they are in God himſelf, *i. e.* Goodneſs and Mercy joined with infinite Holineſs and Juſtice; and as it is the Goodneſs and Mercy of a Law-giver, Governour, and Righteous Judge, which never regularly can be exerciſed without ſome proſpect of reclaiming, or doing good unto the Object of it. And thus 'tis well conſiſtent with the Prayer of *David, Be not thou merciful to them that offend of malicious wickedneſs*, Pſal. 59. 5.

§. 6. I add, That God hath not declared in Scripture that he will annihilate the Souls of wicked Men, or that this is the Puniſhment which he deſigneth to inflict upon them; this is generally ſaid to be the Doctrine of the *Socinians*; though (e) *Crellius* expreſly ſays, *Animas impiorum Deum poſt judicium annihilaturum nec Scriptura aſſerit, nec ratio evincit*, That neither Reaſon doth evince, or Scripture aſſert it will be ſo. And

Object. 1. 'Tis certain that this follows not from any of thoſe places of the Old Teſtament in which the dead are ſaid to be no more, or not to be; as *v. g. Let the Sinners be conſumed out of the Earth, and let the wicked be no more*, Pſal. 104. 35. *Our Fathers have ſinned, and are not*, Lam. 5. 7. *I have made Eſau bare——his Seed is ſpoiled, and he is not*, Jer. 49. 10. See *Chap.* 10. 20. 35. 15.

For (1.) If any of theſe places ſpeak of Annihilation, they muſt ſpeak of ſuch a one as was then paſs'd already, and ſo is inconſiſtent with the future Judgment of thoſe Perſons, becauſe it is not ſaid they *ſhall not be*, but they *are not*; they therefore cannot refer to any future Annihilation at the Day of Judgment.

2. Then muſt the Righteous be annihilated as well as the Wicked; for of righteous *Enoch* it is ſaid, *He walked before God, and was not*, Gen. 5. 24. of *Joſeph, One is not*; Gen. 42. 13. and *David* prays thus for himſelf, *O ſpare me a little that I may recover my ſtrength, before I go hence and be not*, Pſal. 39. 13. 'Tis therefore evident theſe places only were intended to import, thoſe Perſons were not in the Land of the living.

Object. 2. But 'tis objected, That the Wicked after the Reſurrection ſhall be puniſh'd with *the ſecond Death*, wherefore they cannot in any proper ſenſe be ſaid to live, and to ſubſiſt, and to have ſenſe of Pain, this being not conſiſtent with a ſtate of Death.

(e) Solut. Problem. Tom. 4. p. 533.

Anſw. I anſwer, 1. That this ſecond Death cannot conſiſt in the annihilation of the Wicked, or in their Exemption from all ſenſe of Puniſhment, becauſe 'tis promiſed that *He who overcometh ſhall not be hurt by the ſecond Death*, Rev. 2. 11. whence it is manifeſt that they who die this ſecond Death, ſhall be hurt by it; but were it to the Wicked, condemned to an Eternal Separation from God, and from all hopes of happineſs, a Concluſion of their Being, and of all ſenſe of Miſery, it would be no more hurtful, but highly beneficial to them, as being a Concluſion of that Life which they muſt otherwiſe have ſpent in endleſs Miſery. And therefore even *Hierocles* repreſents this as the Choice of wicked Men, by ſaying in his Commentary on the Verſes of *Pythagoras*, p. 164. ὁ βέλεται γὰρ ὁ κακὸς ἀθάνατον εἶναι τὴν αὐτοῦ ψυχὴν, ἵνα μὴ ὑπομένῃ τιμωρόμενος, the wicked Man would not have his Soul to be immortal, that he might not abide under Puniſhment. Moreover, thoſe very Torments which the damned ſuffer are declared to be the ſecond Death, and wicked Men are therefore ſaid to die the ſecond Death, becauſe they do endure Eternal Torments; for *the fearful and unbelievers*, &c. *ſhall have their part in that Lake of Fire and Brimſtone, which is the ſecond Death*, Rev. 21. 8. This Death then, when it is threatned as the final Puniſhment of the Wicked, cannot import a State of Non-exiſtence, or Inſenſibility, but only an unhappy miſerable State, a Separation of the Soul from him who is the Fountain of our Life, and all our Comforts; an abſolute Excluſion from that Felicity which only renders Life a Bleſſing, and a Life of Infelicity and Miſery. To make this ſtill more evident.

Conſider 2*ly*, That this is a *Jewiſh Phraſe*, uſed often by, and borrowed from the *Ancient Hebrews*, with whom it doth import the Puniſhment of damned Perſons in the Life to come. So *Deut.* 33. 6. *Let Reuben live, and not die the ſecond death*, ſaith the *Targum* of *Onkelos*; i.e. *let him not die the Death which the wicked die in the Age to come*, ſaith the *Targum* of *B. Uziel*. *Let him not die the ſecond death which the wicked die in the Age to come*, ſaith the *Jeruſalem Targum*. Now that the death of the Wicked, in the Age to come, did really ſubject them to eternal Torments, the *Jews* ſtill thought, as is apparent not only from the plain Teſtimony of (f) *Joſephus*, who ſaith the *Phariſees* aſſigned to the wicked εἰργμὸν ἀΐδιον, *an Eternal Priſon*, in which they were to be tormented, (g) ἀϊδίῳ τιμωρίᾳ, *with Eternal Puniſhment*; and from *Philo*, who ſaith, that *ſome conceive Death to be the laſt of Puniſhments, whereas it ſcarcely deſerveth to be named the beginning of them, ſeeing the Puniſhment reſerved for the wicked Perſon is* ζῶν ἀποθνήσκοντα ἀεὶ καὶ τρόπον τινὰ θάνατον ἀποθνήσκειν ἀτέλεστον, *to live for ever in a dying ſtate, and ſuffer ſuch a death as hath no end*; but alſo from the *Apocryphal* Books, which ſay, κλαύσονται ἐν ἀιδίοις ἕως αἰῶνος, *they ſhall feel them, and weep for ever*, Judith 16. 17. So again, *Iſa.* 22. 14. *This ſin ſhall not be forgiven, till the ſecond death*; that is, ſaith *Kimchi*, *till the Soul dieth in the World to come*. And *Chap.* 65. 5, 6, 15. of the ſame Perſons it is ſaid, *God will kill them with the ſecond death*, and *he will deliver them up to the puniſhment of Hell, where the fire burneth all the day*.

Object. It further is objected, That Eternal Life is ſaid to be peculiar to the Saints in Bliſs, whereas unto the wicked it is threatned that *they ſhall not ſee Life*, John 3. 36.

Anſw. To this I anſwer, That Life in Scripture, when it is mentioned as the end of our Faith, and the Reward of our Obedience, is not intended only to ſignifie our permanence in Being, but to aſſure us of our advancement to a ſtate of Happineſs, and is equivalent to *Everlaſting Life*. So to the *Lawyer* asking, *What good thing ſhall I do that I may inherit eternal life?* our *Saviour* anſwers, *Do this and thou ſhalt live*, Luke 10. 25, 28. So *Chriſt* ſaith, *He that eateth me ſhall live by me*, John 6. 57. i. e. *He ſhall live for ever*, v. 58. *I came that my ſheep might have Life*, John 10. 10. *I give unto them life Eternal*, v. 28. And that this is the Life denied to the wicked, *John* 3. 36. is evident from the precedent words of the ſame Verſe, *He that believeth on the Son hath everlaſting life; but he that believeth not the Son, ſhall not ſee life*. This is a Phraſe ſo known, and this uſe of it is ſo frequent, ſaith *Maimonides*, that hence our Maſters ſay, *The juſt are ſtiled living in their death, becauſe they then are happy*. And that the Phraſe, *Not to ſee Life*, cannot import a ſtate of Non-exiſtence, or Inſenſibility, is evident, becauſe 'tis ſaid of them who do not ſee Life, that *the Wrath of God abideth on them*, they therefore muſt abide under a Senſe of it.

Obj. 4. Laſtly, It is objected, That the wicked are in Scripture ſaid to *periſh utterly*, 2 *Pet.* 2. 12. and to be *puniſhed with everlaſting deſtruction*; now theſe Expreſſions ſeem to ſignifie a deprivation of all ſenſe and being.

Anſw. But nothing is more common, both in *Greek* and *Latin*, and in other Languages, than to ſay, when we conceive our future Life is likely to be miſerable, ὄλλυμι, perii, *I am undone, I periſh*. See the Note of (i) *Taubman* upon thoſe words of *Plautus*, *Qui*

(f) Antiq. l. 18. c. 2. (g) De Bello Jud. l. 2. c. 12. p. 788. F. (h) De Præm. & Pœnis, p. 713. D. (i) Captiv. Act. 3. §. 5. v. 32.

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per virtutem periit, is non interit. That only in this moral ſenſe the damned are in Scripture ſaid to periſh, *viz.* by having all their hopes of future Happineſs deſtroyed, and being ſentenced to thoſe Torments which are exceedingly more heavy than the Loſs of Being, is evident, firſt from the Scripture, which informs us, that to caſt the Soul and Body into Hell-fire, is to deſtroy them, as is apparent from theſe two Expreſſions, *Fear him who can deſtroy both Soul and Body in Hell-fire,* Matth. 10. 28. *who after he hath killed, hath power to caſt into Hell,* ſaith St. *Luke,* Chap. 12. 5. that is, into that place where the *Worm dieth not,* and *where the Fire is not quenched.* Moreover, the Devils put the Queſtion to our *Saviour* thus, ἦλθες ἀπολέσαι ἡμᾶς, *art thou come to deſtroy us before the time?* Luk. 4. 34. and yet that to deſtroy is only βασανίσαι to *torment* them, is evident from the ſame Queſtion recited by St. *Matthew* thus, *Art thou come to torment us before the time?* Chap. 8. 29. And had the *Devils* thought, that at *Chriſt*'s coming they might have been reduced into the ſtate of Non-exiſtence, or Inſenſibility, they could have had no reaſon to dread, or deprecate ſo vehemently that Perdition which would ſo long ago have freed them from that Horror which they ſtill endure.

Moreover, this Opinion is ſo far from being contained in the *Holy Scripture,* that it is plainly contrary to many things contained in it: For, (1). The Scripture plainly intimates ſome in the other World ſhall ſuffer more, ſome leſs; for *it ſhall be more tolerable for Sodom and Gomorrah in the Day of Judgment than for Capernaum,* Matth. 11. 21—25. that ſome ſhall be beaten with fewer, ſome with many ſtripes, *Luke* 12. 47, 48. ſome ſhall receive *greater damnation than* others, *Matth.* 23. 14. But if Annihilation only by the ſecond Death, the Puniſhment, and Perdition threatned to Sinners in the other World, they muſt all ſuffer equally, becauſe if there be no degrees of Annihilation, or not Being, then all will equally not be, or loſe their Being, and nothing by Annihilation can loſe more. 2*ly,* It is ſaid of the wicked, that *they ſhall be caſt into the place where their Worm dieth not;* of them that ſhall not ſee Life, that *the Wrath of God abideth on them;* of them that are caſt out into utter Darkneſs, that *there is weeping and wailing.* Now that of the *Schools* is abſolutely true, that *non entis nullæ ſunt affectiones,* that which is not, cannot be in Miſery; that which abides not, cannot abide *under the Wrath of God,* that which ſo dieth, as to ceaſe to be, cannot be ſubject to a *Worm that dieth not,* whatever be the import of that Phraſe. Conſider

§ 7. 2*ly,* That we have two Paſſions of the Soul which are ſtill converſant about Good preſent, and to come, *viz.* deſire of the Good we want, and joy in that which we at preſent have. When therefore we are in a ſtate in which we cannot poſſibly enjoy the Good we above all things want, and naturally deſire, we muſt for ever lie under the torment of Diſſatisfaction and Deſpair; and when we fall into that ſtate in which we can enjoy no comfortable, or real Good, we never can have any Joy. Again, we have two other Paſſions which are employed about a preſent, or a future Evil; Fear that it may befal us, and Grief when it hath actually taken hold upon us. It therefore being natural to all Men to deſire to be freed from an afflictive Evil, when they lie under it without all hopes or proſpect of any end of, or deliverance from the worſt of Evils, they muſt be ſwallowed up of Grief; and when their Guilt hath rendred them ſtill obnoxious to the Divine Diſpleaſure, they muſt be ſubject to Eternal Fears. Conſider.

3*ly,* That the proper Action of the Soul is *Thought,* and that whilſt ſhe continues, ſhe muſt be conſcious to her ſelf of her own Actions; when then the Soul hath nothing comfortable to imploy its Thoughts upon, but an Eternal Scene of Miſery, to which her wilful Sin and Folly hath everlaſtingly confined her, to be the doleful Subject of her continual Reflections, when ſhe hath nothing to divert her from theſe rueful Thoughts, ſhe muſt become an endleſs Torment to her ſelf. Now from theſe three Conſiderations it will demonſtrably follow, that the Soul which in this Life hath not been purged from the Dominion, or the Guilt of Sin, and therefore is excluded from a State of Happineſs, and from Enjoyment of that God in whom its Happineſs conſiſts, muſt be for ever miſerable.

For it muſt be perpetually tormented with the Thoughts of its Eternal Separation from God's bliſsful Preſence, and its Excluſion from the State of Happineſs which Saints made perfect do enjoy. Now, as an Heathen (k) *Plutarch* puts the queſtion, *Muſt it not be very ſad to be deprived of the hope of everlaſting Bleſſings, and be excluded from the compleateſt Happineſs?* Were the damned obnoxious to no other Puniſhments beſides this loſs, even this would beget in them ſuch a Worm of Conſcience, as would perpetually ſubject

(k) Πῶς ἂν ἀνιαρὸν αἰωνίων ἀγαθῶν ἐλπίδα στρῶσθαι, καὶ τὴν ἀκροτάτην εὐδαιμονίαν ἀπολεῖν. L. non poſſe ſuaviter, &c. p. 1106. D.

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them to the worſt of Miſeries: As will be evident if we conſider,

1. That the earneſt and impetuous deſire which is in all Men to be happy, is rooted in their very Nature, and therefore muſt continue as long as they retain that Nature, and yet it is impoſſible that this deſire ſhould in the leaſt be gratified, when we are once condemned to an Eternal Separation from the Place and Object of our Happineſs, there being no hopes that they ſhould ever ſee his Face, who at the coming of their Judge ſhall be *puniſhed with everlaſting deſtruction from the preſence of the Lord.* Now the Wiſeman tells us, that even *hope deferr'd makes the heart ſick*, Prov. 13. 12. Hope therefore irrecoverably diſappointed muſt create in it an exceſs of torment. A wicked *Cain* accounted it an unſupportable Calamity to be excluded from God's gracious Preſence here on Earth; *My puniſhment*, ſaith he, *is greater than I am able to bear, for from thy face ſhall I be hid*, Gen. 4. 13, 14. How dreadful therefore muſt that Sentence be, which doth eternally exclude us from his bliſsful Preſence, and force us to a continual deſpair of that which we moſt ardently deſire? For as it is one great Ingredient of our future Happineſs, that it is that which never can be loſt, ſo muſt it be a ſignal aggravation of our future Miſery, and loſs of Happineſs to know it is irreparable.

2. This loſs will be enhanſed from the great Change the other World will make in our Condition. The Terrors of an awakened and guilty Conſcience, even in this Life, are very grievous; but here we may be able to mitigate the gripings of it by the Society of others, or by the Pleaſures of the World; we may deceive it with falſe Opinions, and flatter it with falſe Hopes and Promiſes of Reformation and Amendment; but when we are paſſed hence into another World, our vain Imaginations will be all confuted, our Hopes of Reformation will be at an end, and we ſhall be eternally deprived of all thoſe Enjoyments in which we once placed our Happineſs, and ſhall have nothing to divert us from our ſaddeſt Thoughts: Now, what Condition can be more deplorable than this, *viz.* to be deprived of all thoſe Comforts in which we placed our former Happineſs, and find it utterly impoſſible to purchaſe the leaſt glimpſe of real Happineſs, or to divert our Thoughts from a continual Remorſe for our irreparable loſs?

For 3*ly*, The Sinner's memory reflecting on this Puniſhment of loſs, will create freſh and never ceaſing Torments to him. It will torment him to remember what an ineſtimable Bleſſing he hath loſt, in loſing the Enjoyment of that God who is the chiefeſt Good, and of that Happineſs which paſſeth Underſtanding; for the greater ſtill we apprehend the Good to be, the greater will the Trouble we endure be, when we have wholly loſt the hopes of its Enjoyment. Again, It will add ſtill to the Torment of the Sinner, to conſider that he hath exchanged this exceeding, and eternal weight of Glory, for things of no intrinſick value and duration; that for the Pleaſures of a moment, which are now turned into Sadneſs, he ſhould forego thoſe Pleaſures which *run at God's right hand for ever*; that for a little fading Earth, which he ſoon left behind him, he ſhould deprive himſelf of an *Inheritance incorruptible, reſerved in the Heavens for him.* It alſo will torment him to conſider in what a fair Capacity he was once placed of being happy; what frequent Calls and Invitations he hath had to be for ever ſo; what Importunity the God of Heaven uſed to bring him thither; and with what ſtiffneſs he reſiſted all theſe gracious Motions; Theſe, and ſuch like Conſiderations, will fill the miſerable Soul with conſtant Matter of moſt ſad Reflections. *Now*, ſaith the (l) Heathen Orator, *ſuppoſe a Perſon ſubject to the extreameſt Miſeries which can be incident to Soul and Body, without all hope of the alleviation of this Miſery, or expectation of any future Good, and what can be imagined farther to compleat his Miſery?*

And now to anſwer the Objection, by removing the foundation of it: Hence it is eaſie to demonſtrate, that all theſe Evils which the Soul ſuffers after Death, may rather be eſteemed the neceſſary Conſequents, as (m) *Irenæus* hath obſerved, than poſitive and formal Puniſhments of Sin by an immediate Hand of God. For they are in all torment, ſaith *Irenæus*, Τῷ Θεῷ μὴ προηγουμένως μὴ κολάζοντος, ἐπακολουθήσης δὲ ἐκείνης τὴν κόλασιν διὰ τὸ ἐστερῆσθαι πάντων τῶν ἀγαθῶν, *God not antecedently tormenting them, but that Torment being ſubſequent to their deprivation of all Good, and that Puniſhment being endleſs, and eternal, becauſe they are perpetually deprived of them. Mercurius Triſmegiſtus* ſaith in like manner, that Ἀσεβὴς ψυχὴ μένει ἔτι τὴν ἰδίαν οὐσίαν ὑφ' ἑαυτῆς κολαζομένη, *The Soul of the wicked Man continues in its proper Eſſence, being tormented from its ſelf.* And

(l) *Statue aliquem confectum tantis animi corporiſque doloribus, quanti in hominem cadere maximi poſſunt, nullâ ſpe propoſitâ fore levius aliquando, nullâ præteritâ, nec præſenti, nec expectatâ voluptate, quid eo miſerius dici aut fingi poteſt?* Torquat. apud Cic. de finibus, L. 1. n. 33.

(m) Ἐστερημένοι πάντων τῶν ἀγαθῶν ἐν πάσῃ κολάσει καταλήγουσι τοῦ Θεοῦ μὴ προηγουμένως μὴ κολάζοντος, ἐπακολουθήσης δὲ ἐκείνης τὴν κόλασεως διὰ τὸ ἐστερῆσθαι πάντων τῶν ἀγαθῶν, αἰώνια δὲ καὶ ἀτελεύτητα τοῖς θεοῦ τὰ ἀγαθά, καὶ διὰ τοῦτο καὶ ἡ στέρησις αὐτῶν αἰώνιος καὶ ἀτελεύτητος. l. 5. c. 27. Ἀσεβὴς ψυχὴ μένει ὅτι τὴν ἰδίαν οὐσίαν ὑφ' ἑαυτῆς κολαζομένη. Mercur. Triſ. apud Stob. Eccl. Phyſ. p. 129. Vide præcipue p. 130, 131. *When the memory of their Actions is loſt, then they make their Torments to ceaſe.* p. 132.

Apollodorus

Apollodorus adds, Ἀδίκων δὲ τὰ κολαστήρια διὰ τῶν λογισμῶν, καὶ τὰ μνήματα τῶν βεβιωμένων τὰς κολάσεις ἐχόντων, *That the Unjuſt are puniſhed from their own Reaſons, and the memory of what they did in this Life; and when the remembrance of theſe things ceaſeth,* καὶ ἡ κόλασις τῆς ψυχῆς πέπαυται, *the Puniſhment of the Soul alſo ceaſeth.* For Inſtance, that Souls departed are deprived of the Love of God, are Objects of his Wrath, and are excluded from his Preſence, hapneth not merely becauſe they are Souls ſeparated from the Body; for pious Souls, after their Separation, are entirely exempted from theſe Evils; but this ariſeth from the natural Purity and Holineſs of God, which renders it incongruous to him to admit ſuch Souls into his Preſence, and the defilement and Impurity which theſe unhappy Souls lie under, and by which they are rendred unable to converſe with the God of Holineſs. The Worm of Conſcience, the Deſperation, the direful Expectations which follow from this ſenſe of Loſs, and the Divine Diſpleaſure, are alſo the natural Reſults of the Soul's Separation in an impure and unſanctified Condition, and therefore *being filthy ſtill.* Moreover it being natural to all Men, ſay the very (n) *Heathens, to give good things to them they love, and in whom they delight, and to inflict evil things on thoſe to whom they ſtand affected contrariwiſe;* How can it be, but that the Soul thus conſcious of thoſe abominable things which the Lord hates, and which moſt juſtly have incenſed this righteous Judge, ſhould live under moſt dreadful Expectations of his Wrath? Now, true is that of the *Tragedian, Pœnas dat qui expectat, qui autem meruit expectat*; He ſuffers, whoſe Conſcience tells him he deſerves, and therefore cannot but expect to ſuffer. Laſtly, That he is thus to be eternally a Torment to himſelf, ariſeth from the Immortality of the Soul, which cannot ceaſe to be without an immediate Diſſolution from the Hand of God, and whilſt it doth continue, cannot ceaſe to be deſirous of that Happineſs from which it will for ever be excluded, or ceaſe to be tormented with the Thoughts of that ſtupendious Folly which did ſubject it to this heavy Doom.

And now what a poor comfort is it to the Sinner to laugh at what is ſaid touching Hell fire, and a Lake of Brimſtone, as unphiloſophical, and ſay that theſe are things improper to torment a Spiritual Soul, if undeniably it may be ſubject to the loſs of all that is deſirable to make it happy, to endleſs Grief, to remedileſs Remorſe, and dreadful Expectations of the Wrath of God, and a perpetual Deſpair of being ever freed from theſe tormenting Evils, which, as the *Heathen* hath obſerved, are πυρὸς καὶ σιδήρου βεβαιότερα, more violent and inſupportable than any Puniſhment by Fire and Sword? What if the Fire in which the Bodies of the wicked are to be tormented, ſhould not be kindled till our *Saviour come in flaming Fire to take vengeance on them?* What Comfort will this yield the Sinner, if, from the Day of its departure from the Body, his Soul will be obnoxious to this greater Miſery? What, laſtly, if that Fire of the damned, in which their Bodies are to be tormented, ſhould only be Eternal in that ſenſe in which St. *Jude* informs us that *Sodom and Gomorrah, and the Cities round about them, have been ſet forth for an Example, ſuffering the vengeance of Eternal Fire*; If this amazing Torment of the Soul, which in propriety of Speech is only capable of feeling torment, will be eternal in the higheſt and moſt intenſive import of that word?

If it be ſtill objected, That it ſeems not conſiſtent with Divine Goodneſs to have framed Man ſo, as that he ſhould be miſerable from himſelf; this at one blow cuts off both Heaven, and Hell; for it is to find fault with God, and repreſent him as leſs Good, for making any Beings capable of Vice, and Vertue. For all our Vertue in a ſtate of Trial, conſiſts in chuſing well when we had freedom, and ſome Temptations to do otherwiſe; and all our Vice in chuſing to do ill, when we had Laws directing us to avoid the Evil, and to chuſe the Good, and had the higheſt Motives ſo to do. To ſay then, a good God could not create a Creature capable of Vice and Vertue, is in effect to ſay, 'tis inconſiſtent with Divine Goodneſs to create ſuch Creatures as ſhould be ſubject unto Government, ſince Government ſuppoſes Laws, and Laws muſt be attended with the Sanctions of Rewards and Puniſhments. Here then again the Miſtake lies in ſeparating the Divine Goodneſs from his Holineſs and Juſtice, whereas Juſtice and Holineſs are as eſſential to the Notion of a God as Goodneſs; for 'tis impoſſible that Juſtice ſhould belong to the Idea of God, if it were irreconcilable with the Divine Goodneſs to make ſuch Creatures as may deſerve well or ill, *i. e.* to be rewarded, or puniſhed. And ſeeing the Holineſs of God renders it neceſſary for him to retain the greateſt hatred to, and abhorrence of incorrigible Sinners, if it be inconſiſtent with Divine Goodneſs to make any Creature which may deſerve to be the Object of his hatred, Goodneſs and Holineſs cannot both belong to the Idea of God.

If Laſtly, it be ſtill enquired why Divine Goodneſs and Mercy doth not ſtill leave

(n) Πάντες γὰρ οἷς μὲν ἂν φιλῶσι, καὶ οἷς ἂν χαίρωσι, τούτοις δίδασι τ' ἀγαθὰ, πρὸς οὓς δ' ἐναντίας ἔχουσι, τὰ ἐναντία. Pythag. apud. Jamblic. c. 48. p. 89.

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condemned Sinners in a Capacity of that Repentance and Reformation which might after a ſeaſon fit them for the Enjoyment of himſelf, and thereby put an happy end to all their Miſery?

I anſwer, That both the *Chriſtians* and *Heathens* do accord in this, that theſe Eternal Puniſhments ſhall only be inflicted (o) ὅτι τὰς καταλαμβανούσας ἐν τῇ ἀιδίῳ κακίᾳ, *on thoſe that are incurably wicked:* And they who ſhall hereafter be found thus confirmed in wickedneſs, are by the (p) *Heathens* given up to Torments without end. Yea, (q) *Celſus* dogmatically ſays, That *they judge rightly, who ſay, the juſt ſhall be happy,* οἱ δ' ἀδίκοι πάμπαν αἰωνίοις κακοῖς σωίξονται, *But the unjuſt ſhall be always ſubject to eternal Evils*; And that this was the Opinion of the Heathens, as well as of the Chriſtians, and that no Man ought ever to depart from it. Now that which haply may render their ſtate incurable; may be.

1. That their Day of Grace is paſt, and turn'd into a Day of Wrath; their Time of Trial and Probation is expired, and they are come to the time of Retribution. For as the *Chriſtians* teach that a Man cannot be truly good and holy without the aſſiſtance of the Holy Spirit, ſo did the (r) *Heathens* teach, That there was an abſolute need of a *Divine Afflatus* or Good aſſiſting *Genius* to preſerve them from Sin, and to advance them to a vertuous Life. Now, why is it unjuſt with God to ſay, his *Spirit ſhall not always ſtrive with* them who have ſo long reſiſted all his Motions, and hardened their Hearts againſt him; Whom all the Riches of his Goodneſs could not lead unto Repentance, or preſerve from *treaſuring up Wrath againſt the Day of Wrath?* Either the Day of Grace muſt never end, or there muſt be a time when they that are *filthy will be filthy ſtill.*

Moreover, To aſſert it is unjuſt with God, or inconſiſtent with his Goodneſs, to *appoint a Day in which he will judge the World in Righteouſneſs, and render to Men according to their Works*; as it ſeems plainly to border on a Contradiction in the Terms, ſo it cuts off all future Judgment, it being certain God neither will nor can do what is inconſiſtent with his Goodneſs to do; and, according to this Hypotheſis, he muſt never paſs the final and decretory Sentence upon wicked Men.

2*ly*, The Place and Company to which the damned ſhall be ſentenced, ſeems to render them incapable of growing better; for when they are once given up to the *Tormentor*, and kept in Chains of Darkneſs, what expectation can there be they ſhould grow better under this Enemy of God and Goodneſs? and yet that this is one Ingredient of their future ſtate, is not the Sentiment of *Jews* and *Chriſtians* only from the Holy Scripture, but alſo of the *Heathens* from the Tradition they had received, as is evident both (s) from their own words, and from their *Adraſtia*, *Nemeſis*, *Alaſtores*, their *Furies*, *hurtful Dæmons*, and their *Evil Genius's*.

3*ly*, The Alteration of their Condition, and their State ſeems to exclude all place for Reformation, and for the exerciſe of Piety and Vertue. For the Sentence of Condemnation and excluſion from God's bliſsful Preſence being paſt upon them, they have no hope of being happy, or of eſcaping the Miſery to which they are expoſed, and ſo can have no Motive to be better, nor can they be in a Capacity to love that God from whom they can expect no good. There alſo ſeems to be no place for Vertue in a future State; no room for Temperance, where there is no capacity of enjoying Meats, or Drinks, or any Pleaſures of the Fleſh; no place for Juſtice, where there is no *Meum* and *Tuum*; no poſſibility to kill, or maim, or to be cruel to another, when none can be defamed to their prejudice and hurt in their Concerns. Laſtly, No place for Charity, where there is either none that can want any thing, or none that can receive advantage by us.

(o) Orig. contra Celſ. p. 403.

(p) Οἱ δ' ἂν τὰ ἔσχατα ἀδικήσωσι, καὶ διὰ τοιαῦτα ἀδικήματα αἰνίατοι γένωνται, ἐκ τούτων τὰ παραδείγματα λάβωμεν, καὶ ὅτι αὐτοὶ μὲν ἀκέπτ ὀνίναντο, ἀ'τε αἰνίατοι ὄντες. Plat. Georg. p. 357, 358.

(q) Apud Orig. l. 8. p. 409.

(r) Οὐδὲ γὰρ ἄλλος τις δύναιτο πρὸς τὸ θειότατον ἀυτὸν καὶ κυριώτατον τῆς οὐσίας ἀναδήσασθαι, εἰ μὴ τῷ παρόντι δαίμονι ἡγεμόνι χρήσαιτο. Jamb. περὶ μυστ. p. 11. See the Note on *Rom.* 2. 15.

(s) Τῶν ἁμαρτημάτων Θεὸς μὲν ἡμῖν ἐκ ἐούσων ἀπαλλάττειν, Δαίμοσι δὲ κολαστικοῖς συναπτόντων. Saluſt. de Düs, &c. c. 14. Κολάζουσι δὲ τῆς Σώματος ἐξελθόντας ὑπὸ Δαιμόνων παραπόμπους. p. 18.

THE

THE PREFACE TO THE First Epiſtle of St. PAUL to TIMOTHY.

THAT *this Epiſtle was written after St.* Paul's *Departure from* Epheſus *to* Macedonia, *ſome gather from theſe Words,* When I went into Macedonia I beſought thee to abide at Epheſus, *Ch.* 1. 3. *and that it was writ when he was in expectation of returning ſhortly thither, they conclude from theſe Words,* I write to thee, hoping to come unto thee quickly, *Chap.* 3. 14. *It therefore, ſay they, muſt be writ before he came to* Melitus, *Acts* 20. 17. *For then he, ſending for the Biſhops of* Epheſus *thither, ſpeaks thus to them,* And now I know that all you, among whom I have gone preaching the Kingdom of God, ſhall ſee my face no more, *v.* 25. *For then he muſt have laid aſide all Thoughts of returning any more to* Epheſus. *It therefore muſt, ſay they, be written while he was in* Macedonia, *or thereabouts; and ſo* A. D. 55. *and the firſt of* Nero, *ſo Dr.* Lightfoot.

Biſhop Pearſon *grants that it was written after St.* Paul *was gone into* Macedonia; *but then he adds, that it was writ after his enlargement from his Bonds at* Rome, A. D. 65. *That it could not be writ at any time of St.* Paul's *going to* Macedonia, *before his Journey to* Jeruſalem, *he proves, becauſe before that time, St.* Paul *could not have exhorted him to* abide at *Epheſus; for the firſt time he went to* Macedonia *by the Direction of the Holy Ghoſt,* Acts 16. 9, 10. *he had not ſeen* Epheſus, *for he came not thither till a long time after,* Acts 19. 1. *The ſecond time he came to* Macedonia *was after the Tumult which forc'd him to leave* Epheſus, Acts 20. 1. *when he could not exhort him to abide at* Epheſus, *for he had ſent him thence to* Macedonia *at that very time when that Tumult began,* Acts 19. 22, 23. *This Argument, I confeſs, is not very ſtrong, it being plain from his firſt Epiſtle writ to* Corinth, *while he was at* Epheſus, 1 Cor. 16. 8, 10, 11. *that he expected then his Return to him: But then it appears that* Timothy *was with him when he went firſt from* Macedonia *to* Achaia, *and at* Corinth *writ his Epiſtle to the* Romans, *Chap.* 16. 21. *and alſo when he returned from* Achaia *to* Macedonia, *for then he accompanied him from* Achaia *to* Macedonia, *and ſo to* Aſia, *and ſo he abode not then at* Epheſus, *Acts* 20. 4. *Now from thence St.* Paul *goes to* Jeruſalem, *and from thence bound to* Rome, *and ſo he could not after go to* Macedonia *till he was ſet at Liberty. This therefore, ſaith he, was done afterwards in the* 10*th Year of* Nero, A. D. 65. *and ſoon after he writ this Epiſtle to him.*

And whereas againſt this it is objected, that in this Epiſtle he ſpeaks twice of his coming to Epheſus, *ſaying,* I write unto thee, hoping to come to thee ſhortly, *Chap.* 3. 14. *and* till I come, give thy diligence to reading, *Chap.* 4. 13. *whereas before his going up to* Jeruſalem, *he had expreſly ſaid to them of* Epheſus, I know that all you ſhall ſee my face no more; *whence it is gathered that this* Epiſtle *muſt be writ before that time.*

To this I anſwer, That St. Paul *ſaith plainly in this Epiſtle, that he* purpoſed to come to him; *but he ſaith not, that he purpoſed to come to him to* Epheſus. *If you reply, that in this Epiſtle he commands him to* ſtay at *Epheſus, and ſo muſt be ſuppoſed to ſpeak of coming thither to him,* Ch. 1. 3. *this I confeſs is true, according to our Verſion, which adds unto the Words* ſo do; *but if you read the Words thus,* As I exhorted thee to abide (*ſome time*) at Epheſus, when I went into Macedonia, (*ſo I did it*) that thou mighteſt admoniſh ſome to teach no other Doctrine, *it will be left uncertain whether he were at* Epheſus, *at the inditing this Epiſtle; for then having done the Work for which he was bid to ſtay at* Epheſus, *he might go on to other Places, doing the Work of an* Evangeliſt, *and ſetting ordinary Church* Governors, Biſhops, Presbyters, *and* Deacons, *where they were wanting, and doing all the other things mentioned in this Epiſtle, as things to be performed in the Church of God. For,*

1*ſt*, *'Tis certain, that when the Second* Epiſtle *was writ to* Timothy, *he was not at* Epheſus, *as I have there proved, Note on* Chap. 4. 12. *He therefore might have been gone thence alſo at the writing of this* Epiſtle, *to ſettle the Affairs of other Churches.*

2*ly*, *It is certain that this firſt* Epiſtle *was writ to him, that in St.* Paul's *Abſence he might know* how to deport himſelf in the Church of God, *eſpecially in reference to the Preſcriptions here laid down,* chap. 3. 15. *Now there was little need that he ſhould ſtay there, to do the Great Work preſcribed in this Epiſtle, touching* Biſhops *and* Deacons, *they being ſetled among them by St.* Paul *himſelf before he left* Epheſus; *and they being after, in his Journey to* Jeruſalem, *ſummoned to* Miletus, *and taught how to demean themſelves in the reſpective Provinces committed to their Truſt, 'tis therefore highly probable, that theſe Directions were given him in reference to other Churches to which this* Evangeliſt *was to travel, and in ſome of which he might then be. If this Conjecture may take place, the Difficulty is fully anſwered; if not, I muſt confeſs my ſelf unable to return any ſatisfactory Anſwer to it, and ſo leave the Reader to his Choice, whether he will follow the Opinion of Dr.* Lightfoot, *or Biſhop* Pearſon, *in this matter.*

But tho' there be a great Difference as to the time of writing this Epiſtle; the Ancient Commentators *all agree in this,* (a) That St. *Timothy* was left at *Epheſus* to preſerve that Church from the Endeavours of the Judaizing Chriſtians to introduce Circumciſion, and the Obſervance of the Law, and to amuſe them with their Talmudical Fables, and with their Genealogies from *Abraham*, and the Patriarchs. *A Reverend Perſon ſaith,* 'It is evi-'dent the *Gnoſticks* were now ſcattered in 'Aſia, and ſo *characterized* by the *Apoſtle*, 'Chap. 4. and 6. and there diſtinctly ſpecified 'under the Title of ψευδώνυμος γνῶσις, *Science* 'falſly ſo called, v. 20. they being the Men 'who aſſumed to themſelves the Names of 'Gnoſticks, or *Knowing Men. And it muſt* 'be confeſſed, that (b) Theodoret *accords with him in this Matter, ſaying,* That the *Apoſtle* ſtiles the pretended Knowledge of the Gnoſtick, *Science, falſly ſo called. And* (c) St. Chryſoſtom *ſaith,* Perhaps this was ſpoken by reaſon of ſome who were then called *Gnoſticks. And* (d) Theophylact, I think the Apoſtle ſpeaks this concerning ſome then called *Gnoſticks. But yet there lies this ſtrong Objection againſt this Expoſition of this Phraſe, or the aſcribing of it to the* Gnoſticks, *That according to all the Accounts we receive from the* Ancients, *theſe* Gnoſticks *were not then in being, at leaſt under that Name; for whether, with* Irenæus, *we derive their Original from* (e) Valentinus, *or* Carpocrates; *or, with* Clemens Alexandrinus, *from* Epiphanes, *the Author of the Sect of the* Carpocratians; *or, as St.* Jerom *ſaith, from* (f) Baſilides. *It is evident, and confeſs'd by all theſe Authors, That all theſe, and even* Menander, *whom* Irenæus *ſometimes makes the Father of the* Gnoſticks, *were long after the writing of this* Epiſtle. *Whereas the* Judaizing Chriſtians *were, ſaith* Theodoret, μέγα φρονοῦντες ἐπὶ τῇ γνώσει, Great Boaſters of their Knowledge of the Law; *and yet that their pretended Knowledge was* falſe Knowledge, *we learn from thoſe Words of the* Apoſtle, *That theſe Teachers of the Law* knew not what they ſaid, or whereof they affirmed, 1 *Tim.* 1. 7. *Hence is their Doctrine ſtiled,* ματαιολογία, vain talking, *v.* 6. *and here,* κενοφωνία, empty babling; *as alſo,* 2 Tim. 2. 16. ἀνοια, fooliſhneſs, 2 *Tim.* 3. 9. *and they are ſaid to be* ματαιολόγοι, vain talkers, *Tit.* 1. 10. Men puffed up, and knowing nothing, but doting about queſtions, and ſtrife of words, 1 *Tim.* 6. 4. *See the Note on* Chap. 6. 20. *So that I can ſee no Objection againſt that Opinion which refers this Phraſe to thoſe* Judaizers, *whom the* Apoſtle *elſewhere ſtileth* falſe Apoſtles *and* deceitful Workers.

(a) *Obſecrat Epiſcopus Coepiſcopum ſuum, ne pateretur Judæos aliter populum quam ab Apoſtolo tradebatur docere, ne obſtarentur fabulis quas narrare conſueti ſunt Judæi de generatione ſuarum originum, de Abraham, & de circumciſione, & his quæ poſtea tradita ſunt à Moyſe,* Ambroſ. in locum. Ἐνταῦθά τινες ἦσαν ἐξ Ἰουδαίων ψευδαπόστολοι βουλόμενοι πάλιν ὅπερ ἦν νόμον ἕλκειν τοὺς πίστους——τοῦτο ὄζιν ἑτεροδιδασκαλεῖν. Chryſoſt. in Cap. 1. v. 3.

Οἱ ἐξ Ἰουδαίων πεπιστευκότες ὅτι τῇ γνώσει τῆς παλαίας διαθήκης μέγα φρονοῦντες, ζητήματα ἄτοπα τοῖς ἐξ ἐθνῶν πεπιστευκόσι προσέφερον, ἐλέγχειν μὲν αὐτοὺς ὡς ἀμυήτους τῶν θείων λογίων πειρώμενοι, φυλάττειν δὲ τὴν νομικὴν πολιτείαν παραπείθειν ἐπιχειροῦντες. Oecum. & Theoph. proleg. in locum.

(b) Ταύτην εἰκότως ψευδώνυμον ἐκάλεσε γνῶσιν. Theodor.

(c) Τάχα τοῦτο φησὶ διότι τινὲς ἑαυτὸς ἐκάλεν τότε Γνωστικούς. Chryſ.

(d) Οἶμαι δὲ ταῦτα λέγειν τὸν Ἀπόστολον περὶ τῶν τότε λεγομένων Γνωστικῶν.

(e) See Note on Chap. 6. 20.

(f) *Mortuus eſt autem Baſilides, à quo Gnoſtici, temporibus Hadriani.* Hieron. in voce Agrippa, Βασιλείδης αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' οὗ οἱ γνωστικοί. Euſeb. Chr. A. D. 134. *Valentinus venit Romam ſub Hygino, increvit ſub Pio, & prorogavit tempus uſque ad Anicetum,* Iren. l. 5. c. 4. Euſeb. Eccl. Hiſt. l. 4. c 11. & Chron. ad An. Chriſti 141. de Carpocrate & Epiphane Theodoretus hæc habet, Ἀδελφαὶ δὲ καὶ ἕτοι βασιλείου καὶ τοῦ παντὸς αἱρέσεως ἐκράτησαν. Hær. Fab. l. 1. c. 5. De Menandro. Vide Dodwell Diſſ. 4. in Iren. Sect. 10. p. 308.

A PARAPHRASE WITH ANNOTATIONS ON THE First Epiſtle of St. *PAUL* TO TIMOTHY.

CHAPTER I.

a b Verſe 1. PAul an [a] Apoſtle of Jeſus Chriſt by the [b] commandment [κατ' ἐπιταγὴν, *according to the appointment*] of God our Saviour, [*who called me to this Office by his Grace*, Gal. 1. 15.] and [*by the appointment of the*] Lord Jeſus Chriſt, who is our hope [*of glory*, Coloſſ. 1. 27.]

c 2. To Timothy [c] my own Son in the Faith [*do I wiſh*] Grace, Mercy, and Peace, from God our Father, and [*from*] Jeſus Chriſt our Lord.

3. [*Declaring that*] as I beſought thee to abide ſtill at Epheſus, when I went into Macedonia, [*ſo I did it to this end*] that thou mighteſt charge ſome, [*Judaizers there,*] that they teach no other Doctrine [*than that which is according to Godlineſs*, chap. 6. 3.]

4. Neither give heed [*or incline*] to [*Jewiſh*] Fables, and endleſs Genealogies, which miniſter Queſtions [*or Diſquiſitions into Pedigrees*] d [d] rather than godly edifying, which is in Faith, [*ſo do.*]

e 5. Now [*for*] the [e] end of the Commandment is Charity out of a pure Heart, and of a good Conſcience and Faith unfeigned.

6. From which [*Commandment*] ſome having ſwerved, have turned aſide unto vain Jangling, [*vain Diſcourſes of Talmudical Fables, and endleſs Genealogies.*]

f 7. [f] Deſiring to be Teachers of the Law, [*and yet*] underſtanding neither what they ſay [*of it,*] nor whereof they affirm, [i. e. *neither the ſenſe, ſcope, or the true meaning of that Law of which they ſpeak, nor having any certainty of the Traditions of which they talk ſo confidently.*]

8. But [*tho' they are thus ignorant,*] we know that the Law [*in it ſelf*] is good, if a Man uſe it lawfully, [*not as a means of Juſtification, but as a Reſtraint from Sin*, Gal. 3. 19. *and as a School-maſter to bring him to Chriſt, the end of the Law*, Gal. 3. 24. Rom. 10. 4.]

g 9. Knowing this, that [g] the Law is not made for a righteous Man, [*to condemn, or work wrath to him*, Rom. 4. 15. *as failing in the ſtrict obſervance of it:*] But for [*reſtraining and condemning*] h [h] the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and profane, for murtherers of fathers, and murtherers of mothers, for manſlayers.

10. For whoremongers, for them that defile themſelves with mankind, for menſtealers, for lyars, for perjur'd Perſons, and

if there be any other thing that is contrary to ſound Doctrine.

11. [*That is the Doctrine which is,*] according to the glorious Goſpel of the bleſſed God, which was committed to my truſt.

12. And I thank Chriſt Jeſus our Lord, who hath enabled me [*by the aſſiſtance of the Spirit of Power and Wiſdom, who of my ſelf was inſufficient for this work,* 2 Cor. 3. 5, 6.
i i for that he accounted me, [*one that would be*] faithful [*in the diſcharge of it,*] putting me [*therefore*] into the Miniſtry.

13. [*Me, I ſay,*] who was before [*this gracious Call,*] a Blaſphemer [*of Chriſt,* Acts 26. 11.] and a Perſecutor [*of his Servants,* Acts 8. 3.] and injurious [*to them;*] but I
k obtained Mercy [*from him,*] becauſe k I did it [*not againſt knowledge, for I verily thought I ought to do many things againſt the Name of Jeſus,* Acts 26. 9. *but*] ignorantly in unbelief.

14. And the Grace of our Lord was exceeding abundant, [*in its Power to enable me*
l *to promote the Faith,* Rom. 15. 19.] l with [*that*] Faith and Love which is in Chriſt Jeſus.

15. This [*therefore*] is a faithful ſaying, and worthy of all acceptation, that Chriſt
m Jeſus came into the world m to ſave Sinners, of whom n I am [*the*] chief, [*and ſo a great Example of this Truth.*] n

16. Howbeit for this cauſe [*even*] I [*the chief of Sinners*] obtained Mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern [*of it*] to them which ſhould hereafter believe on him to Life everlaſting.

17. Now to the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. Amen.

18. This charge [*of remaining ſometime at Epheſus, for the benefit of the Churches there,* v. 3.] I commit unto thee, Son Timothy, o according to the Prophecies that went be- o
fore of thee, that thou [*encouraged and excited*] by them p mighteſt war a good war- p
fare, [*even that of Faith,* chap. 6. 12. *fighting and ſuffering as a good Soldier of Jeſus Chriſt,* 2 Tim. 2. 3.]

19. Holding Faith, and a good Conſcience, which [*laſt*] ſome having put away, concerning Faith have made ſhipwreck.

20. Of whom is Hymenæus, [2 *Tim.* 2. 17.] and Alexander, [2 *Tim.* 4. 14.] q whom q
I have delivered to Satan [*for the deſtruction of the Fleſh,* 1 Cor. 5. 5.] that they [*by what they ſuffer*] may learn not to blaſpheme [*or ſpeak evil of the Faith.*]

Annotations on Chap. I.

a Verſe 1. 'Απόστολ&, *An Apoſtle,* &c.] Thus he writes to *Timothy* and *Titus,* not to aſſert his *Apoſtolical* Authority to them who doubted not of it, but for their ſakes over whom they were to preſide, that they might not deſpiſe what they did, and enjoyned by ſo great Authority.

b Ibid. Κατ' ἐπιταγὴν Θεοῦ σωτῆρ& ἡμῶν καὶ κυρίου, &c.] Some conſtrue theſe words thus, *According to the Commandment of Jeſus Chriſt, who is God our Saviour;* but the words τ῀ ἐλπίδ& ἡμῶν, *our Hope,* muſt be conſtrued with the words, *Jeſus Chriſt:* And this ſufficiently confutes that Verſion, which, as none of the *Ancients* followed, ſo is it not ſupported by the word *Saviour* added to God, that *Epithet* being twice applied to God the *Father* in this Epiſtle, *viz.* chap. 2. 3. and 4. 10. and twice in the *Epiſtle* to *Titus,* viz. Chap. 1. 3. and 2. 10. Moreover, ſome ancient Copies read, τ῀ Πατρὸς, *of God our Father.*

c Ver. 2. Γνησίῳ τέκνῳ ἐν πίστει, *My own Son in the Faith.*] This Phraſe compared with 1 *Cor.* 4. 14, 15. ſeems plainly to import, That *Timothy* was converted to the Chriſtian Faith by St. *Paul;* as alſo he ſeems to intimate when he ſaith, *He ſerved with him in the Goſpel as a Son with the Father,* Phil. 2. 22. and again calls him his *beloved Son,* 2 Tim. 1. 2. Nor find I any thing in *Scripture* to the contrary; for tho' it is ſaid that he had learned the *Scriptures* of the *Old Teſtament* from his youth, 2 *Tim.* 3. 15. yet is that true alſo of St. *Paul,* when yet he was no Convert to the *Chriſtian* Faith, but a zealous Perſecutor of it. And tho' he was a *Diſciple* when *Paul* circumciſed him, and took him with him from *Lyſtra,* Acts 16. 1. that hinders not but that he might be made ſo by St. *Paul* himſelf.

d Ver. 4. Μᾶλλον ἢ οἰκονομίαν Θεοῦ τ῀ ἐν πίστει, *Rather than godly edifying which is in Faith.*] Here firſt the *Grammarians* note, that Comparative Particles, and eſpecially this of μᾶλλον, *rather,* are often in ſenſe Negative, as *Luke* 18. 14. *He went to his Houſe juſtified,* ἢ ἐκεῖν&, *rather than the other;* i. e. the Publican, and not the Phariſee; 1 *Pet.* 3. 17. *It is better to ſuffer for well-doing than for evil-doing;* John 3. 19. *Men loved,* μᾶλλον τὸ σκότ& ἢ φῶς, *Darkneſs and not Light;* 2 Tim. 3. 4. φιλήδονοι μᾶλλον ἢ φιλόθεοι, i. e. *Lovers of Pleaſure, and not of God:* See *John* 12. 43. *Heb.* 11. 25. The Edification in the Faith here mentioned, is ſtiled the Edification of God, becauſe it hath God for its Object, and its End, as tending to the true Knowledge and right Worſhip of God; it is efficiently from him (on which account Juſtification by Faith is ſtiled the Righteouſneſs of God) and tendeth highly to his Glory.

Ver. 5.

e Ver. 5. Τὸ τέλος τ παραγγελίας, *The Scope of the Commandment.*] This some refer to the Law, *which*, saith the Apostle, *is fulfilled by love*, Rom. 13. 10. but ἀγγελία, 1 *Joh.* 3. 11. ἀγγελία, 1 *Thess.* 4. 2. and *v.* 18. of this Chapter, and ἐπαγγελία, being in the *Epistles* always used of the *Gospel*, and the latter word spoken of it in opposition to the Law, which, saith the *Apostle*, was not ἐξ ἐπαγγελίας, *of Promise*, Rom. 4. 13. Gal. 3. 18. I rather think it here refers unto the Gospel, or to that Dispensation in which *nothing availeth, but Faith working by Love*, Gal. 5. 6. and which requires fervent and unfeigned Love out of a pure Heart, from all that do obey the Truth, 1 *Pet.* 1. 22.

f Ver. 7. Θέλοντες εἶναι νομοδιδάσκαλοι, *Desiring to be Teachers of the Law.*] That those Persons were not *Gnosticks*, but ἐξ Ἰουδαίων, the *Jews*, is manifest, say the *Greek Commentators*, from these words. For the *Gnosticks* were the greatest Adversaries of the *Law* and the *Prophets*; and even Rejectors of that God who gave the one, and inspired the other. *Simon Magus* taught, That the (a) *Prophets* received their *Propheſies only from Angels*, and that therefore they *that believed in him, and his* Selene, *should not regard them.* Saturninus, *That* (b) *Christ came to destroy the God of the Jews; which* God *Simon* himself denied, saith the (c) *Pseud-Ignatius.* They taught Men *not to* (d) *use the Law, and the Prophets*, nor to fear their Threats. Now they who held and taught these things must be the greatest Adversaries to, and not the Teachers of the Law. Hence it follows.

1*st*, That the *Fables* and *Genealogies* mention'd *v.* 4. and the *vain Janglings*, v. 6. cannot relate to the *Æones* of the *Gnosticks*, which seem not then to be hatch'd; but that the Apostle rather here respects, as *Theodoret* observes, τ Ἰουδαϊκὴν ἑρμηνείαν τ ὑπ' αὐτῶν καλυμένην δευτέρωσιν, *the vain Traditions, or Talmudical Fables of the Jews*, as the Apostle explains himself, when he instructs *Titus* to teach the *Cretians*, μὴ προσέχειν Ἰουδαϊκοῖς μύθοις, *not to give heed to the Jewish Fables of* Men, who turn from the Truth, *chap.* 1. 14. especially those Traditions and Fables they had received, of a *Messiah B. Joseph* that was to suffer, and a *Messiah B. David* that was to triumph gloriously, and abide for ever, *John* 12. 34. and of the *Golden Days* they were to have at the coming of this *Messiah*, of which *Trypho* in his Dialogue with *Justin* speaks, *p.* 249. B. saying, That their *Prophets* taught them, ἔνδοξον καὶ μέγαν ἀναμένειν---παραλάβοντα τ αἰώνιον βασιλείαν, *to expect a great and glorious Messiah, who should have an endless Kingdom*; and *p.* 306, 307. of the *Halcyon* Days they should enjoy in *Jerusalem* rebuilt at his coming. The endless Genealogies are, say the Fathers, Γενεαλογίας τὰς ἐξ Ἀβραὰμ καὶ Δαβὶδ, *Their Genealogies from Abraham and David*, which they were concerned for, that they might know they came from the promised Seed, or their Title to the Privileges belonging to the Children of *Abraham*; or that they might have the preference for those of the Tribe of *Judah*, and of the Family of *David*, which were held more honourable than those of other Tribes; See *Campeg. Vitringa de Syn. Vet.* l. 3. c. 17. p. 871. They were, saith Dr. *Lightfoot*, the long and intricate Pedigrees they stood upon to prove themselves *Priests* or *Levites*; for as (e) *Josephus* notes, they thought themselves obliged to be very exact in that Affair, and therefore *had Genealogies of them preserved two thousand Years.* To these we may add the *Genealogy* and *Pedigree* of their *Traditions*, which they derived from *Joshua* in a long Line of Succession to their Times. That they were *Genealogies* belonging to the *Jews*, we learn from *Tit.* 3. 9. where they are joyned with *Strifes about the Law.*

Ver. 9. Δικαίῳ νόμος οὐ κεῖται.] i. e. *The* g *Law was not made to condemn the just Man*; for *against such there is no Law*, condemning them, *Gal.* 5. 23. ἀντίκειται δὲ, but *it lies against the Lawless*, &c. to condemn them.

Ibid. Ἀνόμοις, &c.] From this Enumeration h of Offenders against the Law, we learn that the *Apostle* is here speaking of the Moral Law contained in the Ten Commandments; for the Sins here mentioned respect them; *the Ungodly* being Sinners against the *First Commandment*; The ἁμαρτωλοὶ, *Sinners*, (as that word signifies the Idolatrous *Gentiles*, Gal. 2. 15.) the Transgressors of the Second; the Perjured Persons, of the Third; the Unholy and Profane, of the Fourth; the Murtherers of Fathers and Mothers, of the Fifth; the Manslayers, of the Sixth; the Fornicators and Defilers of themselves with Mankind, of the Seventh; Men-stealers, of the

(a) *Prophetas autem à Mundi fabricatoribus Angelis inspiratos, dixisse Prophetias; quapropter nec ulterius curarent eos hi qui in eum, & in Selenen ejus spem habeant*, l. 1. c. 20.

(b) *Advenisse Christum ad destructionem Judæorum Dei*, c. 22.

(c) Ἀρνῆ ὃ τ Θεὸν τ νόμε καὶ τῶν Προφητῶν, Ep. ad Philadelph. § 6.

(d) Νόμῳ καὶ Προφήταις μὴ χρᾶσθε, Constit. Apost. l. 6. c. 10. Μηδὲ φείπεσθαι τῶν νόμων τὰς ἀπειλάς. Theodoret. Hær. Fab. l. 1. c. 1.

(e) Τὴν περὶ τὰς ἀναγραφὰς ἐπιμέλειαν. L. 1. contra App. p. 1036. A. Τεκμήριον δ μέγιστον τ ἀκριβείας, οἱ καθ' Ἀρχιερεῖς οἱ παρ' ἡμῶν ἀπὸ Δοκλίου ἐτῶν ὀνομασθὲ παῖδες ἐκ παιδὸς εἰσὶν ἐν ἀναγραφαῖς. Ibid. D.

Eighth,

Eighth; Liars, of the Ninth; as alſo from the following words: *If there be any other thing contrary to the ſound Doctrine of the Goſpel.* Note,

3*ly*, That Fornication is here reckoned among Sins committed againſt the Law of Nature, or the Moral Law; as it is alſo, *Rom.* 1. 29. and among the manifeſt *Works of the Fleſh*, Gal. 5. 19. yea among the things *for which the Wrath of God comes upon the Children of Diſobedience*, or Unbelief, that is the *Heathens*, Eph. 5. 5, 6. for which Men are to be excluded *from the Kingdom of God*, 1 Cor. 6. 10. Rev. 22. 15. and to be caſt into *the Lake of Fire and Brimſtone*, Rev. 21. 8. whence it is to be wondred, that this Sin ſhould be ſo generally committed by ſome, and pleaded for by others, who are called *Chriſtians*.

i Ver. 12. Ὅτι πιστὸν με ἡγήσατο, *He accounted me faithful.*] St. *Paul* was a *Veſſel of Election* to bear Chriſt's Name before the *Gentiles*, Acts 9. 15. in order thereunto he was by him to be filled with the *Holy Ghoſt*, v. 17. and ſo enabled to perform this Word with the *Power of Signs and Wonders, and of the Spirit of God*, Rom. 15. 19. Chriſt alſo appeared to him for this very end, προχειρίζεσθαι, *to conſtitute him firſt*, and ſet him apart, as it were, by laying Hands upon him, to make him a Miniſter and Witneſs of what he had ſeen and heard, *Acts* 26. 16. & 22. 14, 15. and accordingly he ſent him to the *Gentiles*, Act 26. 17. and thus he put him into the Miniſtry. Chriſt did this, becauſe he *accounted him one that would be faithful in the diſcharge of his Duty*, 1 Cor. 4. 2. & 7. 25. *i. e.* ſuch a one, who by the Conſideration of ſo great a Mercy, and abundant Grace, vouchſafed to one ſo unworthy, would patiently ſuffer for, Act 9. 16. and labour more abundantly in propagation of the Goſpel, when thus aſſiſted by the Grace and Spirit of Chriſt, 1 Cor. 15. 10. Whence 'tis obſerved by the *Fathers* here, That (f) *there was not only ſomething of God, but alſo ſomething of himſelf, for which he was choſen to this Miniſtry; and that he ſo magnifies the Grace of God, as not to invalidate Man's Free Will.*

k Ver. 13. Ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ, *I did it ignorantly;*] Being an Unbeliever; as he might be by reaſon of thoſe many Prejudices the learned *Jews*, and zealous Aſſerters of their Traditions laboured under; for to this St. *Peter* doth aſcribe their Crucifixion of our Lord, ſaying, *I know you did it*, κατ' ἄγνοιαν, *thro' ignorance*, Acts 3. 17. and St. *Paul* ſaying they did it, τοῦτον ἀγνοήσαντες, *not knowing him*, Acts 13. 27. 1 Cor. 2. 8. and Chriſt himſelf when he prays thus, *Father forgive them, they know not what they do*, Luke 23. 34. giving the ſame Reaſon of his Prayer for their Forgiveneſs, as St. *Paul* here doth of his own actual Forgiveneſs; ſo that 'tis needleſs to endeavour, as ſome do, to wreſt theſe words to another ſenſe.

l Ver. 14. Μετὰ πίστεως καὶ ἀγάπης, *Thro' Faith and Love.*] Love conſtraining him to labour more abundantly, 2 *Cor.* 5. 14. and his ſtrong Faith enabling him to do it in the Power of *Signs and Wonders, and of the Holy Ghoſt* Rom. 15. 19.

m Ver. 15. Ἁμαρτωλοὺς σῶσαι, *To ſave Sinners.*] Hence Divines have well obſerved, that if Man had not ſinned, Chriſt had not come into the World.

n Ibid. Εἰμὶ ἐγώ, *I am.*] He ſaith not, *I was* but *I am*, becauſe even when Sin is pardoned, we ought to have the proſpect of it ſtill before our Eyes, to keep us humble and ſenſible of the great Grace of God to us.

o Ver. 18. Κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, *According to the foregoing Prophecies concerning thee.*] So *Chap.* 4. *v.* 14. *Neglect not*, τὸ χάρισμα, *the Gift of the Holy Ghoſt, which was given thee*, διὰ προφητείας, *according to Prophecy.* I have ſhewed, Note on 1 *Cor.* 12. 10. that among the Gifts of *Prophecy*, and *diſcerning of Spirits*, this was one, to foretel and chuſe out Perſons meet to do God Service in the Miniſtry. Hence St. *Paul* charges the Biſhops of *Epheſus*, to feed the Flock over which *the Holy Ghoſt had made them Overſeers*, or Biſhops, *Acts* 20. 28. And *Clemens Romanus* ſaith, the Apoſtles choſe *Biſhops and Deacons, with full aſſurance of the Holy Ghoſt*, πεγνωσιν εἰληφότες τελείαν, Ep. ad Cor. §. 42, 44. *Having a perfect knowledge of them, and making trial of them by the Spirit.* So was it in the Caſe of *Timothy*, ſay all the *Greek Scholiaſts* on the place. *St.* (g) *Chryſoſtom* ſaith, he was *choſen by Prophecy, that is, by the Spirit of God*; (h) *Theodoret*, that *he received Impoſition of Hands, not by Man's Calling, but by Divine Revelation*: (i) *Oecumenius, that by the Revelation of the Spirit he was both choſen by St.* Paul, *to be a*

(f) Δείκνυσιν ὅτι δεῖ καὶ παρ' ἡμῶν εἰσενεχθῆναι τινὰ, ἃ γὰρ ἀκεράιως θεὸς ὑπελέγετο τινὰς. Oecum. Ὁρᾷς πῶς καὶ τὸ αὐτῷ πίθησι, καὶ τὸ τῷ Θεῷ, τὸ σπέον νέμων τῇ τοῦ Θεοῦ προνοίᾳ, τὸ δ' αὐτῷ συνέλλων, πάλιν ὅσον μὴ λυμαίνασθαι τῇ ἀυτεξουσίῳ — χάριν ἔχει, &c. Τοῦτο τοῦ Θεοῦ, εἶτα πάλιν τὸ αὐτοῦ, ὅτι πιστὸν μὲ ἡγήσατο. Chryſoſtom.

(g) Τί ἐστιν ὑπὸ προφητείας, ὑπὸ πνεύματος ἁγίου. Chryſoſt. in locum.

(h) Οὐ γὰρ ἀνθρωπίνης τετύχηκε κλήσεως ἀλλὰ χάριτι θείᾳ ὑποκάλυψιν τε χειροτονίαν ἐδείξω. Theod.

(i) Κατὰ γὰρ πνεύματος ἀποκάλυψιν καὶ ἠρέθη παρὰ τοῦ Παύλου, καὶ προεβλήθη, καὶ ὑπισκόπου ἐχειροτονήθη. Oecum.

Diſciple,

Disciple and was circumcised, and ordained a Bishop; and (k) *Theophylact* affirms the same. Being thus design'd, and notified by the Spirit of Prophecy, they were by Prayer and Imposition of Hands consecrated to their Office. Thus when the Spirit in the *Prophets* had said, *Separate me Barnabas and Saul for the Work of the Ministery, to which I have called them*, Acts 13. 2, 3, 4. they *prayed and laid their Hands upon them, and sent them away*; and they are said to be *sent forth by the Holy Ghost*. And with this Imposition of Hands, they who had them not before, received χαρίσματα, Gifts answerable to their Calling. Thus St. *Paul* charges *Timothy* to stir up χάρισμα Θεοῦ, *the Gift of God that was in him, by the laying on of his Hands*, 2 Tim. 1. 6. and *Irenæus* saith, *l.* 4. *c.* 33. That *the Bishops who succeeded the Apostles, with their Succession into their Bishopricks, received a certain* χάρισμα *of Truth, according to the good pleasure of the Father*; See Note on 1 Cor. 2. 16. and on *chap.* 12. 10. Vain therefore are they, who pretending to an internal Call of the Spirit, which they cannot prove to others, think Imposition of Hands, and Consecration to the Work of the Ministry, unnecessary to the performance of the Ministerial Office.

p Ibid. Ἵνα στρατεύῃ ἐν αὐταῖς στρατείαν, *That thou mayst War a good Warfare.*] *i. e.* Perform the Office of an *Evangelist* well, 2 *Tim.* 4. 5. so as to be *a good Minister of Jesus Christ*, 1 Tim. 4. 6. Thus in the *Old Testament* the *Levite* that entred upon the Service of the *Tabernacle of the Congregation*, is in the *Hebrew*, one that enters *into the Host*, Numb. 4. 3, 23, 30, 35, 39, 43. *chap.* 8. 24. and goes לצבא צבא *to War the Warfare*, i. e. *to Serve the Service*, saith the *Chaldee*; and so the following words explain it; and to be superannuated, and so to cease from the Work, is to *return from the Warfare*, chap. 8. 25. Thus also in the *New Testament*, the Christian Minister is *a Soldier of Jesus Christ*, 2 Tim. 2. 3. στρατιώτης, *a Warriour*, v. 4. He hath *the Weapons of his Warfare*, 2 Cor. 10. 4. and ought to have his Wages, because *no Man goeth to Warfare at his own charge*, 1 Cor. 9. 7.

Ver. 20. Οὓς παρέδωκα τῷ Σατανᾷ, *Whom I have delivered to Satan.*] I have shewed, Note on 1 *Cor.* 5. 5. that the *Ancients* say, this Phrase signified that some Disease was to be inflicted on them by *Satan*. Thus *Theodoret*, *Chrysostom*, and *Oecumenius*, here say of these Men, (l) *That being separated from the Church, they were cruelly chastised by the Adversary, falling into Diseases and grievous Afflictions, and other Damages and Calamities*; and this in the fore-mentioned place is argued, from the Ends of this Delivery to *Satan*, viz. *for the destruction of the Flesh, that they might learn not to blaspheme* that Doctrine, which could so severely punish them that did so. Note also, that *Hymenæus*, and *Alexander*, made *Shipwreck of the Faith*; not by renouncing *Christianity*, for *what have I to do*, saith the *Apostle*, *to judge them that are without?* 1 Cor. 5. 12. but by maintaining such Doctrines as overthrew the Faith, *i. e.* by denying the Resurrection of the Body, as *Hymenæus* did, 2 *Tim.* 2. 18.

(l) Τῷ γὰρ ἐκκλησιαστικῷ σώματι χωρισθέντες, καὶ τῆς θείας χάριτος γυμνωθέντες, πικροῖς παρὰ τοῦ δυσμενοῦς ἐδέχοντο μάστιξι, καὶ νόσοις καὶ παθήμασι χαλεποῖς παραπίπτοντες, καὶ ζημίαις, καὶ συμφοραῖς ἑτέραις. Theod.

CHAP. II.

Verse 1. I Exhort therefore [*in pursuance of the Design of Christ's coming to save Sinners*, ch. 1. 15. *and here*, v. 3, 4.] a that first of all [Gr. *first that*] [a] Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men.

b 2. [*Particularly*] [b] For Kings, and for all that are in Authority, that we [*under their Government,*] may lead a quiet peaceable Life, in all Godliness and Honesty.

3. For this [*Prayer for them, and for all Men,*] is good and acceptable in the sight of God our Saviour.

4. Who will have all Men to be saved, and to come [Gr. *who wills that all Men should be saved, and come*] to the knowledge of the Truth.

5. For there is one God, [*who is the God of the Gentiles as well as of the Jews*, Rom. 2. 29, 30. *the Creator*, Eph. 3. 9. *the Father*, Mat. 2. 10. *the Lord*, Acts 17. 24. *the Saviour of all Men*, chap. 4. 10.] and [c] one Mediator betwixt God and Man, the Man Christ Jesus. c

6. Who gave himself [*up to death as*] [d] a Ransom [e] for all [*Men,*] to be testified in due time, [Gr. *for a Testimony in due time of God's Love to all*, Tit. 3. 4. d e

7. Whereunto [i. e. *for the accomplishment of which will of God,*] I am ordained [*appointed of Christ,*] a Preacher and an Apostle; [f] I speak the truth in Christ, and lie not, a Teacher of the Gentiles in faith and verity. f

8. I

8. I will therefore that Men pray every
g h where, lifting up [g] holy hands, [h] without
i wrath and [i] doubting.

9. In like manner alſo [*I will*] that [*Chriſtian*] Women adorn themſelves in modeſt
k Apparel, with [k] Shamefac'dneſs and Sobriety, not [*ſetting out themſelves*] with broidered Hair, or Gold, or Pearls, or coſtly Array.

10. But [*with that Ornament*] which [*beſt*] becometh Women, profeſſing Godlineſs [*that is*] with good Works.

11. Let the Woman learn in ſilence with all ſubjection, [*to the better Sex.*]

l 12. But [*for*] [l] I ſuffer not a Woman to teach, [*publickly,*] or to uſurp the Authority over the Man, [*to whom ſhe was ſubjected by God's Precept,* Gen. 3. 16.] but [*I command her rather*] to be in ſilence.

13. For Adam was firſt formed, [*and*] then Eve [*after him, and out of him, to denote ſubjection to him; and for him, to ſhew ſhe was to ſerve him,* 1 Cor. 11. 8.]

14. [m] And Adam was not [*immediately*] m
deceived [*by the Serpent, as Eve was*] but the Woman being deceived, was [*firſt*] in the Tranſgreſſion.

15. Notwithſtanding ſhe (i. e. *the Female Sex*] ſhall be ſaved in [n] Child-bearing, [διὰ n
τεκνογονίας, *thro' Child-bearing*; i. e. *they ſhall go thro' the Sorrow threatned to her Sex for that Sin, with ſafety,*] if they continue in Faith, [i. e. *truſting in God,*] and Charity [*to others, eſpecially in the like Condition,*] and Holineſs, [Gr. *in Sanctification,* i. e. *in Chaſtity of Manners, and Freedom from Uncleanneſs,*] with Sobriety, [ἐν σωφροσύνῃ, *in Temperance, or Freedom from Exceſs.*

Annotations on Chap. II.

a Verſe 1. Δεήσεις, προσευχὰς, ἐντεύξεις, *Prayers, Supplications, Interceſſions.*] Δεήσεις, are Deprecations for the pardon of Sin, and the averting Divine Judgments. Προσευχαὶ, Prayers for the obtaining of all Spiritual and Temporal Bleſſings; and in this we have the Suffrage of the *Greek Scholiaſts* and *Lexicographers:* But as for the word ἐντεύξεις, they almoſt unanimouſly ſay, it is a Complaint, or Accuſation made to God, againſt thoſe who deal injuriouſly with them; and a Deſire that he would avenge their Injuries; to which I cannot think the *Apoſtle* would ſo paſſionately exhort them. I therefore prefer the other import of the word mentioned in *Phavorinus*, that it is παῤῥήλησις ὑπό τινος προσαγομένη Θεῷ περὶ σωτηρίας ἑτέρων, *an Addreſs preſented to God for the Salvation of others.* And by this Rule were the Devotions of the Church continually directed: *For,* ſaith the *Author* of the Book, *De Vocatione Gentium,* (a) *the Devotion of all the Prieſts, and all the Faithful, doth ſo unanimouſly obſerve this Rule of Prayer, that there is no part of the World, in which the Chriſtian People do not put up ſuch Prayers as theſe, praying not only for the Saints, but for Infidels, Idolaters, the Enemies of the Croſs, and the Perſecutors of Chriſt's Members, for Jews, Hereticks, and Schiſmaticks.* But then as theſe Addreſſes had a particular reſpect to Men in theſe Circumſtances, ſo the other muſt have reſpect to Men in general, all theſe Addreſſes being to be made not only for our ſelves, but for all Men.

Ver. 2. Ὑπὲρ βασιλέων, &c. *For Kings, and all that are in Authority.*] So the *Jews* pray'd and offer'd Sacrifices for the *Perſian* Kings, (b) and the Welfare of their Government, *Ezra* 6. 10. Thus *Jeremy* ſends to them in their Captivity, *to pray for the Peace of the City, whither God had cauſed them to be carried captive,* chap. 29. 7. And the *Jews* in *Babylon* ſend to thoſe in *Judæa*, to pray for the Life of *Nebuchodonoſor*, King of *Babylon*; and *for the Life of* Balthaſar *his Son, that their Days may be upon Earth as the Days of Heaven,* Baruch 1. 11. When they came under the Government of the Kings of *Egypt*, *Eleazar* their *High-Prieſt*, writes to *Ptolomy* thus: *We continually offer Sacrifice* (c) *for thee, thy Siſter, thy Children, and Friends; and the People pray for thy happy Succeſs in all things, and for the peace-*

(a) *Quam legem ſupplicationis, ita omnium Sacerdotum, & omnium fidelium devotio concorditer tenet, ut nulla pars mundi ſit in qua hujuſmodi Orationes non celebrentur à populis Chriſtianis, ſupplicat ergo ubique Eccleſia Deo, non ſolum pro ſanctis, & in Chriſto jam regeneratis, ſed etiam pro omnibus infidelibus & inimicis crucis Chriſti, pro omnibus Idolorum cultoribus, pro omnibus qui Chriſtum in membris ipſius proſequuntur, pro Judæis, quorum cæcitati lumen Evangelii non reſulget, pro Hæreticis, & Schiſmaticis, qui ab unitate fidei & charitatis alieni ſunt.* L. 1. c. 4.

(b) Ὑπὲρ ἡμῶν καὶ Περσῶν εὐχόμενοι τῷ Θεῷ. Darius apud Joſeph Antiq. l. 11. c. 4.

(c) Ὑπὲρ σοῦ καὶ τῆς ἀδελφῆς σοῦ, καὶ τῶν τέκνων, καὶ φίλων ποιησάμεθα θυσίας, καὶ τὸ πλῆθος εὐχὰς ἐποιήσατο γένεσθαί σοι τὰ καλὰ πάντα, καὶ φυλαχθῆναί σε τὴν βασιλείαν ἐν εἰρήνῃ. Joſeph. Antiq. l. 12. c. 2. p. 392.

Ἰσὰς θυσίας ἀπεδείκνυον, ἃς ὑπὲρ τῆς βασιλέως ἔλεγλον προσφέρειν τῷ Θεῷ. Ibid. c. 17.

able State of thy Kingdom. And so when they were under the *Seleucidæ.* And lastly, when they came under the (d) *Roman* Government, this was their constant Practice, till they begun that Rebellion, under which their City, Country, Religion, and Nation was destroyed. This being, saith *Josephus*, the Cause of the War, that the Seditious did, θυσίαν τ καίσαρ☉ ἀπειπεῖν, *reject the Sacrifice offered for Cæsar*, tho' the *Priests* and *Nobles* earnestly intreated them, μὴ ⸗λιπεῖν τὸ ⸗ τῶν ἡγεμόνων ἔθ☉, *not to desert the Custom concerning their Rulers, which always had obtained among them.*

And that the *Christians*, following their Examples, thus pray'd continually from the beginning for their (e) *Kings*, we learn from (f) *Polycarp*, (g) *Justin Martyr*, (h) *Tertullian*, (i) St. *Cyprian*, (k) *Origen*, (l) *Lactantius*, and from all the ancient Liturgies. And this it became them to do, that the *Heathen Emperors* finding them thus solicitous for the Welfare and Prosperity of their Government, might permit them quietly and peaceably to enjoy their Religion.

c Ver. 5. Μεσίτης, *Mediator.*] That is, saith *Suidas*, εἰρηνοποιὸς, *a Peace-maker.* This, say the *Socinians*, is not necessary that a Mediator should appease, or reconcile Parties at variance, but only that he should deliver the Mind of one to the other, and strike a Covenant, or League betwixt them, as in the Case of *Moses*, Gal. 3. 19. To this I answer,

1. That tho' this be not necessarily contained in the signification of the word, yet is it evidently implied in that which is annexed to our *Mediator*, where-ever he is mentioned in the *New Testament*, *viz.* here, and in the Epistle to the *Hebrews*; for here he is such a *Mediator* as *gave himself a Ran-*

som to God for us, v. 6. and there he is *a Mediator of the New Covenant in his Blood*, the Covenant made by intervention of his Death, εἰς ἀπολύτρωσιν, *for Redemption of the Transgressions of the former Covenant*, chap. 9. 15. & 8. 6. & 12. 24

2*ly*, This seemeth to have been the *Jewish* Notion both of a *Mediator* in the general, and of our Mediator, or the Divine *Logos* in particular. Thus (m) *Philo* saith, That the *Father of all things hath granted to his most ancient Word, an excellent Gift*, viz. *That standing in the Confines of both, he should put a difference betwixt the Maker and the Thing made, as being an Intercessor for mortal Man to the immortal God, and an Ambassador from the King to his Subjects, in which Gift he rejoyceth, saying,* Κἀγὼ ἱστήκειν ἀνὰ μέσον Κυρίε κ ὑμῶν, *And I stood betwixt God and you, being neither unbegotten as God,* οὔτε ⸗γητὸς ὡς ἡμεῖς, *nor made as we are, but a middle of the Extreams, and a Pledge to both; to the Creator, engaging that all Mankind shall not corrupt it self, and apostatize, chusing Disorder before Order; to the Creature, that he may have good hope that the merciful God will not wholly overlook his own Work; for I denounce* τὰ εἰρηνεῖα, *peaceable things to the Creature from the God of Peace.* And speaking of their *High-Priest*, who was a Type of Christ, he saith, (n) *The Law will have him raised above Human Nature, and coming near to the Divine; and if I may say the truth, a middle betwixt both, that Men may atone God by a Mediator, and God may reach forth, and distribute his Favours to Men by a certain Minister.* And again, (o) *It was necessary that he who performs the Office of a Priest to the Father of the World, should have for his Advocate his Son most perfect in Vertue, to obtain the Pardon of Sins, and the Participation of the greatest Blessings.* So that here

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(d) Περὶ μ καίσαρ☉ κ τ δήμε τῶν Ῥωμαίων δῆς τ ἡμέρας θύειν ἔφασ. Joseph. de Bell. Jud. l. 2. c. 17 & c. 30. per totum.

(e) Ἐν καιρῷ μυσηείων μέμνη☉ Βασιλέως πολλάκις, κ ἀπίσε ὄν☉. Oecumen.

(f) *Orate pro Regibus & Potestatibus & Principibus.* Polyc. Sect. 12.

(g) Page 52. & 363.

(h) Apol. c. 30, 31, 32.

(i) *Ad Proconsulem.*

(k) *Contra Celsum*, l. 8. p. 427.

(l) *In fine* Theophil. ad Autol. p. 76. Dionys. Alex. apud Euseb. Hist. Eccles. l. 7. c. 11. p. 258. Const. Apost. l. 2. c. 57.

(m) Τῷ ἢ Ἀρχαγγέλῳ κ ⸗πρεσβυτάτῳ λόγῳ δωρεὰν ἐξαίρετον ἔδωκεν ὁ τὰ ὅλα ⸗γωνήσας Πατὴρ, ἵνα μεθόρι☉ σὰς τὸ ⸗γεόμενον διακείνῃ τ πεποιηκότ☉, ὁ δ' αὐτὸς ἱκέτης μ ὢν τῶ θνητῶ κηρύττον☉, ἀεὶ ⸗ὸς ἄφθαρτον, ⸗πρεσβυτὴς ἢ τ ἡγεμόν☉ ⸗ὸς τὸ ὑπήκοον —— ὅτε ἀγθρώπ☉ ὡς ὁ Θεὸς ὢν, ὅτε ⸗γητὸς ὡς ἡμεῖς, ἀλλὰ μέσ☉ τῶν ἄκρων ἀμφοτέρεις ὁμηρεύων. Lib. quis Rerum Divin. Hæres. p. 397. G. 398. A.

(n) Βύλε☉ γ αὐτὸν ὁ νόμ☉ μείζον☉ μιμισεῶς φύσεως ἢ κ' ἄνθρωπον, ἐγγοτέρω ⸗σιόντα τ θείας μεδόσεων, εἰ δεῖ τ ἀληθὲς λήγειν, ἀμφοῖν, ἵνα διὰ μέσε πνὸς ἀνθρωποι μεν ἱλάσκων☉, θεὸν, θεὸς ⸗ τὰς χάριτας ἀνθρώποις, ⸗οδιακόνω πνί χρωμέν☉, ὀρέγῃ κ χορήγῃ. L. 2. de Monarch. p. 369. E.

(o) Ἀναγκαῖον γ ἦν τ ἱερώμενον τ κόσμ παῖδ, ⸗σαχλήτῳ χρῆσθ τελειοτάτῳ τ ἀρετιὼ ἱῷ ⸗ὸς τὲ ἀμνησίαν ἁμαρτημάτων, κ χορηγίας ἀφθονωτάτων ἀγαθῶν. De Vitâ Mosis. Lib. 3. p. 521. B.

it is made the Office of a Mediator to *procure Peace* to the Creature from God, *to make Atonement to God*, and to be an Advocate to *obtain the Pardon of Sins*; and if Chriſt our Mediator and Advocate with the Father, was, by Virtue of his Office, to do this, ſurely it muſt be part of his Office to apeaſe and reconcile God to us.

d Ver. 6. Ἀντίλυτρον ὑπὲρ πάντων, *A Ranſom for all.*] And *Matth.* 20. 28. λύτρον ἀντὶ πολλῶν, *a Ranſom in the ſtead of many.* Hence then 'tis evident beyond contradiction, that our Lord Jeſus ſuffered in our ſtead. For when the Scripture ſaith, οὐ λήψεσθε λύτρα περὶ ψυχῆς φονεύσαντος, *ye ſhall admit no Satisfaction for the Life of the Murtherer who is worthy of Death*, Numb. 35. 31, 32. *but he ſhall ſurely be put to Death*; for οὐκ ἐξιλασθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος, *the Land cannot be cleanſed, or expiated from the Blood that is ſhed therein, but by the Blood of him that ſhed it*; Is not this the plain import of theſe words, that no Price ſhall be admitted inſtead of his Life? Again, when *Ahab* paſs'd this Judgment on the diſguiſed *Prophet*, ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ, *thy Life ſhall go for his Life whom thou haſt let go*, 1 Kings 20. 39, 42. And when the *Prophet* thus returns upon him, *Thus ſaith the Lord, Becauſe thou haſt let go out of thy hand a Man whom I have appointed to utter deſtruction*, καὶ ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ, *therefore thy Life ſhall go for his Life.* And when *Jehu* ſaith to the Men appointed to ſlay the *Prieſts* of *Baal*, *If any of them eſcape, he that letteth him go*, ἡ ψυχὴ αὐτοῦ τῆς ψυχῆς αὐτοῦ, *his Life ſhall be for his Life that eſcapeth of them*, 2 Kings 10. 24. Do not all theſe Expreſſions plainly ſignifie, *thou ſhalt die inſtead of him*? When therefore Chriſt elſewhere declares, That *he would give his Fleſh for the Life of the World*; that *he gave his Life a Ranſom for many, a Ranſom for all:* Muſt he not ſignifie by theſe Expreſſions, that he would give up his Life to the Death, inſtead of them who had deſerved Death? Which ſure he could not do, but he muſt ſuffer in their ſtead. Moreover, by the *Jewiſh* Law, the Firſt-born of every Beaſt was to die, or to reſcue him from it, the Owner was to pay, λύτρον ἀντὶ ψυχῆς, *a Price to redeem his Life*, Numb. 18. 15. and the puſhing Ox, provided the Owner did not pay, τὸ λύτρον τῆς ψυχῆς αὐτοῦ, *a Price or Ranſom for his Life*, Exod. 21. 31. Every *Iſraelite* was alſo to bring in yearly his Half-ſhekel, λύτρον τῆς ψυχῆς αὐτοῦ ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν, *to be the Ranſom of his Life*, that he die not, *Exod.* 30. 12, 15, 16. And this Money was appointed to buy the daily Sacrifice which was to expiate, or make atonement for their Lives. Moreover, among the *Jews* it was a received Opinion, that σπουδαῖος ἀνὴρ φαύλων λύτρον, *the good Man was the Redemption of the wicked*, Philo de Sacrif. Cain, p. 118. D. And hence (p) *Joſephus* brings in *Eleazar* praying thus to God, *Be thou gracious to thy Nation, being ſatisfied with the Puniſhment I ſuffer for them, make my Blood an Expiation for them, καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχήν, and take my Life inſtead of theirs.* See the Note on *Mat.* 20. 28. When therefore in alluſion to theſe things, 'tis ſaid, Chriſt gave himſelf, ἀντίλυτρον, or λύτρον ἀντὶ πολλῶν, *a Ranſom for many*, can we put any other ſenſe upon theſe words than this, that he gave his Life inſtead of ours, to expiate and atone for thoſe Lives which we by Sin had forfeited?

Ibid. Ὑπὲρ πάντων, *For all.*] Theſe Verſes e contain ſeveral convincing Arguments, that God wills the Salvation of all Men, in particular, and that Chriſt thus died for all. For,

1. The *Apoſtle* here enjoyns us to pray for all Men, becauſe *God will have all Men to be ſaved.* Now 'tis unqueſtionably the *Chriſtian's* Duty, and was the conſtant Practice of the Church to pray for all Men in particular; and therefore the Reaſon here aſſigned of this Duty, muſt reach to all Men in particular.

2. The *Apoſtle* reaſons thus: *God will have all Men to be ſaved*, becauſe he is the God of all, the Common Father, Creator, Governour, and Preſerver of all Men: Now thus he is the God of all Men in particular, and ſo this Argument muſt ſhew, he would have all Men in particular to be ſaved. For, as the *Apoſtle* argues for God's readineſs to juſtifie the *Gentiles* by Faith, as freely as the *Jews*, by asking, *Is he the God of the Jews only, is he not alſo of the Gentiles?* Rom. 3. 30. and anſwering, that there is no difference betwixt them, *the ſame God being rich unto all that call upon him*, Rom. 10. 12. So may we argue in this Caſe by a like Enquiry, *Is he the God of a ſmall Remnant of the Jews and Gentiles only, is he not the God, and Saviour of them all?* chap. 4. 10.

3. *He would have all Men to be ſaved*, ſaith the *Apoſtle*, *for there is one Mediator betwixt God and Man, the Man Chriſt Jeſus, who gave himſelf a Ranſom for all.* Now if the Argument from One *God* was, as we have proved, deſigned to ſhew he was the God of all Men in particular, the Argument from this One Mediator; muſt alſo prove Chriſt the Mediator of all Men in particular. Hence is he here emphatically ſtiled, *the Man Chriſt Jeſus*, to intimate unto us,

(p) *Lib. de Mac.* p. 1090. C.

that

that having taken upon him the Nature common to us all, to fit him for this Office, he must design it for the good of all who were Partakers of that Nature; for as he was a Man, he surely was endued with the best of Human Affections, Universal Charity, which would excite him to promote the Welfare of all. As he was a Man, he was subject to the common Law of Humanity, which obliges us to endeavour the common Benefit, the Good-will of Men.

f Ver. 7. Ἀλήθειαν λέγω, *I speak the truth in Christ.*] This Oath, or vehement Affirmation, could not be necessary to confirm *Timothy* in the belief of this matter. But this Epistle being sent to *Ephesus* where there were many *Jews*, who either denied that Salvation was to be preached to the *Gentiles*, or only on the Terms of being also circumcised, which this *Apostle* so stoutly did oppose, it might be necessary for their sakes.

g Ver. 8. Ὁσίας χεῖρας, *Holy Hands.*] 'Tis certain that 'twas the Custom of the *Heathens* to wash sometimes their Heads, sometimes their whole Bodies, but generally their Hands, before they came to their *Temples* to pay their Homage to their Gods. And to this purpose they had their χερνίβια, or χειόνιπτρα, Basons, or Lavers, placed before the *Temples*, which they were to use before they sacrificed; it being thought so great a Crime to come to the Gods with *Hands unwashed, illotis manibus libare*, that 'tis (q) Proverbial with them, to signifie by that Phrase, those who come irreverently and unprepared to their Service, say *Diogenianus*, and St. *Gregory*; and to come reverently to the Gods is, (r) περιῤῥαινάμμον, ἀπορυπάμμον, ἀπονιπάμμον, ὡσπώμμον προσιέναι, to come cleansed and washed, and therefore holy. As for the *Jews*, the Learned Dr. *Pocock* saith, that this is a Law among them, That *every one must wash his hands when he arises from his Bed, that he may be pure when he offers up his Prayers to God*, not thinking any Man טהור (ὅσιος, *Prov.* 22. 11.) pure, till he hath washed his Hands. This they were to do, say their (s) Rabbins, *lest God seeing his Creature defiled should be angry*; and because Prayer succeeded to those Sacrifices, which were not to be touched by the *Priest* till he had washed his Hands, *Exod.* 30. 27, 28. This they looked upon as a part of Sanctification, and therefore pray thus, *Blessed be thou, O Lord God,* אשר קדשנו *who hast sanctified us by thy Precepts, and commandest us to wash our Hands.* This washing was to signifie three things:

1. That the Hands should be innocent and pure from all Blood and Cruelty, Injustice, and Bribery, all Filthiness and Impurity, before we come to this Sacred *Majesty*, as *David* saith, *I will wash my Hands in Innocency, and so will I compass thine Altar*, Psal. 26. 6. and *Philo*, of the (t) *Essens*, that they lifted up pure Hands to Heaven; that is, Hands, καθαρὰς λημμάτων καὶ ὑπ' ἐδεσμάτων περφάσεως τῶν εἰς πεισμὸν μιαινόμενα, *pure from Gifts, and stain'd with no unjust gain*; and so, saith he, must the Person who lays his Hand upon his Offering, be able to say, (u) Αἱ χεῖρες αὗται οὔτε δῶρον ἐπ' ἀδίκοις ἔλαβον, *these Hands have received no Gift to do Injustice, are not polluted with innocent Blood; they have maimed, wounded, done violence to no Man; they have been employed in no culpable Action, but have ministred to all good and profitable things.*

2. That our Hearts should much more be purified from all Lusts, and Filthiness of Spirit, Pride, Hatred, Malice, Covetousness, &c. So *clean Hands*, and *a pure Heart*, in the *Psalmist*, go together, *Psal.* 24. 4. *He that offers Sacrifices*, saith (x) *Philo*, *must be* καθαρὸς σῶμα καὶ ψυχῆ, *pure in Body from whatsoever defileth that; and in Soul from all evil Passions and Vices: For it is folly to think we may not come to the Temple till we have wash'd the Body, and yet may pray and offer Sacrifice, with a spotted and defiled Mind.*

3. That we be purified from all worldly and distracting Thoughts, that the Mind may be at leisure to attend purely to heavenly Things, that we may bring to God, saith *Philo*, (y) τὴν ψυχὴν τὴν τῶν αἰσθήσεων καὶ αἰσθητῶν ὄγκου παντελῶς ἀπηλλαγμένην, *a Soul eased of all the weight of the Senses, and sensible Objects.* These are the things which the *Apostle* here enjoyns, when he commands us to lift up holy Hands, not that we should wash them with Water, which (z) *Tertullian* reckons among things, *vacuæ observationis*, of vain observation, superstitious, and rather curious and affected, than reasonable Devotion, when introduced by some *Christians* from the *Heathen*, or the *Jewish* Practice, as a Preface to Prayer.

h Ibid. Χωρὶς ὀργῆς, *Without Wrath.*] As being contrary to that Charity and Forgiveness, and that Sedateness of Spirit we ought to have when we address to God in Prayer,

(q) *Vide Erasm. Adag.* Chil. 1. Cent. 9. p. 246.
(r) *J. Poll.* l. 1. c. 1. Sect. 24.
(s) *Buxt. Syn. Jud.* Cap. 8. p. 156, 157, 158.
(t) *De Vitâ Contemplat.* p. 695.
(u) *De Vict.* p. 649.
(x) *De Vict. Offer. ab init.*
(y) *De Vita Contempl.* p. 691. B.
(z) *De Orat.* c. 12.

and being the Fore-runner of that Cruelty which defiles the Hands.

i Ibid. Καὶ διαλογισμῶν, *And doubting.*] I find not that the *Greek* ever bears the ſenſe of Doubting, but always imports in the *New Teſtament*, either inward Reaſonings, or tumultuating Thoughts, διαλογισμοὶ πονηροὶ, *evil Thoughts* in the Heart, *Mat.* 15. 19. *Mark* 7. 21. *James* 2. 4. διαλογισμοὶ καρδιῶν, *the thoughts of Mens Hearts*, Luke 2. 35. & 9. 46. διαλογισμοὶ αὐτῶν, *their Thoughts*, Luke 5. 22. & 6. 8. or their Imaginations, *Rom.* 1. 21. *Luke* 24. 38. or Contention and Diſceptation among them, *Luke* 9. 46. or inward Murmurings, *Phil.* 2. 14. all which are plainly oppoſite to that Peace, Concord, and Sedateneſs of Spirit we ſhould bring to our Devotions, and apt to diſtract us in them, eſpecially *evil Imaginations.*

k Ver. 9. Μετὰ αἰδοῦς καὶ σωφροσύνης, *With Shamefacedneſs, and Sobriety, or Chaſtity.*] It ſeems impoſſible to fix a certain Rule for the Attire of Women of all States and Conditions, at all Times, and in all Places, but from what the Apoſtle ſaith here, and 1 *Pet.* 3. 3. (See the Note there) it ſeems evident, 1. That ἐμπλοκαὶ τῆ τριχῶν ἐταιρικαὶ, all Attire which ſuſpected Women uſed, either to provoke Luſt in others, or to ſhew any inclination to it in themſelves; and all Attire which hath any tendency to any thing of this nature, or to raiſe a ſuſpicion of it, muſt be here forbidden, as being contrary to the Modeſty and chaſt Behaviour of a Godly Matron. And 2*ly*, All Attire, which by the Richneſs and the Coſtlineſs of it, ſhews any Pride, or Vanity of Spirit, or an Ambition to excel others. And 3*ly*, All great concernment, care, and ſtudy, to appear in ſuch Attire, as if it were indeed our trueſt Ornament, and that which made us truly to excel, and be more honourable than others: This Vanity, and Pride, this eſteem of, and concern for theſe things, being not well conſiſtent with Sobriety, and much leſs with the Profeſſion of true Godlineſs. And here it is worthy to be noted by the Women, 1. That this Precept ought not to be ſlighted by them, as of little moment, ſeeing it is ſo carefully inculcated by the two chief *Apoſtles* of the *Jew* and *Gentile*, St. *Peter* and St. *Paul*; and the contrary is repreſented as a Practice oppoſite to Godlineſs. 2*ly*, Let them eſpecially mark the Character here given of a *Chriſtian* Woman, *viz.* that ſhe is one who doth not only profeſs and declare, that ſhe ſerves and worſhips God, but alſo doth ἐπαγγέλλειν, *ſhew forth Godlineſs in her Life and Converſation.* And 2*ly*, Let the Men note hence that of *Eſthius*, that if it be ſo unbecoming a Chriſtian Woman, to be thus concerned in adorning and tricking up her Body, it muſt be much more unbecoming a Chriſtian Man, and that which makes him truly to deſerve the Name of Fop.

Ver. 12. Οὐκ ἐπιτρέπω, &c. *I ſuffer not a Woman to teach;*] i. e. *Publickly*, 1 Cor. 14. 34, 35. See the Note there. They may privately inſtruct, as *Priſcilla* did *Apollo*, Acts 18. 26. and as a believing Wife may inſtruct her unbelieving Husband, when he requires a Reaſon of her Faith; but then ſhe muſt not challenge any Authority to do this, this being to uſurp an Authority not due unto her. l

Ver. 14. Οὐκ ἠπατήθη, *He was not deceived;*] m *i. e.* By the Serpent, who never attempted him, but was only ſeduced by the Woman: She therefore was both guilty of her own, and of her Husband's Sins.

Ver. 15. Διὰ τεκνογονίας, *In Child-bearing.*] n That is, ſay ſome, by bearing the *Meſſiah*, the promiſed Seed; but there is no inſtance that can be produced, where this Phraſe is uſed in this ſenſe. Say others, *by Education of her Children:* But neither is there any Inſtance of this ſignification of the word, nor is it fit that her Salvation ſhould depend on the Faith, and Charity, and Holineſs of her Children, theſe being things not in her power to produce in them. And 3. What then ſhall become of barren Women, and thoſe that live and die Virgins? To eſtabliſh therefore the ſenſe given in the Text, let it be noted,

1*ſt*, That this *Enallage Numeri*, or change of the number in words that comprehend all of the ſame kind, is very common both in the *Old*, and the *New Teſtament*, and in *profane Authors*: So *Gen.* 33. 13. *Morientur totus Grex*, Gen. 41. 57. *Univerſa terra venerunt*, the whole Land came into *Egypt*, *Pſal.* 140. *Grant not the deſires of the wicked, further not his wicked devices, leſt they exalt themſelves*, Prov. 2. 12, 13. *The evil Man, who leave the paths of uprightneſs.* See *Numb.* 10. 3. 1 *Kings* 1. 40. 1 *Chron.* 10. 6. *Ezra* 10. 12. *Pſal.* 68. 11. *Eſd.* 25. 3. and 34. 10. *Mark* 3. 7, 8. And here *Chap.* 5. 4. χῆρα—μανθανέτωσαν, *if any Widow,—let them learn.* Note,

2*ly*, That the Propoſition, διὰ, doth not always ſignifie a Means, or a Condition, but ſometimes a Term to be paſs'd through, as when it is ſaid, διὰ πολλῶν θλίψεων, *Through many Tribulations we muſt enter into the Kingdom of God*, Acts 14. 22. *He ſhall be ſaved*, διὰ πυρὸς, *as one paſſing through the Fire*, 1 Cor. 3. 15. *Let us behave our ſelves as the Miniſters of God, paſſing inoffenſively*, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, *thro honour and diſhonour, through good and evil report*, 2 Cor. 6. 8. in which ſenſe we are ſaid, *Ambulare per viam, per plateam.* But againſt the Interpretation given in the *Paraphraſe*, it is objected, that the following words, *If they continue in the Faith*, &c. cannot be mentioned here as a Condition of their ~~falſe~~ Deliverance in Child-Bed, ſince

falſe

that

that Deliverance is common to the *Believer* and the *Pagan*, the Charitable and Temperate, and the Uncharitable and Intemperate, the Chaſt and the Unchaſt Women.

Anſw. Now to this I anſwer, That this Objection ſeems to be of no force againſt the ſenſe here given; for tho' Health, Riches, a good Name, and other Temporal Bleſſings, be common to the *Pagan* and *Believer*, to the Good and Bad, that hinders not but *Godlineſs may have the Promiſe of this Life*, as Health, Riches, a good Name, and other outward Bleſſings are promis'd to thoſe that fear God; it being ſufficient to make good this Promiſe, that God is pleaſed ſometimes to vouchſafe this ſafe Deliverance from the Dangers of Child-Birth, to Women by Virtue of their Truſt in God, their Charity to others, eſpecially in the like Condition, their Temperance, Sobriety, and Chaſtity, as to the Obſervation of the Matrimonial Vow, and that others ſometimes may miſcarry thro' the want or neglect of theſe Duties. In a word, ſeeing it cannot be denied, that theſe things are likely to engage God's Providence to be with them in that needful Hour, and the neglect of them may provoke him to abandon others, they muſt be deemed fit matter of a Temporal Promiſe.

CHAP. III.

a Verſe 1. a THIS is a true ſaying, If any Man deſires the Office of a Biſhop, he deſireth a good Work, [i. e. *a Work that is honourable in its ſelf, and ſo requires ſuch Diſpoſitions, and Qualifications, in the Perſon who deſireth it, as may render him worthy of that Honour.*]

b 2. A Biſhop then muſt be b blameleſs, [i. e. *free from juſt ground of blame,*] the c Husband of one Wife, [i. e. *not guilty of Polygamy, or of divorcing one Woman, and marrying another, as many of the Jews and Greeks then were;*] vigilant, [*in his Function;*] ſober, [*governing his Paſſions;*] of good Behaviour, [*in Words, in Habit, or in Aſpect;* d given to Hoſpitality, *or the Entertainment of Strangers;*] apt to teach, [*not ſo much for his Eloquence, as for his Skill in Divine Things, and Knowledge of what is fitting to be taught.* So *Theodoret.*]

e 3 Not given to [*much*] Wine, [*v.* 9.] no Striker, not greedy of filthy Lucre, but e patient, not a Brawler, [*or contentious Perſon,*] f not f covetous.

4. One that ruleth well [*in*] his own Houſe, having his Children in [*due*] ſubjection, [*and behaving himſelf in it*] with all Gravity.

5. For if a Man know not how to rule [*well in*] his own Houſe, how ſhall he [*be able to*] take care of the Church of God? [*which is a larger Family, and ſo requires greater* ***Skill*** *in Government.*]

g 6. g Not a Novice [*in Religion,*] leſt being lifted up with Pride, [ἐκ τῆς πεπεδείας, *by reaſon of his high advancement,*] he fall h into the Condemnation of the Devil.

7. Moreover, he muſt have a good report of them that are without, [i. e. *the unbelieving Jew or Gentile, with whom he formerly converſed,*] leſt he fall into reproach [*from them,*] and [*into*] the i ſnare of the Devil. i

8. Likewiſe muſt the Deacons be grave, not double-tongu'd, [*not fraudulent and deceitful,* Chryſoſtom; *not ſaying one thing to one, another to another,* Theodoret;] not given to much Wine, not greedy of filthy Lucre, [i. e. *of Lucre gain'd by ſordid and filthy Arts.*]

9. Holding the Myſtery of the Faith in a pure Conſcience, [i. e. *in a Life ſo pure that Conſcience may not ſmite him; for when a good Conſcience is once put away, the loſs of Faith will follow,* chap. 1. 19.]

10. k And let theſe alſo firſt be proved, k [*by the examination of the ſoundneſs of their Faith, and the purity of their former Lives,*] and then let them [*be admitted to*] uſe the Office of a Deacon, being [*thus*] found blameleſs.

11. Even ſo muſt their l Wives be [γυναῖκας ὡσαύτως, *the Women in like manner muſt be*] grave, not Slanderers, ſober, faithful in all things. l

12. Let the Deacons be the Husbands of one Wife, [ſee *v.* 2.] ruling their Children, and their own Houſes well.

13. For they that have uſed the Office of a Deacon well, [i. e. *according to theſe Rules, do by ſo doing,*] purchaſe to themſelves m a good degree, [*or higher Office in the Church,*] m and great n boldneſs in [*preaching*] the Faith n [*which is*] in Chriſt Jeſus.

14. Theſe things write I [*now*] unto thee, hoping to come to thee ſhortly, [*and furniſh thee with other Inſtructions,* Chap. 4. 13.]

15. o But if I tarry long [*they will be the more needful,*] that thou mayeſt know how thou oughteſt to behave thy ſelf in the Houſe of God, which is the Church of the living God, p the Pillar and Ground of Truth. o p

16. And

16. And without controverſie [*or confeſſedly*] great is the Myſtery of Godlineſs, q [*conſiſting in theſe Articles*;] q God was manifeſt in the Fleſh, juſtified in [*or by*] the Spirit, ſeen of Angels, preached to the Gentiles, believed on in the World, received up into Glory.

Annotations on Chap. III.

a Verſe 1. NOTE, Concerning the import of the word *Biſhop* here, I find three different Opinions among the *Ancients*, *viz.* that of *Theodoret*, that the *Apoſtle* here calls the (a) *Presbyter*, Biſhop, which he thus proves; becauſe, after the Rules preſcribed concerning *Biſhops*, he deſcends to thoſe concerning *Deacons*, omitting *Presbyters*; *Becauſe*, ſaith he, *anciently the ſame Perſons were ſtiled Presbyters, and Biſhops, the Name Apoſtles being then given to them who are now called Biſhops; but in proceſs of time they left the Name of Apoſtles to them who were Apoſtles indeed, and gave this Name of Biſhop peculiarly to them, who anciently were ſtiled Apoſtles. And tho'* ſaith he, *theſe Rules are given to the Presbyters by Name, it is clear that they more eminently belonged to Biſhops,* ἅτε δὴ καὶ μείζονος μεταλαχόντας τιμῆς, *as being of an higher Dignity.* And this Opinion, if true, is a full Confutation of the *Presbyterian Hypotheſis*; for it declares, that there were three diſtinct Orders from the beginning of the Church, *Apoſtles*, or *Biſhops*, *Presbyters*, and *Deacons*, and that the *Biſhops* were of an *higher Dignity* than the *Presbyters*.

2*ly*, The ſecond Opinion is that of *Epiphanius*, That the (b) *Apoſtles could not order all things at one time, there being then a neceſſity of Presbyters and Deacons, by both which Eccleſiaſtical Matters were to be adminiſtred, they plac'd no Biſhops there, where they found no Perſon worthy of that Office; in other places where they found Perſons worthy of it, but by reaſon of the paucity of Converts, found ſcarce any fit to be Presbyters, they conſtituted only Biſhops and Deacons. And this Account*, ſaith he, *is taken,* βαδυτάτης ἱστορίας, *from the moſt ancient Hiſtories of the Church*; I ſuppoſe from the known paſſage of *Clemens Romanus* to this effect. And this alſo yields a full Confutation of the *Presbyterian Hypotheſis*; for it declares, That it was the Deſign of the *Apoſtles* to inſtitute three ſeveral Orders in the Church, *viz.* of *Biſhops*, *Presbyters*, and *Deacons*; and where this was not done, it was only through want of Perſons fit to compleat theſe Orders, and only during that defect; and this being writ in Anſwer to *Aerius* his Hereſie, That (c) *a Biſhop differed not from a Presbyter, they being both one Order, Dignity, and Honour*; ſhews that Opinion was then counted not only falſe, and novel, but heretical.

3*ly*, The third Opinion is that of (d) *Chryſoſtom*, (e) *Oecumenius*, and (f) *Hilary* the *Deacon*, on the place, that the Apoſtle includes *Presbyters* under the Name of *Biſhops*, becauſe there is no great difference between them, they being appointed as well as Biſhops to teach, and to preſide over the Church; and being only inferiour to the Biſhops, *as to the Power of Ordination, which belongs alone to Biſhops, and not to Presbyters.* Now even, according to this Opinion, *the Biſhop is above the Presbyter*; and all *Ordinations* which are not performed by the *Biſhop*, are *irregular*, and performed by them who have no Power to Ordain.

Ver. 2. Ἀνεπίληπτον, *Blameleſs.*] For *the Life of a Biſhop*, ſaith *Chryſoſtom*, *ſhould ſhine* b

(a) Ἐπίσκοπον δὲ ἐνταῦθα τὸν πρεσβύτερον λέγει, διὰ γὰρ τοῦ ἐπισκοπικοὺς νόμους τοῦ περὶ διακόνους προσήκοντας γράφῃ, τοῦ πρεσβυτέρους παραλιπὼν, τοὺς αὐτοὺς (γὰρ) ἐκάλουν πρότερον πρεσβυτέρους, καὶ ἐπισκόπους, τοὺς δὲ νῦν καλουμένους ἐπισκόπους ἀποστόλους ὠνόμαζον, ὅθεν καὶ φησὶν ὁ μὲν τοῦ ἀποστολικοῦ ὄνομα περὶ τῶν ἀληθῶς Ἀποστόλων καταλιπὼν, τὸν δὲ τῆς ἐπισκοπικῆς προσηγορίαν τοῖς πάλαι καλουμένοις Ἀποστόλοις ἐπέθεκε. In locum.

(b) Οὐ γὰρ πάντα εὐθὺς ἠδυνήθησαν οἱ Ἀποστολοὶ κατασῆσαι. Πρεσβυτέρων γὰρ ἐγίνετο χρεία καὶ διακόνων, διὰ γὰρ τῶν δύο τούτων τὰ ἐκκλησιαστικὰ διῴκηντο πληρεστέρως. Ὅπου δὲ οὐκ εὑρίθη εἰς ἀξίως ἐπισκοπῆς, ἔμεινεν ὁ τόπος χωρὶς ἐπισκόπου, ὅπου δὲ γέγονε χρεία καὶ ἦσαν ἄξιοι ἐπισκοπῆς κατεστάθησαν ἐπίσκοποι, πολλάκις δὲ μὴ ὄντος εὑρήθησαν ἐν αὐτοῖς Πρεσβύτεροι κατεσταθῆναι, καὶ ἠρκέσθησαν ἐπὶ τῷ καθ' τόπον μόνῳ ἐπισκόπῳ. Ἀνὰ δὲ διακόνους ἐπίσκοπον ἀδυνατον εἶναι. Epiphan. Hær. 75. § 5.

(c) Τί ὄφελον ἐπίσκοπος πρὸς Πρεσβύτερον, εἰ μὴν διαφορὰν ἔτος, τότε μία γὰρ ἦν τάξις, καὶ μία φησὶ τιμὴ, καὶ ἓν ἀξίωμα.

(d) Ἃ χρὴ ἐπισκόπων εἶπε ταῦτα καὶ Πρεσβυτέροις ἁρμόττει, τῇ γὰρ χειροτονίᾳ μόνῃ ὑπερβήκασι, καὶ τούτῳ μόνον δοκοῦσι πλεονεκτεῖν τοὺς Πρεσβυτέρους. Chryſoſt. in locum.

(e) Ὁμοίως γὰρ καὶ αὐτοὶ ἱερεῖς τε εἰσι, καὶ διδασκαλίαν εἰσὶ πεπιστευμένοι. Oecumen.

(f) *Poſt Epiſcopum tamen Diaconatus ordinationem ſubjecit, quare? Niſi quia Epiſcopi & Presbyteri una ordinatio eſt, utrique enim Sacerdos eſt, ſed Epiſcopus primus eſt.* Hilar. in locum.

ſo

so bright, and be so free from spot, that others may not only behold it, but live by his Example.

Ibid. Μιᾶς γυναικὸς ἀνδρα, *The Husband of one Wife;*] For *the Jews and Greeks,* saith (g) *Theodoret, were wont to be married to two or three Wives together.* The *Apostle* therefore doth not say this to depreciate second Marriages, which he elsewhere allows, 1 *Cor.* 7. 8, 39. and from which it may not be in a Man's power to abstain. *If then a Man,* τὴν πρότερον ἐκβαλὼν, ἑτέρᾳ συνεζύγη, *rejecting his former Wife, be joined to another, he deserveth blame; but if Death have disjoin'd him from his former, and Nature urging, doth necessitate him to take another, 'tis otherwise.* Considering these and other things, I approve of this Interpretation of some of the *Ancients,* which is also mentioned by (h) St. *Jerom,* and by *Chrysostom,* declaring that the *Apostle* doth not here oblige the *Bishop* to be married, but only corrects the Immoderateness of some, because among the *Jews* 'twas lawful both to marry twice, καὶ δύο ἔχειν κατὰ ταυτὸν γυναῖκας, *and to have two Wives together;* and 'twas more common with them to divorce one, and take another; and whereas, against this Interpretation, it is objected, That the *Apostle* requires also, that *the Widow should be the Wife of one Husband;* whereas it never was permitted, among any but *Barbarians,* for Women to have more than one Husband at once; this Objection hath some strength against the interpreting that passage of *Polygamy,* but none against that Interpretation which relates to Marriage, after dismission of the former Husband, the Law allowing this in *Greece,* and the Practice having made it common among the *Romans,* and not unusual among the *Jews.* See Note on *Chap.* 5. 9.

d Ibid. Φιλόξενον, *Given to Hospitality.*] Not in our common sense, of keeping a good Table, or an open House, for all Comers; but τὸν ξενοδοκοῦντας ξενοδεχόμενον, *an Entertainer of Strangers,* as the *Fathers* say, and the word φιλόξενος signifies.

e Ver. 3. Ἐπιεικῆ, *Patient,* or *Gentle.*] i. e. saith *Theodoret,* in reference to Offences committed against himself; for it is no part of Meekness or Patience, when others are injured, to overlook the Injury.

Ibid. Ἀφιλάργυρον, *Not Covetous, or a Lover of Money.*] *Theodoret* here notes, that the *Apostle* doth not say he must be, ἀκτήμονα, *one who possesseth none;* for a Man may possess these things, and yet distribute them as he ought, so as not to be a Slave to them, but a Lord over them. f

Ver. 6. Μὴ Νεόφυτον, *Not a Novice.*] This, say *Chrysostom* and *Theodoret,* is not spoken with respect to Age; for *Timothy* himself to whom he writes, was a Youth, *Chap.* 4. 12. but in respect to his knowledge of the Faith. g

Ibid. Εἰς κρῖμα τοῦ Διαβόλου.] That the Devil fell by Pride, *Theodoret* here notes; but yet both he, and *Chrysostom* say, That by Condemnation here, the *Apostle* means, not his Sin, but his Punishment for it.

Ver. 8. Καὶ παγίδα διαβόλου.] *And the Snare of the Devil.*] *i. e.* saith *Theodoret,* lest being tempted by *Satan,* he relapse into his former Sins; or lest being reproached by those he is set over, for his former Life, *Satan* tempt him to *Apostacy,* Chap. 5. 15. h

Ver. 10. Δοκιμαζέσθωσαν πρῶτον κἀν ἔστι, *And let these be first proved.*] These words κἀν ἔστι shew, that this Trial belonged also to the *higher Orders;* and so it seems to have been from the beginning, where the *Holy Ghost* did not immediately interpose in designation of the Person. The Emperor (i) *Severus* takes notice of it, as of a *Practice observed both by Jews and Christians, in order to the Ordination of their Priests, and fit to be imitated in chusing a Rector, or Procurator of the Provinces subject to the* Roman *Government.* The Epistles of St. (k) *Cyprian* make frequent mention of this Practice observed in the Church, in imitation of the *Jews. This,* saith he, *was observed in the Acts of the Apostles, in the Ordination both of Bishops, Priests and Deacons: And therefore this,* saith he, *is derived from a Divine and Apostolical Tradition, observed almost throughout all Provinces, that the Bishops of that Province* i

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(g) Πάλαι γὰρ ἐνόμισαν καὶ ἕλληνες, καὶ ἰουδαῖοι, καὶ δύο καὶ τρισὶ, καὶ πλείοσι γυναιξὶ νόμῳ γάμου κατὰ ταυτὸν συνοικεῖν.

(h) *Com.* in 1. Tit. 1.

(i) *Ubi aliquos voluisset vel Rectores provinciis dare, vel Procuratores, id est, rationales ordinare, nomina eorum proponebat hortans populum ut si quis quid haberet Criminis, probaret manifestis Rebus——Dicebatque grave esse quum id Christiani & Judæi facerent in prædicandis Sacerdotibus qui ordinandi sunt, non fieri in provinciarum Rectoribus, quibus & fortunæ hominum committerentur & capita.* Lamprid. in Vitâ Severi, c. 45.

(k) *Coram omni Synagoga jubet Deus constitui Sacerdotem, id est, instruit & ostendit ordinationes Sacerdotales non nisi sub Populi assistentis conscientiâ fieri oportere, ut plebe præsente, vel detegantur malorum crimina, vel bonorum merita prædicentur, & sit ordinatio justa, & legitima, quæ omnium suffragio & judicio fuerit ordinata——Quod postea secundum Divina Magisteria observatur in Actis Apostolorum——Nec hoc in Episcoporum tantum, & Sacerdotum ordinibus observasse Apostolos animadvertimus, de quo & ipso in Actis eorum Scriptum est——Propter quod diligenter de Traditione divina, & Apostolica observatione, servandum est & tenendum, quod apud nos quoque, & fere per Provincias universas tenetur, ut ad ordinationes rite celebrandas, ad eam plebem cui præpositus ordinatur Episcopi ejusdem Provinciæ proximi quique conveniant, & Episcopus delegatur, plebe præsente, quæ singulorum vitam plenissime novit, & uniuscujusque actum de ejus conversatione perspexit.* Ed. Ox. Ep. 67. §. 2. p. 172.

where the Biſhop is to be placed, ſhould come thither, and chuſe the Biſhop, the People being preſent who were acquainted with his Life and Converſation.

l Ver. 11. Γυναῖκας ὡσαύτως, *The Women alſo.*] *i. e.* that are admitted to be *Deaconeſſes*, Tit. 2. 3. Περὶ τῶν τὸ ἀξίωμα τ διακονίας ἐχουσῶν λέγει, Chryſoſtom, Theodoret.

m Ver. 13. Βαθμὸν καλὸν, *A good degree.*] It being the Cuſtom to chooſe *Presbyters* out of the *Deacons*, and *Biſhops* out of the beſt *Presbyters*, and therefore at his Ordination they prayed, That he uſing the Office of a *Deacon* unblameably, might (l) μείζονος ἀξιωθῆναι βαθμοῦ, *be held worthy of an higher degree.*

n Ibid. Παῤῥησίαν, *Boldneſs, or Freedom.*] The *Deacons* ſometimes preached and converted Men to the Faith, as St. *Stephen* and *Philip*, and this they could more freely and more ſucceſsfully perform, when they lived ſuitably to the Qualifications of their Function, and to the Rules of the Goſpel they profeſſed and taught.

o Ver. 15. Ἐὰν δὲ βραδύνω, *But if I tarry long.*] Here *Theodoret* well notes, That neither the *Holy Prophets*, nor *Apoſtles*, knew all things, the Grace of the Spirit dictating to them only the things which were expedient, as appears, from theſe Expreſſions, *hoping to come ſhortly*, and, *but if I tarry.*

p Ibid. Στῦλος καὶ ἑδραίωμα τ ἀληθείας, *the Pillar and the Ground of Truth.*] Here, ſay the *Romaniſts*, the Church is ſtiled the *Pillar and the Ground of Truth*, ſurely from her Teachers being ſo, they being elſewhere ſtiled *Pillars*, Gal. 2. 9. and *Foundations*, Eph. 2. 20. Now, ſay they, may not all ſecurely, rely in their Faith on the Pillar of Truth? May they not ſecurely ground their Faith upon the ground of Truth? The *Church* therefore being the Pillar, and the Ground of Truth, we may without fear of ever erring, rely upon her.

Anſw. 1. Whereas the Objection repreſents it as certain, that the Church is here ſtiled *the Pillar and Ground of Truth*, in reſpect of its Teachers, the Text ſeems clearly to intimate the contrary: For whether we ſupply the ſenſe of the words thus, πῶς δεῖ (σε) *how thou oughteſt*; or, with *Theophylact*, πῶς δεῖ τ ἐπίσκοπον, *how a Biſhop ought to behave himſelf in the Houſe of God*, which is the Church, it is evident that the (m) *Church* here mentioned is put in oppoſition to the *Biſhop* of it, and is according to *Theodoret*, on the place, σύλλογος τῶν πιστῶν, *the Collection of Believers*; and therefore not the Church Repreſentative, which is only σύλλογος τῶν ἐπισκόπων, *an Aſſembly of Biſhops*, according to the Doctrine of the Church of *Rome*; and therefore the Infallibility of the Church Repreſentative can never be concluded from theſe words, which ſo expreſly do relate to the whole Syſtem of Believers, in diſtinction from their *Biſhops*.

Anſw. 2. The Church here is *the Church of the living God*, not as it comprehends the major part of her viſible Members, but only as it comprehends the true and living Members of Chriſt's Body, they being only *the Church of the living God*; ſo that we muſt firſt know who they are, before we can be guided by them. Now, becauſe this is impoſſible to be known with any aſſurance, it is impoſſible that we ſhould be obliged to rely on her Judgment in deciding what is truth.

Anſw. 3. There is nothing more common in the Language of the Writers of the Church, than to ſtile any eminent Father of the *Church*, or Aſſertor of her Faith, *the Pillar, and the Ground of Faith.* This Title is by St. (m) *Baſil* given to *Muſonius*, Biſhop of *Cæſarea*, to *Athanaſius*, and to the *Orthodox* Biſhops baniſhed for the Truth; by (o) *Nazianzen*, to *Baſil*, to *Athanaſius*, and to *Euſebius* Biſhop of *Samoſata*; by *Lanfranc*, and *Rupertus*, *Tuitienſis*, it is given to St. *Auſtin*, and yet ſure they were far from thinking that any of theſe ſingle *Fathers* were infallible: Whence it muſt follow, that according to the Judgment of the Church, this Phraſe did not import Infallibility.

Anſw. 4. The Church cannot here be ſtiled *the Pillar, and the Ground of Truth*, as being the Foundation on which Truth is built, and which giveth it Authority; Truth being, ſaith (p) St. *Chryſoſtom*, τ ἐκκλησίας καὶ στύλος καὶ ἑδραίωμα, *the Pillar and the Ground of the Church*, which is, ſaith the *Apoſtle*, *built on the Foundation of the Apoſtles and the Prophets*, Eph. 2. 19, 20. She therefore is the Church of Chriſt becauſe ſhe holds the Truth, as is demonſtrative from this, that purely by ceaſing ſo to do, her Members ceaſe to be the Members of the Church; ſhe therefore cannot by me be known to be the Church, until I know ſhe holds the Truth, and doth not ceaſe to make profeſſion of it: And when I firſt know this, what need have I of her infallible Direction to find out the Truth? She therefore may be rather ſaid to be *the Pillar, and the Ground of Truth*, becauſe it is eſſential to her being, to maintain and teach all neceſſary Truths; and becauſe her living Members do and will maintain them, when concealed, denied, miſrepreſented by hypocritical Profeſſors; and becauſe ſhe doth preſerve and own thoſe Oracles in which the ſaving Truth of Chriſt is fully and perſpicu-

(l) *Conſt. Apoſt.* l. 8. c. 18.
(o) *Orat.* 19, 21, 23, 29.
(m) *See Conſt. Apoſt.* l. 3. c. 15.
(p) *In locum.*
(n) *Epiſt.* 62, 67, 70, 349.

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ously maintained, and doth baptize her Children into that *Symbol* which was always held to be a perfect Summary of *Christian Faith.*

Lastly, The Church of that Age might well be said to be *the Pillar, and the Ground of Truth,* because then the Apostles presided in it, who were the Pillars, and Foundations of the Christian Faith, according to the *Scriptures,* and the *ancient Fathers:* Thus (q) *Theodoret* stiles St. *Peter,* and St. *John,* τὺς συλὰς τ ἀληθείας, *the Pillars of Truth;* and (r) *Oecumenius,* σύλας τ πίστεως, i. e. *the Pillars of the Faith.* Then also did the *Apostles* and *Evangelists* deliver, and the Church receive those Scriptures which were to be the Standard of the Christian Faith, and which were written, saith (s) *Irenæus, by the Will of God to be hereafter,* Columnam & Fundamentum fidei nostræ, *the Pillar and Foundation of our Faith.* And which are, (t) saith *Athanasius,* τ πίστεως ἡμῶν ἀγκοραὶ χ ἐρείσματα, *the Anchors and Stabiliments of our Faith.* Then did her Members confirm the Christian Faith by Miracles, which, by St. (u) *Hilary* upon this place, are stiled, *the Confirmation of this Truth;* and by their Sufferings for it, on which account the Martyrs are peculiarly stiled by the *Fathers, the steady Pillars, and the Grounds of Christians.* Now seeing none of these Reasons can be applied to the present *Church,* it will not follow that she can in like manner claim this Title.

Ver. 16. Θεὸς ἐφανερώθη, *God was manifested in the Flesh.*] Here *Grotius* saith, *Suspectam nobis hanc lectionem faciunt Interpretes veteres, Latinus, Syrus, Arabs* & *Ambrosius, qui omnes legunt,* ὃ ἐφανερώθη, *i. e.* the *Latin, Syriack, Arabick* Versions, and St. *Ambrose* all read, *the Mystery which was revealed in the Flesh,* which gives us reason to suspect the other Reading, viz. *God manifested in the Flesh.* But 1. This is a great mistake, as to the *Arabick* Version; for that reads thus, *Quod Deus,* that God was manifested in the Flesh; and so doth the *Syriac,* according to the Version of *Tremellius;* in the *Polyglot* it runs thus, *Magnum est arcanum justitiæ quod justificatus est carne,* which cannot refer to Mystery, but must refer to God or Christ; and tho' the *Vulgar Latin,* and the *Commentator* under the Name of *Ambrose,* read, *quod manifestum est in carne;* yet he adds agreeably to the Opinion of the *Latins,* that this Mystery is, *Christus in carne, Christ manifested in the Flesh, but concealed in the Spirit;* or, as to his Godhead. See Dr. *Pearson*'s Vindication of this place against *Grotius, Creed,* p. 128. In a word, the Reading which our Translation follows, is owned by all the *Greek Scholiasts, Chrysostom, Theodoret, Oecumenius,* and *Theophylact,* and is found in all the *Manuscripts,* excepting that of *Clermont* and *Lincoln-College;* and the Phrases here used do make it necessary to expound the words, not of the Gospel, but of *Christ* the Subject of it. For,

1. That Exposition which refers these words unto the Gospel, puts such a strained sense on some of these Expressions, of which we meet with no Example in the whole *New Testament:* For where doth *manifestation in the Flesh,* signifie the manifestation of a thing by weak and mortal Men? And where is the Gospel said to be manifested in the Flesh? Where doth ἀνελήφθη signifie the *Exaltation of the Gospel?* Or where is it said, that the *Gospel was received into Glory?*

2. It turns many of those Expressions into a *Metaphorical* sense, which are literally true of *Christ,* for according to this Exposition, *Flesh* signifies *weak Men;* to be *justified,* to be *own'd* and *approv'd;* to be *seen,* is to be *known* or *revealed;* to be *taken up,* is to be *exalted in the Minds of Men.*

3. This strained Exposition reduces three of these Articles into one; it being in effect the same to be *believed on in the World,* by reason of those glorious Miracles by which it was confirmed; and to be *owned* and *approved* by reason of the Operations of the Holy Spirit, which did assist the Preachers of it, and by that approbation, *gloriously exalted in the Minds of Men.*

These are the Inconveniences which attend that Exposition, whereas the other Interpretation which refers this Mystery to *Christ,* affords a very plain and literal Exposition of the Words, confirmed by parallel Expressions frequent in the Holy Scripture. For,

1. *The Word,* saith St. *John, was made Flesh, and dwelt among us,* John 1. 14. *and we have seen his Glory.* Ἐφανερώθη, *he was manifested,* 1 John 3. 5. 8. 1. 4. 2. *and came in the Flesh, who was the Son of God. He who was in the form of God, and thought it no robbery to be equal with God, was found in the likeness of a Man,* Phil. 2. 6, 7. *He that was God, blessed for evermore, was also of the Seed of David, according to the Flesh,* Rom. 9. 5.

2. He was *justified by the Spirit,* as doing those Miracles on Earth by which he justified his Mission against all the Accusations of the *Jews,* by *the Spirit of God,* Mat. 12. 28. being *declared to be the Son of God with power, by the Spirit of Holiness,* Rom. 1. 3, 4. by sending that Spirit after his Ascension into Heaven, *Acts* 2. 33. which he had promised to his Disciples upon Earth, and by which the World was convinced, περὶ δικαιοσύνης, *of his Righteousness,* John 16. 10.

3. He was *seen of the Angels,* who at his entrance into the World did worship him, *Heb.* 1. 6. who celebrated his Birth, and gave Notice of it to the World, *Luke* 2. 9, 13.

(q) *Orat. de Provid.* To. 4. p. 441. (r) *In Gal.* 2. 9. (s) *L.* 3. *c.* 1. (t) *Tom.* 2. *p.* 61.
(u) *Firmamentum veritatis hujus sunt signa & Prodigia.*

who miniſtred to him in the Deſart, *Mat.* 4. 11. and in his Agonies, *Luke* 22. 43. & 24. 4. who were preſent at his Reſurrection, and attended him at his Aſcenſion into Heaven, *Acts* 1. 10.

4. The whole Hiſtory of the Goſpel ſhews, that *he was preached to the Gentiles*, and *believed on in the World.*

5. And Laſtly, *He was received up into Heaven*, ἀνεφέρετο, ἀνήφθη, ἀνελήφθη, *he was taken, he was carried up into Heaven, and ſat at the right hand of Majeſty in Glory*, Mat. 16. 19. Luke 24. 51. Acts 1. 2, 11. And ſure ſo plain, ſo full, and *literal* an Expoſition of theſe Articles, deſerves to be preferred before the ſtrained, and *metaphorical* Interpretations of *Grotius*, *Eraſmus*, and the *Socinians.*

CHAP. IV.

Verſe 1. NOW [*but tho' the Myſtery of Godlineſs be ſo fully confirmed,*] a g [a] the Spirit [*in the Scripture*] ſpeaketh b ch expreſly, that [b] in the latter times [ch] ſome ſhall depart from the Faith [*once embraced by them,*] d i [d] giving heed to ſeducing Spirits, k and [k] Doctrines of Devils.

e l 2. Speaking Lies in [e] [l] Hypocriſie [Gr. ἐν ὑποκρίσει ψευδολόγων, *thro' the Hypocriſie of Liars, and of Men,*] having their Conſciences ſeared with an hot Iron, [i. e. *of corrupt and profligated Conſciences.*]

f m 3. [*Of Men*] [f] [m] Forbidding [*thoſe whom they have ſeduced*] to marry, and [*commanding them*] to [n] abſtain from Meats, which n God hath created to be received with thankſgiving of them that believe, and know the truth, [i. e. *who are inſtructed aright in their Chriſtian Liberty; for tho' nothing be unclean of it ſelf, yet to him who through weakneſs eſteemeth any thing unclean, to him it is unclean*, Rom. 14. 14.]

4. For every Creature of God is good [*for Food,*] and nothing [*is*] to be refuſed [*as polluted,*] if it be [Gr. *being*] received with thankſgiving.

o 5. For it is [o] ſanctified by the Word of God, [*giving us commiſſion to eat of all things*, Gen. 9. 2, 3. *or by the Goſpel, taking off the difference betwixt things clean and unclean*, Rom. 14. 14.] and [*by*] Prayer [*for a bleſſing on it, and thankſgiving for it.*]

6. If thou put the Brethren in remembrance of theſe things, [*to preſerve them from theſe Impoſtors,*] thou ſhalt be a good Miniſter of Jeſus Chriſt, nouriſhed up in the Words of Faith, and of good Doctrine, whereunto thou haſt attained, [*or which thou haſt followed hitherto.*]

7. But refuſe [*avoid*] profane and old Wives Fables, [*ſuch as the Jewiſh Doctors tell*, chap. 1. 4, 6. Tit. 1. 14. & 3. 9.] and exerciſe thy ſelf rather [*in thoſe things which tend, not as they do, to endleſs Queſtions, and Law ſtrifes, and the Perverſion of the Faith, but*] unto Godlineſs.

p 8. For [p] bodily exerciſe profiteth little; but Godlineſs is profitable to all things, having the Promiſe of the Life that now is, and of that which is to come.

9. This is a faithful ſaying, and worthy of all acceptation, [*a truth moſt worthy to be relied on*, viz. *That Godlineſs hath the Promiſe of that Life which is to come.*]

10. For therefore we both labour and ſuffer reproach, becauſe we truſt in the living God [q] who is the Saviour of all Men, eſpe- q
cially of thoſe that believe.

11. Theſe things command [Gr. *exhort*] and teach, [*Men to believe.*]

12. Let no Man [*have occaſion to*] deſpiſe r thy Youth, [*or thy Function, by reaſon of* r
it,] but be thou an Example of [*and to*] Believers, in Word [*of Doctrine,*] in [*Gravity of*] Converſation, in Charity [*to all*] in [*Fervency of*] Spirit, in Faith, in Purity [*of Life.*]

13. [s] Till I come [*to thee,*] give atten- s
dance to Reading [*the Holy Scriptures, whence thou may'ſt learn to teach others;* to Exhortation, [*to what they ought to do, and to avoid;*] to Doctrine, [*teaching them what to believe.*]

14. Neglect not [*to ſtir up*] the Gift that is in thee, [See Note on 2 *Tim.* 1. 6.] which was given thee by Prophecy, [*according to the foregoing Prophecies concerning thee*, See Note on 1 *Tim.* 1. 18.] [t] with the laying on t
of the Hands of the Presbytery.

15. Meditate on theſe things, [*which thou readeſt in the Holy Scriptures, and in which thou inſtructeſt others*, v. 15.] give thy ſelf wholly to them, [*to Exhortation and Doctrine*, v. 11, 12.] that [*ſo thou may'ſt perform them with ſuch readineſs and exactneſs that*] thy profiting may appear unto all.

16. Take heed to thy ſelf, [*that thou liveſt exemplarily*, v. 12.] and to thy Doctrine, [*that it be ſound and edifying*, v. 6.] continue in them, [*in the Exerciſes mentioned*, v. 12, 13.] for in doing this, thou ſhalt both ſave thy ſelf, [*by doing faithfully thy Duty,*] and them that hear thee, [*by engaging them to perform theirs.*]

Anno-

Annotations on Chap. IV.

a Verse 1. Τὸ δὲ πνεῦμα ῥητῶς λέγει, *The Spirit saith expressly.*] Hence Mr. *Mede* concludes, that the *Apostle* must refer to some Prophecy of these things recorded in the *Scriptures*, (for tho' the Spirit in the *Apostles* advertized them of many things, *viz. The Spirit said to Peter, Behold three Men seek thee*, Acts 10. 19. *The Spirit said, Separate me Barnabas and Saul, for the Work of the Ministry*, Acts 13. 2. [See *Acts* 16. 6. & 21. 11.] yet he did this only, ἐν ὁράματι, *in a Vision*, Acts 10. 19. or by *secret Inspirations*, and so not, ῥητῶς, *expressly*.] But to this the *Fathers* answer, That the word ῥητῶς here, signifies only, φανερῶς, σαφῶς, *clearly*, and *perspicuously*; to which it may be added, that in those times of *Prophecy*, when the *Prophets* had the Government of the Churches, and spake still in the Publick Assemblies, it might reasonably be said, *the Spirit speaketh expressly*, what they taught expresly in the Church. And whereas hence he infers, that this *Prophecy* must be found somewhere in the *Old Testament*; the Reverend Dr. *Hammond* thinks that unnecessary, this *Apostacy* being foretold by our *Prophet*, who had the Spirit without measure, saying, Mat. 24. 11, 12. *Then many shall be scandalized, and many false Prophets shall arise,* καὶ πλανήσουσι, *and shall deceive many; and because Iniquity shall abound, the Love of many shall wax cold.* I confess, Mr. *Mede* seems to have found this Prophecy, *Dan.* 11. 36, 37, 38, 39. But to omit all other Objections against his Interpretation of the words, I can by no means think, that *Daniel*, so well acquainted with the import of *strange Gods*, both in the Law and the Prophets, should give that infamous Name, אל נכר *a strange God*, to our *blessed Saviour*; or that he should at the same time *prophesie*, that *Antichrist* should acknowledge and increase *Christ* with Honour, and yet divest *Christ* of his Glory and Honour, by setting up *Mahuzzims* in opposition to his Offices. But considering that this *Epistle*, according to Bishop *Pearson*, was writ in the 11th of *Nero*, A. D. 64. why may we not refer this Prediction either to the *Apostacy*, ῥητῶς, expresly mentioned, 2 *Thess.* 2. 3, 9. or to the Predictions of the *Apostles*, mentioned by St. *Jude*, v. 17, 18, 19?

b Ibid. Ἐν ὑστέροις καιροῖς, *In the latter times.*] The *Jewish Doctors* lay this down as a Rule, that where-ever we find this Phrase באחרית הימים *in the latter Days*, we are to understand it of the Age or Times of the *Messiah*; so *Gen.* 49. 1. *Gather your selves together*, saith *Jacob*, to his Sons, *that I may tell you what will befal you,* ἐπ' ἐσχάτων τῶν ἡμερῶν, *in the last times*, i. e. the Days *when the Scepter shall depart from Judah, and Shilo the Messiah shall come*, Numb. 24. 14. *Come*, saith *Balaam, and I will tell thee what shall befal thy People,* ἐπ' ἐσχάτῳ τῶν ἡμερῶν, *in the latter days*, *i. e.* when *the Star comes out of Jacob, and the Scepter ariseth out of Israel*, i. e. when the *Messiah* comes, saith the *Targum* of *Onkelos*, on *v.* 17. *Isa.* 2. 2. *In the last Days the Mountain of the Lord shall be established on the top of the Mountains, and all Nations shall flow into it*: In the times of the *Messiah*, say R. *Salomo*, and other *Jews*, Jer. 23. 20. *In the latter Days ye shall understand this*, in the Days of the *Messiah*, Targ. on *ver.* 5. *Dan.* 2. 28. *There is a God of Heaven who maketh known to the King what shall come to pass,* ἐπ' ἐσχάτων τῶν ἡμερῶν, from his times till the Kingdom of the *Messiah* be set up, *v.* 44. See also *chap.* 10. 14. *Hosea* 3. 5. *Afterwards they shall return, and shall seek the Lord, and David their King*, Targ. *Messiah their King*, the Son of *David, in the latter Days*. Micah 4. 1. *In the last Days shall the Mountain of the Lord be established upon the top of the Mountains*; Where Dr. *Pocock* saith, *that by the last Days are meant, the Days or Times of the Messiah, or Christ, as agreed on by some Jews, and most Christians.* And where-ever we meet with this Phrase in the *New Testament*, it manifestly refers to the Beginnings of *Christianity*, and signifies the *last Times of the Jewish State*, or *Oeconomy*, concurring with the Times of the *Messiah*, and the erecting of his Kingdom, by calling the *Gentiles*, and setling a *Christian Church* to succeed that of the *Jews*. Thus when the Holy Ghost fell down on the *Apostles* and *Disciples, This is that*, saith St. *Peter, which was spoken of by the Prophet Joel, saying, In the last Days I will pour my Spirit upon all Flesh*, Acts 2. 17. So *Heb.* 1. 1. *God who of old spake to our Fathers by the Prophets,* ἐπ' ἐσχάτων τῶν χρόνων, *in these last days hath spoken to us by his Son*, *i. e.* by him who, saith St. *Peter*, was foreordained from the beginning of the World, but was manifested, ἐπ' ἐσχάτων τῶν χρόνων, *in the last Times*; where the times of Christ's Manifestation to the World, and of his Preaching to the *Jews*, are manifestly stiled *the last Times*. So *Jam.* 5. 3. *You have treasured up your Gold and Silver as Fire which shall eat your Flesh,* ἐν ἐσχάταις ἡμέραις, *in the last days*, 2 Pet. 3. 3. *This know ye,* ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the last Times there shall come Mockers*, &c. and that they were then come, we learn from *v.* 5. *This they are ignorant of*; and *Jude* 17, 18. *Remember the words spoken before by the Apostles of our Lord Jesus Christ, that they said unto you, that* ἐν ἐσχάτῳ χρόνῳ, *in the last time there should be Mockers, walking after their own Lusts*: And that they were then come, is evident from the following words, *These are they who separate themselves*, &c.

v. 19. And 1 *John* 2. 18. *Little Children*, ἐσχάτη ὥρα ἐστὶ, *'tis now the laſt Hour, and as you have heard that Antichriſt ſhall* (then) *come, ſo now are there many Antichriſts, whereby you may know that this is the laſt Hour*; So 2 *Tim.* 3. 1, 2. *This know, that in the laſt Days,* ἐν ἐσχάταις ἡμέραις, *there ſhall be perilous times, for Men ſhall be Lovers of themſelves*; and that thoſe Times, or Days, and Perſons, were then come, is evident from his Exhortation, *to turn away from them*, v. 5. and his Character of them, *v.* 6. ἐκ τούτων, *of theſe are they that creep into Houſes*, &c. And that the *laſt Times* here mentioned, were already come, we learn from his Admonition to *Timothy, to put the Brethren in mind of theſe things*, v. 4. Here then is another Defect in Mr. *Mede*'s ingenious Interpretation of theſe words, that he hath not made it out, that the *laſt Times* are to be extended beyond the firſt Century, or the Age of the *Apoſtles*. Mr. *Mede* ſaith, Theſe words are *not a Narration of things preſent, but a Prediction of what ſhall betide the Chriſtian Faith in After-times*. I anſwer, They are indeed a Narrative of what the Spirit had foretold ſhould happen *in the latter times*, by an *Apoſtaſie* from the Faith; but the determination of the time, when what was thus foretold ſhould be accompliſhed, depends on the fix'd import of the *latter Times*; For theſe *laſt Times*, ſaith Mr. *Mede*, being mention'd as the Indication when this *Apoſtacy* ſhould take place, muſt therefore be ſufficient to *determine the Time of this Apoſtacy*: And ſo they plainly do, according to my Interpretation. But if with others, you refer theſe *laſt Times* to the *whole Times of Antichriſt*, they began not till above 400 Years after the writing this *Epiſtle*; and why then is the *Apoſtle* ſo concerned, that *Timothy* then ſhould *put the Brethren in remembrance of theſe things*? v. 6. and they contain 1260 Years, and ſo cannot inform us in what Period, or preciſe Portion of that Time this *Apoſtacy* ſhould have its riſe.

c Ibid. Ἀποστήσονταί τινες τῆς πίστεως, *Some ſhall depart from the Faith.*] Here ſeems another defect of Mr. *Mede*'s *Hypotheſis*, that he makes theſe words to ſignifie only a partial declining from the Faith, and that again only virtual and conſequential, by ſetting up Doctrines oppoſite to, or inconſiſtent with it, tho' not owned to be ſo by them that embrace them; whereas *Apoſtaſie from the Faith*, ſeems plainly to import a falling off from it wholly, or at leaſt an actual and profeſſed renouncing of ſome eſſential part of it.

d Ibid. Προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων, *Giving heed to ſeducing Spirits, and to Doctrine of Devils.*] Theſe words by all the *ancient Commentators*, ſeem to be taken actively for thoſe Doctrines which are introduced by Men, led by the Suggeſtions of Satan, and of evil Spirits; theſe Doctrines being, ſaith *Theodoret*, ἐκείνων κτήματα, *the Productions of thoſe evil* Spirits; and they who vent them are, ſaith *Chryſoſtom*, οἱ ὑπ' ἐκείνων ἐνεργούμενοι, *Men acted by them.* The falſe *Prophets*, and falſe *Apoſtles*, ſaith the Author of the *interpolated Epiſtle to the* Philadelphians, had λαοπλάνον πνεῦμα, (§. 5.) *a Spirit that deceived the People*; they preach'd, ἀπάτην καὶ πλάνην, *Deceit and Error*, and had dwelling in them, τὸ δράκοντα τὸ ἀποστάτην, *the Apoſtate Dragon.* Theſe falſe *Prophets* had, ſaith St. *John*, πνεῦμα τῆς πλάνης, *a Spirit of Error*, as the *Apoſtles* had, πνεῦμα τῆς ἀληθείας, *the Spirit of Truth*; 1 John 4. 1, 6. So far it is from being true, that the word *Spirit* ſignifies *Doctrines*, and not thoſe *deluding Spirits* which taught them; yet becauſe the *Prince of Devils*, Mat. 9. 34. *the Spirit of the Devil*, Luke 4. 33. Rev. 16. 14. the *Sacrifice*, the *Table*, the *Cup of Devils*, 1 Cor. 10. 20, 21. the *Habitation of Devils*, Rev. 18. 2. are Phraſes where Δαιμόνια, *Devils*, are ſtill taken objectively, I admit that ſenſe alſo here: And then the *Apoſtaſie* procured by the *Spirits of Deceit*, is that of the *Judaizers*, relapſing from the Profeſſion of the *Chriſtian* Faith, thro' thoſe *falſe Chriſts*, and *falſe Prophets*, of which our *Saviour* foretold they ſhould *deceive many*, Mat. 24. 11, 24. whereas they who apoſtatiſed by falling back to *Heatheniſm*, are they who give heed to the *Doctrines of Dæmons*: For *Dii Gentium Dæmonia*, the Gods of the *Heathens* are *Dæmons*.

Ver. 2. Ἐν ὑποκρίσει ψευδολόγων, *Thro' the* c *Hypocriſie of falſe Speakers.*] Ἐν pro διὰ, *thro'* is very common; ſo ἐν πάσῃ ἀπάτῃ ἀδικίας, *thro' all Deceivableneſs of Unrighteouſneſs*, 2 Theſſ. 2. 9, 10. See *Mark* 9. 29. *Luke* 1. 17. *Acts* 17. 31. *Rom.* 12. 21. *Tit.* 1. 9. 2 *Pet.* 3. 1. Κεκαυτηριασμένων τῆ συνειδήσει, *of ſeared Conſciences*, i. e. of Conſciences which have loſt the ſenſe of Good or Evil, and do no longer do their Office: For this Expreſſion, ſaith *Theodoret*, ſignifies, τὴν ἐσχάτην αὐτῶν ἀναλγησίαν, *the extream Stupor of their Conſciences*; for the Member ſeared, νεκρωθεὶς τὴν πρώτην αἴσθησιν ἀπέβαλλεν, *being mortified, hath loſt its former Senſation.*

Ver. 3. Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, f *Forbidding to marry, and commanding to abſtain from Meats.*] It is here to be noted from *Theophylact*, that in conſtruing theſe words, οὐκ ὀφείλεις ἀπὸ κοινῆς λαβεῖν τὸ κωλύοντων, ἀλλ' ἔξωθεν προσθεῖναι τὸ συμβουλεύοντων ἀπέχεσθαι βρωμάτων, *We muſt not repeat the word forbidding, but add in lieu of it, counſelling to abſtain from Meats*; So all the *Ancients* have interpreted theſe words, (a) Cle-

(a) *Strom.* l. 3. p. 462.

mens

mens Alexandrinus, when he saith, ὃ κωλυτέον γαμεῖν, οὐδὲ μὴ χρεωφαγεῖν, *we must not forbid to marry, nor yet to eat flesh.* The *Apostle*, saith (b) *Tertullian*, notes them who wholly *forbad Marriage, and interdicted Meats.* And (c) *Epiphanius* saith, This of the *Apostle* is fulfilled in the *Cataphrygæ*, and other *Hereticks*, for most of them τὸ γαμεῖν κωλύουσιν, ἀπέχεσθαι βρωμάτων παραγγέλλουσιν, *forbid Marriage, and command to abstain from Meats*, This, in effect, is the Interpretation of all the *ancient Commentators* on the place, who give us the same sense of the words, as do the *Fathers* cited; and of all the Translations, who, tho' they do not add the word *commanding*, yet they add a *Copulative*, and change the Infinitive into a *Participle* thus, *Prohibentes nubere, & abstinentes à Cibis.* Syr. *Prohibentes Matrimonium & amoventes cibos.* Arab. And *Bochart* gives us Instances of the like nature from the *Old Testament*, *viz.* Gen. 31. 40. *by the heat of the day was I burnt, and by the frost of the night,* (obrigescebam, *I waxed stiff with cold.*) Ps. 121. 6. *The Sun shall not burn thee by day, nor the Moon* (refrigerate thee) *by night.* So *Luke* 13. 9. *If it bring forth Fruit* (it shall stand,) *if not, thou shalt cut it down.*

That all these things happened in the *Apostles times*, and many of them were to happen before the Destruction of *Jerusalem*, is evident; that there was to be a great *Apostacy* before that time, carried on by *false Prophets*, and *false Christs*, our Lord expressly had foretold; and that in great measure it had obtained, especially among the *Jews*, we learn from the *Epistle* to the *Hebrews*, writ purposely to put a stop to it; that the great Promoters of it were *deceitful Workers, false Apostles*, and that they carried on that Work in Hypocrisie, esteeming *Gain Godliness*, this *Apostle* often doth inform us; See 2 *Cor.* 2. 17. & 11. 13, 14, 15. That they were Men whose Minds and Consciences were defiled, see *Tit.* 1. 15. That their Doctrine was this, *It is good for a Man not to touch a Woman*, 1 Cor. 7. 1. Their vain Philosophy this, *Taste not* (forbidden Meats,) *handle not* (an unclean thing;) see *Colos.* 2. 21. It remains only to consider who they should be: That they could not be the *Gnosticks*, the Followers of *Simon Magus*, I have proved against Dr. *Hammond*, Note on *Colos.* 2. 21. Moreover, according to his Exposition, they were to appear before the Destruction of *Jerusalem*; for he interprets these words, *the Spirit speaketh expressly*, of our Lord's Prediction, *Mat.* 24. Now there were no such *Hereticks* among the *Gnosticks* till the Second Century. *Saturninus*, saith (d) *Theodoret was the first who named Matrimony the Doctrine of Devils, and taught Men to abstain from living Creatures.* Now this *Saturninus* was before (e) *Basilides*, who by St. (f) *Jerom* is often called, *the Father, of the Gnosticks*; whereas that these Men were in the *Apostles* times, we learn, saith (g) *Tertullian*, from the *Apostles* themselves. I have noted on 1 *Cor.* 7. 1. and on *Colos.* 2. 21. conjectured that they were the *Essæans* among the *Jews*; and that with them agreed the *Magicians* and *Idolaters* among the *Heathens*, we learn from *Clemens of Alexandria*, who speaking of those *Hereticks*, who said *the Resurrection had pass'd on them already*, διὰ τοῦτο ἀθετοῦσι τὸν γάμον, *and therefore rejected Matrimony*, he saith this was not peculiar to these *Menandrians*, (h) *but they who worshipped Idols did also abstain from Meats and Venery; and the Magicians, who worshipped Angels and Dæmons, did also carefully abstain from Wine, from living Creatures, and from Venery.*

And if *Saturninus*, who succeeded *Menander*, who flourished in the time of *Domitian* and *Trajan*, did in this, as in most other things, τὰ αὐτὰ τῷ Μενάνδρῳ φιλοσοφῆσαι, *agree in Sentiments with* Menander, as (i) *Eusebius* saith he did, the *Apostle* may reasonably be conceived to include him: For *Epiphanius* saith of him, in the very words of (k) *Irenæus*, that (l) *he affirmed, that to marry, and beget Children, was from Satan, and that hence many of them abstain'd from living Creatures, and by this feigned Continence seduced many to their Heresie.* And this is the more likely, because 'tis noted of this *Menander*, that he proceeded, εἰς ἄκρον τὴν μαγίαν, *to the height of that Magick* which was attended with that Abstinence, *Iren.* l. 1. c. 21. *Euseb. H. Eccl.* l. 3. c. 26. It is no Objection against this Interpretation, that the

(b) *Notat Apostolus eos qui in totum nubere prohibebant, qui & de cibis interdicebant quos Deus condidit.* De Monog. c. 15.

(c) *Hær.* 48. p. 410. § 8.

(d) Τὸν δὲ γάμον ἔστε φεῦγε τὴν διαβόλου διδασκαλίαν ὠνόμασε, νομοθετῶν δὲ καὶ ἐμψύχων ἀπέχεσθαι. Hær. Fab. Lib. 1. Cap. 3.

(e) *Mortuus est autem Basilides, a quo Gnostici in Alexandria, temporibus Hadriani in Agrippa.*

(f) Βασιλείδης Αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' οὗ οἱ Γνωστικοί. Euseb. Chr. ad An. 134. *à quo Gnostici* Hieron.

(g) *Quæ sub Apostolis fuisse ab ipsis Apostolis discimus.* De Præscr. c. 33, 34.

(h) Ἀλλ' οἱ καὶ τὰ εἴδωλα σεβόμενοι βρωμάτων τε ἅμα καὶ Ἀφροδισίων ἀπέχονται— ἀμέλει διὰ φειδοῦς δὴ καὶ τοῖς Μάγοις οἶνος τε ὁμοῦ καὶ ἐμψύχων καὶ ἀφροδισίων ἀπέχεται, λαγῳδίοις ἀγγέλοις, καὶ δαίμοσιν. Strom. 3. p. 446. B. C.

(i) Hist. Eccl. l. 4. c. 7.

(k) *Nubere & generare a Satana dicunt esse, multi autem ex iis qui sunt ab eo & ab animalibus abstinent per fictam hujusmodi continentiam seducentes multos.* Iren. l. 1. c. 22.

(l) Τὸ γαμεῖν δὲ καὶ τὸ γεννᾶν — ἐκ τοῦ σατανᾶ ὑπάρχειν λέγει, ὅθεν καὶ οἱ πλείους αὐτῶν ἐμψύχων ἀπέχονται, ὅπως διὰ τῆς ψευδοποιητῆς σώφρονος πολλοὺς αὐτῶν πρὸς ἑπομένους ἑαυτοῖς ἀπατᾷ. Hær. 23. § 2.

Essens

Eſſens mentioned by *Philo* and *Joſephus*, were not *Chriſtians*, and ſo could not *depart from the Faith*: For who can prove that none of them embraced the Faith of Chriſt, or that they could not do it, and yet retain their old Sentiments concerning Meats and Marriage? It may be alſo true, that the *Menandrians* were not yet formed into a Sect when this *Epiſtle* was endited; but that affects not my Interpretation, ſince it's certain from 1 *Cor.* 7. 1. and *Coloſſ.* 2. 16. 1. (See the Notes there,) that their Doctrines obtained before. And that the Perſons here intended muſt be *Judaizers*, is fairly gathered from *v.* 7. and from theſe words, *commanding to abſtain from Meats, which God hath created to be received with thankſgiving of them that believe and know the truth*; for thoſe laſt words ſhew, that theſe Perſons were ſuch as had no right to Faith, or Knowledge of that Chriſtian Truth that *every Creature of God was good* (for Food,) *and nothing was to be refuſed*, as polluted, or unclean, *v.* 4. Add to this, that Dr. *Lightfoot*, Note on *Act.* 15. 20. quotes this paſſage from *Bava Bathra*, fol. 602. *viz.* that *when the Temple was deſtroyed the ſecond time, the Phariſees*, (i. e. Separatiſts) *were greatly multiplied in Iſrael, who taught that it was not lawful, to eat Fleſh, or to drink Wine*; and a little after, ſay, *it is but juſt that we ſhould ordain among our ſelves not to marry Wives, nor beget Children*: And if theſe *Phariſees* then eſpouſed theſe *Tenets*, they may be the Perſons here noted by the *Apoſtle*. Thus have I given my own Opinion concerning the true and primary import of theſe words. Others, I know, conceive that they refer to the *Apoſtacy* of the Church of *Rome*, and therefore deſcant on them thus.

V. 1. But (*in oppoſition to this Myſtery of Godlineſs, mention'd* chap. 3. 15, 16. *there is another Myſtery of Iniquity of which*) the Spirit ſpeaketh expreſly, (*Dan.* 11. 36, 37, 38, 39. *ſaying*) that in the latter times ſome ſhall depart from the Faith, giving heed to erroneous Spirits, and Doctrines of Devils.

g 1. Ἐν ὑστέροις *In the latter Days.*] That is, in the times of Antichriſt, 1 *John* 2. 18. *Dan.* 2. 44. See *Hoſ.* 3. 5. *Micah* 4. 1.

h Ibid. Ἀποστήσονται τῆς πίστεως, *Some ſhall depart from the Faith.*] *Idolatry* being repreſented in the Old Teſtament as *Apoſtacy* from the Law of *Moſes*, and the God of *Iſrael*, the like Idolatry in the Church of *Rome*, may well be counted an *Apoſtacy* from the *Chriſtian Faith*.

i Ibid. Προσέχοντες πνεύμασι πλάνοις, *Giving heed to ſeducing Spirits.*] i. e. Men acted by ſeducing Spirits, for πνεύματα doth often ſignifie the Impulſes, or Afflatus of good or evil Spirits; of good, ſo 1 *Cor.* 14. 12. *you are zealous, πνευμάτων, of Spiritual Gifts*, or Afflatus's; and ſo throughout the Chapter, of evil Spirits, as 1 *John* 4. 1. *Believe not every Spirit, but try the Spirits.* Accordingly the coming of the Man of Sin is to be, κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the Energy of Satan with all lying Wonders*, 2 Theſ. 2. 9. So was the idolatrous Worſhip of the *Gentiles* promoted, ſay (m) *Tertullian*, (n) *Euſebius*, and St. (o) *Chryſoſtom*; So alſo was the Worſhip of Saints promoted in the Church of *Rome*; See Mr. *Mede*, l. 3. c. 3, 4.

Ibid. Καὶ διδασκαλίαις δαιμονίων, *And to Doctrines of Devils.*] i. e. to the *Heathen Theology concerning Dæmons*, or giving heed to the Doctrine concerning the Worſhip of dead Men, or departed *Saints*, brought in by their pretended Apparitions and Wonders wrought at their Tombs after Death, which were indeed, if at all done, wrought by the Illuſions of *Devils*. k

Ver. 2. Ἐν ὑποκρίσει, [*which Apoſtacy ſhall be promoted*] by the Hypocriſie of Lyars, which have their Conſcience ſeared.

Thro' the Hypocriſie, &c.] Hence it is argued, l that they who thus promote and carry on this *Apoſtacy*, muſt not be open Deſerters, but hypocritical Profeſſors of that Faith from which they by their Actions, virtually depart.

Ver. 3. [*And the Men I ſpeak of may be diſcerned by theſe Marks, that they are*] of thoſe who forbid to marry, and command to abſtain from Meats which God hath created to be received with thankſgiving, of them which believe, and know the Truth.

Ver. 3. Κωλυόντων γαμεῖν, *Forbidding to marry.*] m As is done in the *Roman Church*, to *Monks* and *Nuns*, ſee Mr. *Mede*, l. 3. c. 7. and to the *Clergy*; and that, ſaith Pope *Siricius*, *Quoniam qui in carne ſunt Deo placere non poſſunt*, becauſe they that are in the fleſh cannot pleaſe God.

Ver. 3. Ἀπέχεσθαι βρωμάτων, *To abſtain from Meats.*] That this is done in the *Roman* Church, by a Law obliging ſome Orders of *Monks* to abſtain from all Fleſh, ſee Mr. *Mede*, ibid. And this may well be reckoned as a Character of *Apoſtacy* from the *Chriſtian Faith*, becauſe it ſeems to be a reducing of them back from their *Chriſtian* Liberty, to a Conformity to the Legal Rites. n

Ver. 5. Ἁγιάζεται, *It is ſanctified.*] So the o *Jews* from theſe words, *Pſal.* 134. 2. *Lift up your hands*, Kodeſh ad Sanctitatem, *and bleſs the Lord*, gather, that the Benediction is the Sanctification of the Meat, and that it is not lawful to eat of it till it be thus ſanctified. *Buxt. Syn. Jud.* cap. 12. p. 241.

Ver. 8. Σωματικὴ γυμνάσια, *Bodily Exerciſe.*] p The *Apoſtle* in the former Verſe, exhorted *Timothy*, γυμνάζειν, to exerciſe himſelf unto Godlineſs, as the *Athleticks* did in the *Olympick Games*, exerciſe themſelves for their Combats, adding here, that their Exerciſes, tho' they were very hard and difficult, tended little to Profit, they ſtriving for Maſtery, only that they might obtain a *corruptible*

(m) *Apol.* c. 21. (n) *Præp. Evang.* l. 5. c. 2. (o) *Orat. contr. Judaiz.* To. 6. p. 375. *Crown,*

Crown, 1 Cor. 9. 25. whereas that Piety in which he did advise him to exercise himself, was *profitable for all things*: Or, because *Philo* makes mention, τῶν συνεχῶν πόνων, *of the continual labours of the* (p) *Essens*, and (q) *Josephus* of their ἐγκρατείαι, or *Exercises Morning and Evening*; he perhaps may oppose unto them this Exercise of Piety.

Ver. 9. Ὡς δὲ Σωτὴρ πάντων ἀνθρώπων, *Who is* q *the Saviour of all Men.*] The *Author* of the Book *De Vocatione Gentium*, expounds this very well, telling us, That by saying, *l.* 2. *c.* 31. *he is the Saviour of all Men, he confirms the general Goodness of God towards all Men*; and by adding, *especially of them that believe, he shews there is one part of Mankind, which, thro' the benefit of divinely inspired Faith, is by special Benefits advanced to the highest, and eternal Felicity.* He is the Saviour of all Men, 1. Leaving none of them without some Testimonies of his Goodness; *Acts* 14. 17. sufficient to engage and direct them so to seek the Lord, that they might find him, *Acts* 17. 27. *Lib.* 2. 5. *Nulli nationi hominum bonitatis suæ dona substraxit*, saith the same *Author*. 2. Shewing to them so much of himself, *i. e.* of his eternal Power and Godhead, as might render them inexcusable, in that they *did not glorifie him as God, neither were they thankful*, Rom. 1. 20, 21. and writing in their Hearts the Law of Nature, which enabled them by Nature to do the things of the Law, and made their Consciences accuse them when they neglected so to do, *Rom.* 2. 14, 15. they knowing so far the Righteousness of God, that *they who did those things* which were contrary to the Law of Nature, *were worthy of death*, Rom. 1. 32. For *adhibita est semper universis hominibus quædam supernæ mensura Doctrinæ, quæ etsi occultioris, parcioriſque Gratiæ fuit, suffecit tamen quibusdam ad Remedium, omnibus ad Testimonium.* 3. Accepting every-where him that worked Righteousness, of what Nation soever he might be, *Act.* 10. 35. and accounting him as circumcised who kept the Righteousness of the Law, *Rom.* 2. 26. And Lastly, Rewarding the good Deeds of all that diligently sought him, *Heb.* 11. 6. Mr. *Cl.* understands this Salvation of Deliverance from Temporal Dangers, in which sense it is also true; but that cannot be the entire sense of the *Apostle*, who had said before, *v.* 8. that *Godliness had the Promise of this Life, and that which is to come*, i. e. both of Temporal and Eternal Salvation; and adds, *v.* 9. *This is a faithful saying, and worthy of all acceptation*; i. e. that not Temporal only, but Eternal Blessings are to be expected from him, and that therefore they, the *Apostles*, laboured, and suffered Reproach, *because they trusted in the living God, who is the Saviour of all Men*, whereas, doubtless, they did this, not only with respect to Temporal, but especially to Eternal Salvation, 2 *Cor.* 4. 17.

Ver. 12. Τὴν νεότητα, *Thy Youth.*] The *Pres-* r *byters* were generally in those times aged, as their Name imports; but *Timothy*, because the Gift of Prophecy had pointed him out for that work, *v.* 14. and because the Gifts of the Spirit had rendred him fit, was made an *Evangelist* in his younger Age; and therefore the *Apostle* doth exhort him to make up in the Excellency of his Doctrine, and in the Gravity of his Conversation, what was wanting in his Age.

Ver. 13. Here, 1. It is well noted by the s *Fathers*, and by *Esthius*, that if St. *Timothy*, who had Spiritual Gifts, was yet by St. *Paul* commanded to be thus diligent in reading the Scriptures, that in his Exhortations he might profit others, then much more should other *Bishops* and *Ministers* be so, *quos omnes Paulus in Timotheo instruit*; then also should they not depend upon *extemporary* Effusions, without attendance unto reading.

2. That the Illumination or Gifts of the Holy Spirit should not hinder our Diligence in reading and studying what we are to exhort others to, and instruct them in.

Ver. 14. Μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου, t *With the Imposition of the Hands of the Presbytery.*] The χάρισμα, or Spiritual Gift here mentioned, is expressly said to be given, διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου, *by the laying on of the Hands of St. Paul*, 2 Tim. 1. 6. the giving of the Spiritual Gifts seeming to be peculiar to this, or some other Act of an *Apostle*, Acts 8. 17. 19. 6. But other *Seniors*, or *Presbyters*, as *Irenæus*, l. 4. c. 43. calls them, *Qui cum Episcopatus Successione Charisma veritatis certum acceperunt*, *Who with their Succession received the certain Charisma of Truth*, might, and did lay on their Hands together with him. This Ceremony of Imposition of Hands in Ordination, is confirmed from the Practice of the *Apostles*, and *Apostolical* Men, thus ordaining *Deacons*, Acts 6. 6. *Pastors*, or *Teachers* of the Word, *Acts* 13. 3. *Elders*, whether *Bishops*, or *Presbyters* in every City, *Acts* 14. 23. and *Evangelists* here: And this Practice they certainly derived from the *Jews*, who created Governours of Criminal Causes, or Ruling Elders, and *Masters*, *Doctors*, and *Rabbins*, to be Teachers of the Law, *i. e.* to labour in the Word and Doctrine, by that Imposition of Hands which they called סמוכה as *Moses* did to *Joshua*, Numb. 27. 43. Deut. 34. 9. and as (r) *Maimonides* saith he did, when he assumed the *Seventy* to assist him; and as the First-born (s) *laid their Hands upon the Levites*, Numb. 8. 10. who were chosen to serve in their stead, and so consecrated them to God in their Name. And this way

(p) *De Vita Cont.* p. 692. B. (q) *De Bello Jud.* p. 785, 786. (r) *Sanhed.* c. 4. (s) See *Chaskuni* on the place.

of

of Conſecration, by Impoſition of Hands, ſay they, came down from (t) *Joſhua by a perpetual Succeſſion to their Rabbins.* Tho therefore I ſcarce find any Footſteps of it in the firſt Century, or ſecond, yet *Cyprian* in the third ſpeaks of it as that which, *De Traditione Divina & Apoſtolica Obſervatione ſervandum eſt & tenendum, was to be obſerved and held from Divine Tradition, and Apoſtolical Obſervation, in the Collation of the Epiſcopal Office, and as that which* they (u) practiſed in the *Ordination* of *Sabinus* to that Office. (x) *Euſebius* ſaith, *Origen* alſo was thus advanced to the *Presbytery* by the *Biſhops* of *Cæſarea*. And the *Apoſtolical Conſtitutions* give us this as an Ordinance of (y) St. *John* the *Apoſtle*, who doubtleſs, when he returned from *Patmos* to *Epheſus*, regulating the Churches, and conſtituting Biſhops, did it according to the Rites of the *Jews*, and Practice of the other *Apoſtles*; whence I conclude, this is no accidental, but a neceſſary Rite of the due Ordination of *Biſhops*, *Preſbyters*, and *Deacons*.

(t) *Morin. de Sacr. Ordin.* Part. 3. Ex. 7. § 3.

(u) *Quod & apud vos factum videmus in Sabini Collegæ noſtri Ordinatione, ut de univerſæ fraternitatis Suffragio, & de Epiſcoporum qui in præſentia convenerant judicio, Epiſcopatus ei deferretur, & manus ei in locum Baſilidis imponeretur.* Ed. Ox. Ep. 67. p. 172.

(x) Ὁ ὠσηχὼς πρεσβυτερίᾳ χειροθεσίαν ἐν καισαρείᾳ παρὰ τῶν τῇ ὑ ὁπισκόπων ἀναλαμβάνῃ. Hiſt. Eccl. l. 6. c. 23.

(y) Ὅπως μὲ ὁπισκότους καταςήσων, ὅπως ὑ ὅλας ἐκκλησίας ἁρμόσων. Euſeb. Hiſt Eccl. l. 6. c. 23. p. 92. Πρεσβύτερον χειροτονῶν, ὦ ὁπισκόπε, τ χεῖρα ὁπὶ τ κεφαλῆς ὁπίθι αὐτὸς. Conſt. Apoſt. *l.* 8. *c.* 16. *Vid.* De Diaconis, *cap.* 17.

CHAP. V.

a b Verſe 1. [a] REbuke not [b] an Elder [*with ſeverity,*] but intreat him as a Father, and the younger Men as Brethren, [*in reſpect of thy youth*, chap. 4. 12.]

c 2. [c] The elder Women, as Mothers; the younger, as Siſters, [*being careful to converſe with them, when neceſſity requires it,*] with all purity, [*with gravity in your words and countenance, obſervance of your eyes and heart, at times and places which can miniſter no ſuſpicion of undue behaviour towards them.*]

d e 3. [d] Honour Widows, that are [e] Widows indeed.

4. But if any Widow have Children, or
f Nephews; [f] let them [i. e. *thoſe Children, or Grandchildren,*] learn firſt [*or chiefly*] to ſhew piety at home, [i. e. *to their own Family, or Houſhold,*] and to requite their Parents, [*who have bred them up,* v. 10.] for that is good and acceptable before God, [*and then, if they be able, extend their Charity to others.*]

5. Now ſhe that is a Widow indeed, and
g [g] deſolate, [*being left quite alone, without any*
h *Children to relieve her,*] [h] truſteth in God, and continueth in Supplication and Prayers night and day.

i 6. But [i] ſhe that liveth in pleaſure [*licentiouſly*] is dead [*to God,*] whilſt ſhe thus liveth, [*and ſo is not to be reſpected as a Vital Member of the Church, or nouriſhed by her.*]

7. And theſe things give in charge, that they [i. e. *the Widows*] may be blameleſs.

8. But if any [*having ability,*] provide not for his own [*Kindred*] and eſpecially for thoſe of his own Houſe, he hath [*in works*]
k denied the Faith, and is [k] worſe than an Infidel.

l 9. [l] Let not a Widow be taken into the number, [*of Widows to be maintained by the*
m *Church,*] under [m] threeſcore years old, having
n been the Wife [n] of one Man, [*not one that hath divorced her ſelf from one Husband, and married again.*]

10. [*Being alſo*] well reported of for good works; [o] if [*that*] ſhe hath brought up o
Children, if [*that*] ſhe hath lodged Strangers, if ſhe hath waſhed the Saints Feet, if ſhe hath relieved the Afflicted, if ſhe hath diligently followed every good Work.

11. But the younger Widows refuſe, for when they have begun to [p] wax wanton againſt p
[*or grow weary of*] Chriſt, they will marry:

12. Having Damnation becauſe they have caſt off their firſt Faith.

13. And withal, they learn to be idle, wandring about from Houſe to Houſe; and not only idle, but Tatlers alſo, and Buſiebodies, ſpeaking things which they ought not.

14. I will therefore that the younger Women [*rather*] marry, bear Children, guide the Houſe, [*and ſo*] give none occaſion to the Adverſary [*of Chriſtianity*] to ſpeak reproachfully [*of it.*]

15. [*The neceſſity of which Precept is too great,*] For ſome [*of theſe young Widows*] are already [q] turned aſide after Satan. q

16. If any Man or Woman that believeth have Widows [*belonging to their Family,*] let them relieve them, and let not the Church be charged [*with them*] that [*being freed from that Charge,*] it may [*the better be able to*] relieve them that are Widows indeed, [*that is, are wholly deſtitute of help,* v. 5.]

17. Let the Elders that rule well, be counted worthy of [r] double honour, [i. e. *of* r
a more liberal Maintenance,] [ſ] eſpecially thoſe ſ
who labour in the Word and Doctrine.

18. [t] For the Scripture ſaith, Thou ſhalt t
not muzzle the Ox that treadeth out the Corn, and the Labourer is worthy of his Reward.

19. A-

u 19. [u] Against an Elder receive not an Accusation, but before [ὅτι, *upon the Testimony of*] two or three Witnesses.

x 20. [x] Them that sin, rebuke before all, that others also may fear.

21. I charge thee before God, and the Lord Jesus Christ, [*whom thou servest, and by whose Authority thou actest in this Ministry,*] and the Elect Angels, [*who are Inspectors and Observers of what is done in the Church,* 1 Cor. 11. 10.] that thou observe these things, without preferring one before another, [*out of favour to their Persons,*] doing nothing by partiality.

y 22. [y] Lay hands suddenly on no Man, neither be partaker of other Mens sins; keep thy self pure [*from them.*]

z 23. [z] Drink no longer Water [*only,*] but use a little Wine [*together with it,*] for thy Stomach's sake, and [*for*] thine often Infirmities.

24. [*And to preserve thee from mistake, or rash proceeding, either in Ordinations,* v. 22. *or in rebuking the scandalous Offender, consider, that,*] some Mens Sins are open [*and discernable*] before-hand, [i. e. *before any Witnesses are come in against them,*] going before to [*or, for*] Judgment, [*or to bring the Censures of the Church upon them;*] and [*in*] some Men, they follow after, [i. e. *their evil Dispositions appear afterward.*]

aa 25. [aa] Likewise also the good Works of some are manifest before-hand, [*and so less Examination is needful concerning them,*] and they that [i. e. *whose Works*] are otherwise, cannot be [*long*] hid, [*their Vices will by Information of others they converse with, or by Temptation, and their own evil Inclinations, be at last discovered.*]

Annotations on Chap. V.

a Verse 1. Μὴ ἐπιπλήξῃς, *Rebuke not.*] The word signifies to chastise, or rebuke with Severity, and sometimes with Stripes.

b Ibid. Πρεσβυτέρῳ, *An Elder.*] In the Judgment of *Chrysostom, Theodoret, Oecumenius,* and *Theophylact* the Elder here signifies, ὁ τῇ ἱερέα, ἀλλὰ τῇ γεγηρακότα, not a *Priest,* but a grave ancient Man, such being in all Ages and Nations, stiled *Fathers;* and this sense the Distinction here of Ages, and of Sexes, seems to plead for.

c Ver. 2. Πρεσβυτέρας, *The Elder Women.*] The *Widows of the Church,* saith Dr. *Ham.* very improbably, they being mention'd particularly in the Sequel of the Chapter.

d Ver. 3. Τίμα, *Honour.*] *i. e.* Yield them Reverence and Alimony; for that Provision for them is included in this Honour, is evident from *v.* 4. and the 8th. Thus not to give Parents what is needful for them, is to transgress the Precept which commands us to *honour our Father, and our Mother,* Mark 7. 10, 11, 12. So *Acts* 28. 10. πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *they honoured us with many Honours, giving us,* τὰ πρὸς τὴν χρείαν, *such things as were necessary.* Hence in the (a) *Jerusalem Targum, Honorare, est Viaticum providere, to honour, is to make Provisions for any Person;* so here, *Honour Widows;* that is, saith *Theophylact,* τὰς ἀναγκαῖα χορήγει, *provide them Necessaries:* See Note on *Mark* 7. 10.

e Ibid. Τὰς ὄντως χήρας, *That are Widows indeed.*] Answering that Name by being χηρῶσαι, *desolate,* and destitute of any other to relieve them, and being also exemplarily pious, *v.* 5. Widows, saith *Cotelerius,* hath divers significations; it signifies, 1. Any Woman that survives her Husband. 2. Poor Women, who after the death of their Husbands, need the Alms of the Church; (as here.) 3. Such as consecrated themselves to God, professing perpetual Widowhood, (*v.* 5.) 4. Such as were chose into the Ecclesiastical Ministry, or made *Deaconesses,* v. 9. That there should be any ἀειπάρθενοι, or Persons that were always Virgins, called, τὰς παρθένους, τὰς λεγομένας χήρας, Widows; tho' the passage of *Ignatius,* according to *Vossius*'s Reading, seems to make for it; yet according to the Reading of Bishop *Usher,* (ἀειπαρθένους καὶ χήρας) it makes against it; and *Virgo Vidua,* a *Virgin Widow,* that is admitted to the Degree of a *Deaconess,* is in (b) *Tertullian*'s Language, a Miracle, or Monster in the Church. 'Tis certain such a one could be none of the *Apostles* Widows here, for he supposeth his Widows may have Children, *v.* 4. and expressly forbids any to be chosen into the number of Widows that hath not nourished or brought up Children, *v.* 9, 10. and 'tis not reasonable to conceive the Church of *Smyrna* should so soon transgress against this Rule of the *Apostle,* or that this famous *Martyr* should approve such a violation of the *Apostle*'s Precept.

f Ver. 4. Μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, *Let them learn first to shew Piety at home.*] The *Apostle* here speaks of the Care the Children should take to nourish their Parents, which are Widows, πρῶτον, before they suffer them to be burthensome to the *Church,* as it is evident from *v.* 16. which saith, *If any Man or Woman have Widows* (belonging to their Family) *let them relieve them, and let not the Church be charged with them;* and also from the following words here, *and to requite their Parents,* which only can belong unto the Children, and was alway reckoned

(a) *In Deut.* 15. 14.
(b) *Ne tale nunc miraculum, ne dixerim Monstrum, in Ecclesia denotaretur, Virgo Vidua* De Virgin Veland. *cap.* 9.

koned an act of Piety towards them, (c) *as after God the Authors of our Being*; whence anciently they were ſo Reverenced, ſaith (d) *Simplicius*, as to be called Gods.

g Ver. 5. Μεμονωμένη, *ſolitary.*] So *Philo* ſaith, the Widow of the *Prieſt*, which has no Children, muſt return to her Father's Houſe, as, ἀνδρὸς καὶ παίδων ἔρημος, ἀδεμίαν ἔχουσα καταφυγὴν, *having no other Refuge, when deſtitute of Huſband and Children, but her father:* But if ſhe have Sons, or Daughters, 'tis neceſſary that the Mother ſhould be placed with her Children, υἱοὶ καὶ θυγατέρες τὴν τῶν γεννησάντων οἰκίας ὄντες, (e) *for Sons and Daughters being of the Houſe of their Parents, draw the Mother to it*; whence alſo we learn what it is *to ſhew Piety to their own Houſe*, v. 4. viz. to do it to their Parents.

h Ibid. Ἤλπικεν ἐπὶ τὸν Θεὸν *truſteth in God.*] i. e. Having no other helper, ſhe repoſeth her ſelf on him alone, committing her ſelf to him by conſtant Prayer for his help. This is *Cotelerius*'s third kind of Widows, compared by the Author of the *Apoſtolical Conſtitutions*, lib. 3. c. 1. to the Widow of *Sarepta*, and to *Anna* the Daughter of *Phanuel*, mentioned, *Luke* 2. 36. who does not oblige himſelf by Vow, or Promiſe, ſo to do, but only remains ſingle, δῶρον ἔχουσα χηρείας, *as having the Gift of Widowhood.* So St. *Jerom* deſcribes theſe Widows, in theſe words, *Honora Viduas, quæ vere viduæ ſunt, hoc eſt, qui omni ſuorum auxilio deſtitutæ ſunt, quæ manibus ſuis laborare non poſſunt, quas paupertas debilitat, ætaſq; conficit, quibus Deus ſpes eſt, & omne opus Oratio.* Ep. ad Gerontiam.

i Ver. 6. Ἡ σπαταλῶσα, *ſhe that liveth in Pleaſure.*] This word properly ſignifies to feed deliciouſly, and drink choice Liquors, τῇ γαστρὶ ζῆν μόνῃ *to live only for the Belly*, ſaith St. *Chryſoſtom.* So *Ezek.* 16. 49. *This was the Sin of thy Siſter* Sodom, *in Pride, in fulneſs of Bread*, καὶ ἐν εὐθηνίᾳ ἐσπατάλων, *and in abundance, ſhe and her Daughters Rioted*, Amos 6. 4. *They lie upon Beds of Ivory*, καὶ κατασπαταλῶντες, *and abounding with Superfluities, they eat Lambs out of the Flock, and the Calves out of the midſt of the Stall*; and becauſe ſuch Eating and Drinking provokes to Carnal Pleaſures, it is joined with them, as when the *Apoſtle* ſaith, *ye have lived in Pleaſure, and been wanton*, Gr. ἐσπαταλήσατε, *Jam.* 5. 5. Such a Woman *is dead whilſt ſhe liveth*, according to that of the (f) *Jews, the Juſt in their Death are ſtiled living; the Wicked, whilſt they live are ſtiled dead.* Maimonides.

Ver. 8. Ἔστιν ἀπίστου χείρων, *he is worſe than an* k *Infidel.*] For they put this among the firſt and moſt indiſſoluble Principles of Nature, requiring us πρῶτα Θεὸν τιμᾶν, μεταπεῖτα τοκῆας, (g) *firſt to honour the Gods, and then our Parents*, placing among the things, in which they are to be honoured, χρημάτων χορηγίαν καὶ σώματος ὑπηρεσίαν, *the making Proviſions for them, and ſerving them with our Bodies.* So (h) *Ariſtotle* ſaith, we muſt rather make Proviſions for them, than for our ſelves, and yield them, τιμὴν καθάπερ θεοῖς, *Honour, as they do unto the Gods.* (i) *Plutarch* ſaith, *that all Men, tho' ſome may think otherwiſe, ſay, that Nature, and the Law of Nature, requires that Parents ſhould have the higheſt Honour next the Gods: That Men can do nothing more acceptable to the Gods, than by readily heaping Favours upon their Parents; and that nothing is a greater Evidence of Atheiſm, or Impiety, than to deſpiſe them.*

Ver. 9. Χήρα καταλεγέσθω μὴ, *Let not a Wi-* l *dow be taken into the number.*] The *Apoſtle* now comes to ſpeak of ſuch Widows as were not only to be maintained by the Church, for they were, doubtleſs, to receive her Alms, if really they were poor, without theſe Qualifications, but of ſuch as were to be admitted into the number of *Deaconeſſes*; whoſe Office it was to inſtruct the younger Women, to attend the Women when Sick, and in Labour, and to aſſiſt at the Baptiſm of the Female Sex.

Ibid. Μὴ ἔλαττον ἑξήκοντα, *not leſs than ſixty* m *Years old.*] 'Tis the Miſtake of *Zonaras, Balſamon* and *Blaſtares*, to think to reconcile this with the 15th Canon of the Council of *Chalcedon*, and the 14th of *Trullo*, by ſaying, That Widows might only be admitted *Deaconeſſes* at Sixty, but Virgins at Forty. This laſt was done in after Ages, and after that *Apoſtolical Conſtitution*, which, agreeably to St. *Paul*, ſaith, *l.* 3. *c.* 1. χήρας δὲ καθιστᾶτε μὴ ἔλαττον ἐτῶν τῶν ἑξήκοντα, *let not the Widows be conſtituted under ſixty Years*; and they who firſt began to alter the Time, did at laſt take away the Office.

(c) Χρὴ ἐν ὑπομελείᾳ παντοίως ἀυτὸν, καὶ ὅτι αἴτιον ἡμῖν, καὶ τὸν Θεὸν, καὶ εἰ γέγονε, καὶ ὅτι διὰ τὰς ὑπομελείας ἀυτὸν, καὶ συμπαθείας ἐτράφημεν.

(d) Οἱ δὲ ἔτι παλαιότεροι τοσοῦτον τοὺ γόνεας ἐσέφθησε, ὡς καὶ Θεὸς ἀυτὸς ὁρμῆσαι καλεῖν. Simpl. in Epict. c. 37. p. 178, 179.

(e) *L.* 2. de Mon. *p.* 641. in fine. (f) More Nev. *l.* 1. *c.* 14.

(g) Hieroc. *in hæc verba* Pythag. Τὸς τὲ γονεῖς τίμα. (h) De Mor. *l.* 9. *c.* 2.

(i) Πάντες λέγουσι χᾶν, ὡς γονεῦσι τίμιον μὲν Θεὸς σεβάτιον καὶ μείζονα ἤπερ φύσις, ὅ, τὲ τὴν φύσιν σώζων νόμος ἀπέδωκε· καὶ ὃ ἔστιν ὅτι μᾶλλον ἄνθρωπος κεχαρισμένον ποιεῖ θεοῖς δρῶσιν, ἢ τοκεῦσιν ἀυτῶν καὶ θρέψασι παλαίας ὀπὴ νέας δανειζόμενος χάριτας ἐυμόρως καὶ σεβασίμως ἐκπονῶν· ὃ δ' ἂν πάλιν μείζων ὑπόδειξις ἀθέου γέγονε τὸ μὴ τοὺς γονεῖς ὀλιγωρεῖν καὶ παρημελεῖν. De Fraterno Amore. *p.* 479. E. F.

Ibid.

n Ibid. Γεγονῦια ἑνὸς ἀνδρὸς γυνὴ, *being the Wife of one Husband.*] That is, one who had not Divorced her self from one, and Married another Husband; for otherwise the younger Widows, whom St. *Paul* bids to Marry, could never be admitted *Deaconesses*, tho' they had all the other Qualifications. That such Divorces were then common on the *Wives* side, both among *Jews* and *Gentiles*. we learn concerning the *Romans*, from the Complaint of (k) *Seneca*, *That none in his time blushed at it, their Noble Women marrying that they might Divorce themselves, and there being scarce any Marriages without Divorces.* (l) *Cicero* complains of many things of this kind, which happened in his Time. (m) *Plutarch* mentions it as a thing common and customarily done by any Women that were jealous, and the Law among the (n) *Athenians* allowed it; Instances we have of it in (o) *Justin Martyr*, and (p) *Tertullian.* And that this also was frequent in the Practice of the *Jews*, and allowed by their *Rabbins*; see note on 1 *Cor.* 7. 11. I confess that *Univira*, the Wife of one Husband in *Livy*, l. 10. c. 23. is one, *quæ uni viro nupta fuisset, ad quem virgo deducta sit*, who for her Virginity, had been Married only to one Man, and that *Univira Sacerdos* bears the same Sense in *Trebellius Pollio c. de Tito p.* 795. and that this *Monogamy* was counted honourable, even among the *Heathens*, and they who were content with it wore *Pudicitiæ coronam* the Crown of Chastity, *Val. Max.* l. 2. c. 1. Whereas they who proceeded to a second Marriage, *Sacerdotio arcebantur*, were thought unworthy of the Priesthood, as *Servius* notes upon those words of *Virgil*, Æn. 4. v. 19. *huic uni forsan potui succumbere culpæ:* And the *Flamines* among the *Romans* were to be *the Husbands of one Wife*, and the *Flaminicæ* the *Wives of one Husband*, Rhodig. Lect. Antiq. l. 28. c. 22. That therefore the sacred Ministers in the Church of Christ might be in nothing inferiour to those of *Heathens*, the *Apostle* may require that in this Sense, the *Bishop* should be the *Husband of one Wife*, and the *Deaconess* the *Wife of one Husband.*

o Ver. 10. Εἰ ἐτεκνοτρόφησεν, *if she hath brought up Children.*] That εἰ signifies *that*, as well as *if*, see note on *Acts* 26. 23. εἰ παθητὸς ὁ χριστὸς, εἰ πρῶτος, &c. *That Christ hath suffered*, and *that he was the first that rose from the dead*; and that so it should be rendred here, the word μαρτυρουμένη, *testified*, seems to require, for a Testimony of the good Works of others, is, that they have done such and such laudable Actions.

p Ver. 11. Ὅταν καταστρηνιάσωσιν τοῦ χριστοῦ, *when they have waxed wanton against Christ.*] That is, say *Chrysostom* and *Oecumenius*, ὅταν ἀπωσάσωσιν, *when they have cast off, or fastidiously, refused and rejected Christ*; ὅταν καταφρονήσωσιν, *when they have contemned, and made light of him*; *when they do*, βαρέως φέρειν καὶ ἀποσκιρτᾶν τὰς ἡνίας, *bear Christ's Yoke grievously, and cast off his Reins*; So *Hesychius* and *Phavorinus.* So that this Phrase signifies *to cast off Christ*, and *Christianity*; and as the *Apostle* afterwards explains it, ἐκτρέπεσθαι, *to turn from him after Satan*, or to fall off from him to *Heathenism*, or *Judaism*; and then πρώτην πίστιν ἀθετεῖν, *to violate their first Faith*, cannot be to violate the Promise made, when chosen into the Order of Widows, not to Marry, but their Faith given unto Christ at Baptism; the other, if any such Promise were then made, being not their first, but second Faith. So *Chrysostom*, and *Oecumenius* expound it from those Words of the *Apostle* to the *Corinthians*; *I have espoused you to one Husband, that I may present you as a chast Virgin unto Christ.*

q Ver. 15. Ἐξετράπησαν ὀπίσω τοῦ σατανᾶ *have turned aside after Satan.*] The Converting Men to the Christian Faith, being the turning Men *from the Power of Satan unto God*, Acts 26. 18. The Rescuing Men from *the Snare of the Devil, who were taken Captive by him at his Will*, 2 Tim. 2. 26. And who walked *according to the Prince of the Power of the Air*, Eph. 2. 2. The casting off the Faith, may well be stiled the *turning aside after Satan.*

r Ver. 17. Διπλῆς τιμῆς.] The *double Honour*, is that τὴν ἐλευθερίαν ἔφη, *of a liberal Maintenance* out of the publick Stock; it signifies, saith *Chrysostom*, τὴν τῶν ἀναγκαίων χορηγίαν, *Provision of things necessary*, as is evident from the Reason following, v. 18. *The Labourer is worthy of his hire.*

s Ibid. Μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, *especially those who labour in the Word and Doctrine.*] Οἱ πρεσβύτεροι, the *Elders* among the *Jews* were of two sorts. 1*st*. Such as Govern in the Synagogue; and 2*dly*. Such as ministred in reading and expounding their Scriptures and Traditions, and from them

(k) *Desinit esse probri loco commune maledictum. Nunquid jam ulla repudio erubescit, postquam illustres quædam ac nobiles fœminæ non consulum numero sed maritorum annos computant, & exeunt Matrimonii causâ, nubunt repudii? Tam diu istud timebatur, quamdiu ratum erat; quia vero nulla sine divortio acta sunt, quod sæpe audiebant, id facere dedicerunt.* De Benef. l. 3. c. 16.

(l) *Paula Valeria, Soror Triarii, divortium sine causâ, quo die vir è provincia venturus erat, fecit, nuptura est* D. *Bruto.*—— *multa in hoc genere incredibilia, te absente, acciderunt.* Cic. Epist. Famil. L. 8. Ep. 7.

(m) Γυνὴ τίνων διὰ ζηλοτυπίαν ἀπολειφθεῖσα γέγραπται. De Præcept. Conjug. p. 144. A.

(n) Ἐδέετο δ' ἀπολείψεως γεγράφθαι πρὸς τὸν ἄρχοντα τόδε μὴ δι' ἑτέρων, ἀλλ' αὐτὸν παρόντα, ὡς ἂν παῦσαι τοῦτο ποιήσας καὶ τὸν νόμον, loquens de uxore Alcibiadis. Plut. de Alcib. p. 195.

(o) *Ubi Mulier Christiana viro,* τὸ λεγόμενον παρ' ὑμῖν ῥεπούδιον δοῦσα, ἐχωρίσθη Apol. 1. *p.* 42. B.

(p) *Repudium vero in fœminis jam & votum est, quasi matrimonii fructus.* Ap. c. 16.

pronouncing what did bind or looſe, or what was forbidden, and what was lawful to be done: (q) For when partly by their Captivity, and partly thro' Increaſe and Traffick, they were diſperſed in conſiderable Bodies thro' divers Regions of the World, 'twas neceſſary they ſhould have *Governours* or *Magiſtrates*, to keep them in their Duty, and Judge of Criminal Cauſes, and alſo *Rabbins* to teach them the Law, and the Traditions of their *Fathers*. The firſt were ordained, *ad judicandum, ſed non ad docendum de licitis & vetitis, to judge and govern, but not to teach*; the ſecond, *ad docendum, ſed non ad judicandum, to teach, but not to judge or govern*, and theſe the *Apoſtle* here declares, to be the moſt honourable, and worthy of the chiefeſt Reward: accordingly the *Apoſtle* reckoning up the Offices God had appointed in the Church, places *Teachers* before *Governments*, 1 Cor. 12.

t Ver. 18. Λέγει γὰρ ἡ γραφὴ, *For the Scripture ſaith,*] The former words, *Thou ſhalt not muzzle the Ox that treadeth out the Corn*, being expreſly found in *Deut.* 25. 4. and the latter expreſly in the Goſpel of St. *Luke*, ch. 10. 7. and with a little variation, *Mat.* 10. 10. and in no other place in Scripture, (for in *Lev.* 19. 13. and *Deut.* 24. 14. there is nothing to this purpoſe,) it follows that St. *Paul* muſt here reckon the Goſpel of St. *Luke* among the Holy Scriptures, from which ſuch Doctrines as he is now teaching, may be infallibly confirmed. Note,

2*ly*, That the *Apoſtle* both here, and 1 *Cor.* 9. 9. proves this from what was written in the Law of *Moſes*, applying in both places that which primarily muſt belong to the *Jewiſh Prieſthood*, to the *Preachers* of the Goſpel, and hence allowing us to argue for the maintenance of the latter, by *Analogy* to what was appointed for the former, as the *Apoſtle* himſelf doth in this very Caſe, in theſe words, *Do you not know that they who minister about* (legally) *holy things, eat of the things of the Temple; and that they which wait at the Altar, are Partakers with the Altar?* i. e. are fed, and liberally maintained by the Portions God allowed them of what was offer'd at his Altar, *Even ſo hath the Lord Chriſt appointed, that they who preach the Goſpel ſhould live of the Goſpel*, 1 Cor. 9. 12, 13. Whence,

3*ly*, Note, That this is a ſtanding Ordinance of *Chriſt* to continue as long as the Preaching of the Goſpel doth, built upon Reaſons of equal Obligations at all times, *the Labourer being always worthy of his Hire*, the Shepherd to eat of the Milk of the Flock, and he that ſoweth Spirituals to reap Carnals, 1 *Cor.* 9. 7, 10, 11.

4*ly*, From whom this Reward is to be received; from them amongſt whom theſe *Paſtors* labour, to whom they ſow ſpiritual things, and who are taught by them: For *let him*, ſaith the *Apoſtle*, *who is taught in the word, communicate to him that teacheth in all good things*, Gal. 6. 7. So that he is to have a ſupply of all things needful for the Diſcharge of his Function, here, double Honour, *i. e.* a liberal Maintenance. Note.

5*ly*, That as the Command of being charitable to the Poor gives juſt occaſion to thoſe Laws which are made in all Communities to oblige Men according to their Abilities to diſtribute to the Neceſſities of the Poor, becauſe otherwiſe the general Rules of Scripture would not be obeyed, nor the Poor provided for; ſo the ſtanding Ordinance of Chriſt, and his *Apoſtles*, concerning the *double Honour* due to them who *labour in the Word and Doctrine*, and the *communicating to them in all good things*, juſtifies theſe Laws which aſcertain what ſhall be communicated to them, ſince otherwiſe it is much to be feared, the General Rules of Scripture concerning this matter would not be obeyed, nor the *Clergy* ſufficiently provided for.

u Ver. 19. Κατὰ πρεσβύτερου.] The *Elder* here ſeems to relate not to one who was ſuch by Age, but by *Office*, becauſe the *Apoſtle* was before ſpeaking, *v.* 17. of Elders which rule well, or *laboured in the Word and Doctrine*: And whereas the Law had taken care that no Man ſhould be condemned, but *by the Mouth of two or three Witneſſes*, the *Apoſtle* knowing how much the Church would ſuffer by the raſh Accuſations of her *Governors, Biſhops*, and *Presbyters*, ſeems to riſe higher, not ſuffering an Accuſation to be admitted againſt them, without the like number of Witneſſes.

x Ver. 20. Τὰς ἁμαρτάνοντας, i. e. *Them that ſin,*] Grievouſly and ſcandalouſly, and are convinced of their Offences before two or three Witneſſes, were to be rebuked, ſaith *Theodoret*, πάντων παρόντων, *in the preſence of all*; ſuch Publick Cenſures, being, according to the Cuſtom of the Church, done by the Preſidents or Rulers of the Church, σὺν πλείοσιν, *before, and with the conſent of all*, as (r) *Tertullian* ſaith; See Note on 2 *Cor.* 2. 6.

y Ver. 22. Χεῖρας ταχέως μηδενὶ ἐπιτίθει, *Lay hands ſuddenly on no Man,*] This, ſaith the Reverend Dr. *Hammond*, belongs to the laying on of the *Biſhops Hands in abſolving Penitents*: Saith the Reverend Biſhop of *Worceſter*, to the laying *on of Hands of Biſhops, Prieſts, and Deacons*: 1. Becauſe St. *Paul* had not mention'd laying on of Hands in relation to Penitents in this *Epiſtle*, but he had done it with reſpect to *Ordination*, and that in *Timothy*'s own Caſe, *chap.* 4. 14. 2. Becauſe the *Apoſtle* in this *Epiſtle* gives no Rules

(q) *Morin. de Ordin.* Part 3. Exer. 7. Chap. 4. *Buxt. in voce*, סמיכה

(r) *Summum futuri judicii præjudicium eſt, ſi quis ita deliquerit ut à communione orationis, & conventus & omnis Sancti Commercii relegetur, præſident probati quique Seniores.* Tertul. Apol. *c.* 39.

Rules concerning the Qualifications of *Penitents*, saying nothing, what *Penitents* were to be reconciled, and after what time, and under what Conditions they were to have Hands laid on them in Token of Reconciliation; nor is there a concurrent Evidence of such a Practice so early in the Church; but he had given Rules touching *Bishops* and *Deacons*, and their Qualification; and therefore we have more cause to apply it according to the chief intention and design of this *Epistle*. 3. Because the great use of laying on of Hands in the *New Testament*, is for the setting Persons apart for the Discharge of a sacred Office; so was it in the first Institution of *Deacons*, Act. 6. 6. and of *Paul* and *Barnabas* to a particular Charge, *Act.* 13. 2, 3. This was an ancient Ceremony among the *Jews* in the solemn Designation of Persons to Sacred Offices, *Numb.* 27. 18, 23. *Deut.* 34. 9. either to be *Rulers* or *Teachers* in their *Synagogues*; and from thence it was brought into the Church, in the solemn Designation of Persons to the Ministry. And, 4*ly*, If these words do not relate to *Ordination*, St. *Paul* would have given *Timothy* no particular Direction about that which was one main part of his Office; wherefore, as he left *Titus* at *Crete, to Ordain Elders in every City*, so doubtless *Timothy* had the same Commission, which yet is no where intimated but in these words: And according to this sense the following words are capable of a very good meaning, thus, Be not Partaker of the Sins of them, who rashly, and without due Qualifications, rush upon Sacred Offices; for by want of due Examination, and Trial of them, thou wilt become Partaker of their Guilt.

z Ver. 23. So *Justin Martyr* saith, That Wine is to be used for (s) *the Help of the Body, and the Cure of inward Distempers.* And (t) *Plato* saith, it was given for the Health and Strength of the Body. The *Essens* abstained wholly from Wine; See Note on *Col.* 2. 21. but the (u) *Gnosticks* freely used it, when they went to the *Heathen Feasts*, and otherwise.

aa Ver. 25. I find three Expositions of these words: The first is that of St. *Basil* and St. *Austin*, which refers them to the Judgment of God, thus: The good and evil Works of some Men are so manifest, that they may be discerned of all Men before the Day of Judgment, and so in discerning them thou canst not err; but if they be latent here, and so escape thy Examination and Censure, they will be manifested at the Great Day of their Accounts.

2*ly*, Others referring this to the *Censures of the Church*, the ἐπιμία mentioned *v.* 20. make the sense run thus: Some Mens Sins are so open and notorious, as to bring them under the Censures of the Church, by way of precedent Merit; others appear more criminal after the Censures passed upon them, and so less fit to be absolved; and some Mens Reformation, or good Works, are so manifest after Censure, as to evidence they deserve Absolution; and if they continue evil, or do but few good works, that also will be in time discernable: So that thou may'st know who are fit to be absolved, who not. But against this Exposition there lies this Objection, That no Man should incur the Censures of the Church, but by way of precedent Merit; and so no Mans evil Works, for which he is to be censured, should follow after that Act of Discipline. And, 2*ly*, The last Clause of the last Verse seems, by the *Antithesis*, to refer not to evil, but to good Works, tho' done as the Works of Charity ought to be, so as not to be observed by Men.

3*ly*, The ancient *Greek Expositors*, with *Grotius*, refer these words to Ordination, thus: When I said, *lay Hands suddenly on no Man*, I spake not of Men whose good or bad Works are manifest before-hand; for they, without further Discussion or Examination, may be admitted, or are to be rejected; but of those whose Vices, or Good Works are latent; for they after Examination and Enquiry cannot be long hid: And so, if thou be not hasty in laying on of Hands, thou timely may'st discover them; or if by this means thou canst not do it, thou wilt not be Partaker with the Sinner, as having done as much as was in thy power to discover them.

(s) Βοηθείας χάριν τῷ σώματος, καὶ διὰ τὴν τοῦ ἔντος διαφθοράν. Ep. ad Zen. p. 512. A.
(t) Σωματὸς δὲ ὑγιείας, καὶ ἰσχύος ἕνεκα. De Leg. p. 800. D.
(u) Iren. *l.* 1. *p.* 26. D. Epiph. Hær. 26. § 5.

CHAP. VI.

Verse 1. LET as many servants as are under the yoke [*of bondage to the Heathens,*] count their own masters worthy of all [*due*] honour, that the name of God, and his Doctrine, be not blasphemed, [*or evil spoken of, as tending to dissolve those civil obligations, but rather honoured in all estates of men, as tending to make them better in their several relations,* Tit. 2. 10. *and more subject even to hard and froward masters,* 1 Pet. 2. 18.]

2. And they that have believing masters, let them not despise them because they are [*advanced to be*] Brethren, [*and so equal to them in Christ,*] but rather, [*let them*] do them service, because they are faithful, [*of the household of faith*] and beloved [*of God,*] [a] partakers of the benefit; these things teach, and exhort. a

3. If any man teach otherwise, and consent not to wholesome words, even the [b] words of our Lord Jesus Christ, [Mat. 20. 27. *He that would be first among you, let him be your servant, or servant of all,* Mark 10. 44.] and to b

the

the Doctrine which is according to godlineſs.

4. He is proud, [Gr. *puffed up,*] knowing nothing, but doting [*ſick*] about queſtions, and ſtrife of words, whereof cometh envy, ſtrife, railings, evil ſurmiſes.

5. Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing
c that gain is godlineſs [c] from ſuch withdraw thy ſelf.

6. But [*whatſoever they eſteem ſo, we know*
d *that*] godlineſs with [*that*] [d] contentment [*which attends it,*] is great gain.

7. [*I ſay with contentment which it becometh us to have:*] For we brought nothing into this World, and it is certain we can carry nothing out [*of it.*]

8. And having [ἔχοντες δὲ, *having therefore*] food and raiment, let us be therewith content.

e 9. But [*for*] [e] they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.

10. For the love of money is the root of all evil, which while ſome coveted after, they have erred from the Faith, and pierced themſelves thro' with many ſorrows.

11. But thou [*thou therefore,*] O man of God, flee theſe things, and follow after right-
f teouſneſs, [f] godlineſs, faith, love, patience, meekneſs.

g 12. [g] Fight the good fight of faith, [*and ſo*] lay hold of eternal life, whereunto thou art [*both*] called, and [*according to that calling*] haſt profeſſed a good Profeſſion, [*by enduring Perſecutions for it,*] before many witneſſes.

12. I give thee charge in the ſight of [*that*] God who quickneth all things, [*and therefore is able to raiſe them that ſuffer for him from the dead,*] and before Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion [*confirming the truth to the death,* [Joh. 18. 37.]

14. That thou keep this Commandment [*given to thee,* v. 11, 12.] without ſpot, unre-
h bukable, [h] until the appearing of our Lord Jeſus Chriſt.

15. Which [*appearance*] in his times, [*or in the proper ſeaſon*] he ſhall ſhew [*forth*] who is the bleſſed, and only [*abſolute*] Po-
i tentate; the [i] King of kings, and Lord of lords; [*who therefore is more to be feared than all earthly Potentates, and will more aſſuredly puniſh thoſe who ſubmit not to his Laws and Government.*]

16. Who only hath [*of himſelf*] Immortality, [*and ſo only can confer it upon others, and only lives for ever to reward, and puniſh,*] dwelling in the light which no man can approach unto, [*and live; and ſo, whom no man fully can enjoy in this life,*] whom no Man hath ſeen, nor can ſee: To whom [*be aſcribed*] honour and power everlaſting, Amen.

17. Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, [*the two diſeaſes of rich Men; for the rich man's wealth is his ſtrong city, and a high wall in his own conceit,* Prov. 10. 15. 18. 11. *and riches and ſtrength lift up the heart,* Eccluſ 40. 26.] but in the living God, who giveth us richly all things to enjoy; [*and in whom therefore we may ſafely truſt.*]

18. [k] That they do good, that they be k
rich in good works, ready to diſtribute, willing to communicate [*to others of their wealth.*]

19. Laying up in ſtore for themſelves [l] a l
good foundation againſt the time to come, that [*when theſe things fail,*] they may lay hold on eternal life.

20. O Timothy, keep that [*truth*] which is committed to thy truſt, avoiding profane and vain bablings, and oppoſitions of ſcience, falſly ſo called.

21. Which ſome profeſſing, [m] have erred m
concerning the faith. Grace be with thee. Amen

Annotations on Chap. VI.

Verſe 2. a Οἱ τῆ εὐεργεσίας ἀντιλαβόμενοι.] Theſe words being not connected to the preceding by γὰρ, and the Article οἱ ſhewing that they relate not to the Prædicate, but to the Subject, will be beſt rendred thus, *becauſe they who partake of the benefit of the Service, are faithful and beloved*; and therefore more worthy of their Service, the more they honoured God, and of the number of them whom we ſtand bound to ſerve in love.

That the *Gnoſticks* taught any ſuch Doctrine, That Chriſtian Servants were not obliged to obey their *Heathen*, or their *Chriſtian* Maſters, there is not the leaſt hint in any of the *Commentators* on this place, or in any of the *Fathers*, who have given us the largeſt account of their Doctrines. I find in the Epiſtle of *Ignatius* to *Polycarp*, theſe words, (a) *Deſpiſe not Men and Maid-ſervants, nor let them be puffed up, but let them ſerve the more for the Glory of God, that they may obtain a better liberty; let them not covet to be free from their Maſters*; but neither doth the *Martyr*, nor any of his *Commentators*, intimate, that this relates to any Doctrine of the *Gnoſticks*: And conſidering how much he endeavoured to imitate St. *Paul*, we may more probably conjecture it hath relation to this very place. Moreover, tho' I have given you the words, as Dr. *Hammond* tranſlates them, yet I think the true meaning of theſe words, μὴ ἐρέπτωσαν ἀπὸ τῆ κοινῆ ἐλευθερῶθαι, is this, *Let them not be importunate to be delivered, and made free by the Church, or by her common Stock*; for τὸ κοινὸν, ſignifies the *Community*, and ſo τὸ κοινὸν τῆ ἐκκλησίας, in (b) *Eu-*

(a) Δέλες γὰ δέλας μὴ ὑφορᾶνθε, ἀλλὰ μηδὲ αὐτοὶ φυσιόδωθε, ἀλλὰ εἰς δόξαν Θεῆ πλέον δελδέτωθε, ἵνα κρείτονος ἐλευθερίας ἀπὸ Θεῆ τύχωσιν, μὴ ἐρέπτως ἀπὸ τῆ κοινῆ ἐλευθερῶθε. § 4. See *Coteler.* in locum.

(b) Hiſt. Eccl. l. 2. c. 1. Ὑπηρεσίας ἕνεκα τῆ κοινῆ.

ſebius

sebius, is the *Community*, or Body of the Church; and also in (c) *Lucian*, where he speaks of the *Christians*; and τὰ κοινὰ in *Aristophanes*, *Demosthenes*, and *Lucian*, signifies the common Stock. Now it is evident from *Justin Martyr*, and *Tertullian*, that the common Stock of Christians was employed to buy their Brethren out of Bonds and Servitude. See note on 1 *Cor.* 7. 23. and *Lucian de Pereg.* Ed. Gr. p. 594, 595.

But that many of the *Jews* were of this Opinion, and might be apt to introduce it into *Christianity*, we find just Reason to believe; for they thought themselves priviledged, by their Relation to God, from being the Servants of Men. Some of them, saith *Josephus*, thought it a wicked thing μετὰ τὸν θεὸν φέρειν ἄνητὰς δεσπότας, *to own besides God, any mortal Lords*, or Masters. Their *Rabbins* thought it unbecoming any *Jew* to be a Bond-slave to an *Heathen*, or *Idolater*; for that was, say they, to be *Servi Servorum*, *Servants of Servants*, which the Servants of the Lord must not be. See Dr. *Lightfoot* in 1 *Cor.* 7. 23.

b Ver. 3. Λόγοις τοῖς τοῦ κυρίου ἡμῶν, *the Words of our Lord Jesus.*] This Phrase being often used, of the very words which Christ spake, as *Matth.* 26. 75. *Acts* 10. 16. 20. 35. I thought fit to refer it to those words which might most likely be aimed at by the *Apostle*; tho' seeing they also may refer to the Doctrine of Christ, preached by the *Apostle*, this Phrase being so used, *Acts* 19. 10. and the Doctrine of the Lord very often, 1 *Thes.* 1. 8. 2 *Thes.* 3. 1. in this sense it affords this useful Observation, That the Words written by St. *Paul* in these Epistles, are the Words of the Lord Jesus.

c Ver. 5. Ἀφίστασο ἀπὸ τῶν τοιούτων, *from such withdraw thy self.*] From these words it is plain that the *Apostle* speaketh here of Persons then in being. That they were *Jews*, seems evident from the foregoing Note, shewing, that they were in this Matter ἑτεροδιδάσκαλοι, *Men that taught otherwise*; that these νομοδιδάσκαλοι, were Men knowing nothing, or not knowing what they said, or whereof they affirmed, see 1 *Tim.* 1. 9. That they did ἑτεροδιδασκαλεῖν, *teach otherwise* than the Doctrine which is after Godliness, *v.* 3. That they had their Fables which Ministred ζητήσεις, *Questions*, v. 4. That they had their ματαιολογίας, *vain Wranglings* about Words, *v.* 6. That they had their foolish Questions which begat *Strifes* and *Contentions about the Law*, see *Tit.* 3. 9. That they of the Circumcision were *vain Talkers*, *teaching things which they ought not, for filthy Lucre's sake*, see *Tit.* 1. 10, 11. And so accounted *Gain for Godliness*; That their Minds and *Consciences were defiled and perverted*, see *Tit.* 1. 14. That they *turned aside from the Faith to vain Janglings*, see 1 *Tim.* 1. 6. How they were puffed up, see Note on 2 *Tim.* 3. 4.

d Ver. 6. Αὐτάρκεια, *Contentment.*] This the *Apostle* well explains, by being satisfied ἐν οἷς εἰμι, *in the Condition we are in*, Phil. 4. 4. And τοῖς παροῦσιν, *with the things we have at present, with Food and Rayment*, v. 8. *i. e.* with *those things which are needful for this present Life*, Matth. 6. 31, 32. In Opposition to Anxiety, Distrust, or Murmuring; and it is never separable from true Piety, but is the natural Result of that Love to, and that value the good Man hath for God, and the things of God; that trust he hath in God, and the entire Resignation of his Will in all Affairs to the Conduct of his Providence.

e Ver. 9. Οἱ βουλόμενοι πλουτεῖν, *They that will be rich.*] i. e. On whom the love of Money so prevails, that they are resolved they will be rich, if by any means they can compass Wealth, are in the ready way to yield to any Lust which will gratifie their greedy Humours; μηδενὸς εἰς χρηματισμὸν σωζελοῦντος αἰσχρὸς μηδ' ἀνιαροῦ φειδόμενοι, *abstaining*, saith (d) *Plutarch*, *from nothing that is Base or Impious, that tends to enrich them:* Whence the *Ancients*, agreeably to the *Apostle* here, *avaritiam omnia vitia habere putabant*, thought Covetousness to comprehend all Vices; as *Agellius*, l. 11. c. 2. from *Cato*, and *Cicero*, N. 45. in his Oration, *Pro Roscio Amerino*, have observed. It also causeth us to make *Shipwrack of Faith, and a good Conscience*, and whatsoever else is sacred, when they cannot be held without the loss of that Wealth we so love and admire. Whence *Cicero* notes, (e) *Nullum esse Officium tam sanctum atque solenne, quod non avaritia comminuere, atq; violare soleat*; That there is no Duty so holy, or solemn, which Covetousness is not wont to impair and violate.

f Ver. 11. Εὐσέβειαν, πίστιν, &c.] That *Godliness* which gives Contentment with Food and Raiment, and what at present we enjoy: That *Faith* which assures us of *a better, and a more enduring Substance, reserved in the Heavens for us*, Heb. 10. 34. That *Justice* which requires us to injure no Man, but to let every Man enjoy his own: That *Love*, or Charity which makes us *ready to distribute, and willing to Communicate* of these things to others, *v.* 18. That *Patience* which makes us with Tranquility and Equanimity submit to a low Fortune, and Adversity: That *Meekness* which suppresses our Wrath and Indignation against them who are injurious to us in Temporals, and take away that which is ours. All these are proper Preservatives against, or Indications of a Mind free from Covetousness.

g Ver. 12. Ἀγωνίζου τὸν καλὸν ἀγῶνα, *fight the good fight.*] These words are plainly *Agonistical*,

(c) Christiani mittebant Peregrinos Ἀπὸ τοῦ κοινοῦ. Lucian.
(d) Περὶ φιλοπλουτ. p. 524.
(e) *Pro P. Quinto*, N. 13.

rela-

relating to the *Olympick Games*, and particularly to that of *Racing*, to which the Apoſtle doth ſo oft allude, where the Crown being hung up at the end of the Goal, he that came firſt did ἐπιλαμβάνειν, *lay hold of it, and take it to himſelf:* And becauſe theſe Games were performed in the Preſence of many Spectators, the *Apoſtle* continues the Alluſion, ſaying, that *Timothy* had, in the Preſence of *many Witneſſes*, ſhewed his Readineſs to ſuffer for the Faith.

h Ver. 14. Μέχρι τ ἐπιφανείας τ Κυρίυ ἡμῶν, *Till the appearing of our Lord Jeſus Chriſt.*] Here ſaith *Grotius*, it appears that *Paul* ſpeaks to *Timothy*, as one who might live to the laſt Judgment: But this vain Conceit hath been ſufficiently confuted, Note on 1 *Theſ.* 4. 15. Nor doth this Exhortation prove it, it being uſed rather than that, *until Death*, ſaith *Theophylact*, to mind us of that glorious Appearance. And becauſe, ſaith St. (f) *Auſtin*, the Day of our Death is to us, as that Day; *Tunc enim unicuiq; veniet dies ille, cum venerit ei dies, ut talis hinc exeat, qualis judicandus eſt illo die. In quo enim quemque invenerit ſuus noviſſimus dies, in hoc eum comprehendet mundi noviſſimus Dies.*

i Ver. 15. Ὁ Βασιλεὺς, *King of Kings, and Lord of Lords.*] This Title the great *Empires* took to themſelves: The *King* of *Babylon*, is ſo ſtiled by *Daniel*, Chap. 2. 37. By *Jeremiah*, Chap. 27. 6. Of *Perſia*, Ezr. 7. 12. See *Briſſon. de Regno Perſ.* l. 1. p. 3, 4. And therefore the *Apoſtle* ſaith here, that it truly belongs to God only, and to our Lord Jeſus Chriſt, *Rev.* 17. 14, 19, 16.

k Ver. 18. *That they do Good.*] See Note on *Tit.* 3. 8.

l Ver. 19. Θεμέλιον καλὸν, *A good Foundation.*] Τῶν μελλόντων ἀγαθῶν ἀπόλαυσιν θεμέλιον κέκλεκεν ἀκίνητον, *The enjoyment of good things to come, he calls an immoveable Foundation*, ſay the *Greek Commentators*. So the Doctrine of the Reſurrection is ſtiled *the Foundation of God*, 2 Tim. 2. 19. And the Heavenly *Jeruſalem a City that hath Foundations*, Heb. 11. 10. And the *good Foundation* here being in the words following, *eternal Life*, confirms their Interpretation. They who think the word θεμέλιος ſignifies here a *Treaſure*, or an Obligation on the part of God to give them Life Eternal, mean the ſame thing, tho' they give us no juſt Evidence that the Word hath any ſuch Signification.

m Ver. 21. Περὶ τὴν πίςιν ἠσόχησαν, *have erred from the Faith.*] Theſe in all Reaſon muſt be the ſame with the τ πίςεως ἀσοχήσαντες *thoſe who erred from the Faith* Chap. 1. 5, 6. And that they were the νομοδιδάσκαλοι, *the Aſſertors and Teachers of the Law*, and ſo the Oppoſites to the *Gnoſticks*, who were, ſaith *Irenæus*, Legis Adverſarii, *the Adverſaries of the Law*, the 7*th* Verſe demonſtrates, as (g) *Theodoret* well obſerves upon the Place: Of them it is alſo certain, that they pretended above all Men to be γνώσκοντες τὸ θέλημα *skilled in the Knowledge of the Will of God*, and ἔχοντες τὴν μόρφωσιν τ γνώσεως, Men that *had the Scheme, or Form of Knowledge*, Rom. 2. 18, 19, 20. They were the great Aſſertors and Promoters of the *Cabbala*, or *Cabbaliſtical* Doctrine, which was in their Account, *Scientia arcana divinitus accepta*, (h) a Secret Myſtical Knowledge of Divine Things received from *God*, and equal in their Opinion to the Scriptures, according to their Rule, *verba cabbalæ æquiparantur verbis legis.* And they doubtleſs oppoſed this their *Knowledge* of the *Law*, and of theſe *Cabbaliſtical* Traditions, to the *Goſpel* taught by St. *Paul*, which oppoſed and ſlighted them; and their ſtiff Adherence to them, cauſed them ἀσοχεῖν *to ſhoot off from the Faith of the Meſſiah*, which was the Mark they aimed at; that therefore the ψευδώνυμ γνῶσις, *the falſly named Knowledge*, mentioned here, (i) may agree to them, as well as to the *Gnoſticks*, is manifeſt from theſe things; that it cannot agree to the *Gnoſticks*, if theſe Perſons were Teachers of the Law, as it is very probable they were, ſee *Note on Chap.* 1. 7. And that it cannot be attributed to *Simon Magus*, the Father of the *Gnoſticks*, of whom alone the *Apoſtle* can be ſuppoſed here to ſpeak, appears from this, that he cannot properly be ſaid to err concerning the Faith, who was ſo far from being then of it, that he himſelf ſet up for the *Chriſt*, and oppoſed the Profeſſion of the Goſpel with all his might. As for the *Gnoſticks*, it is agreed among the Learned, that though they conſpired with former *Hereticks*, yet were they not known by that Name, nor had they taken it upon them till the time of *Anicetus* Biſhop *of Rome*, and the Reign of *M. Aurelius Antoninus*, and *L. Verus*, that is, not till the Year 129. Hence Dr. *Cave* makes them an Hereſie of the *Second Century*. *Euſebius* ſays, that (k) *Carpocrates*, who flouriſhed in the time of *Hadrian*, gave the Riſe to the Sect of the *Gnoſticks*. But *Clemens Alexandrinus* ſeems to affirm, that one (l) *Epiphanes*, the Author of the Sect of the *Carpocratians*, gave Birth to this Name and Sect. And if it were ſo, it is improbable that the *Knowledge falſly ſo called*, here mention'd, ſhould have Relation to the *Gnoſticks*.

(f) *Epiſt.* 80. ad *Heſ.* p. 350.
(g) Ὅτι καὶ ἐξ Ἰουδαίων ἦσάν τινες σαφῶς διδάσκει τὸ θέλοντες εἶναι νομοδιδάσκαλοι.
(h) *Buxtorf. in voce*, קבלה. (i) *Quæſtiones Judæorum quæ videntur quæſtiones eſſe Scientiæ.* Haymo in locum.
(k) Γεγόνασι δὲ καὶ ἑρμηνεῖαι τινὲς συγχρόνισαι τύποις Καρποκρατίων ἑτέρας αἱρέσεως τ τῶν γνωστικῶν ὀνομασθείσης Πατέρας. H. Eccl. l. 4. c. 7. p. 120. B. *See the Note on* Chap. 4. 3. Gnoſticos ſe vocant de Carpocr. Iren. l. 1. c. 24.
(l) Καθηγήσατο δὲ τ μοναδικῆς γνώσεως, ἀφ' ἧς καὶ ἡ τῶν καρποκρατιανῶν αἵρεσις. Strom. l. 3. p. 428. C.

THE

THE PREFACE TO THE Second Epistle of St. PAUL to TIMOTHY.

THE Ancients (a) *from these Words of this* Epistle, I am ready to be offer'd, and the time of my Departure is at hand, *Chap.* 4. 6. *do generally conclude, this was the last of St.* Paul's Epistles, *he being* ἐγγὺς τῷ τέλει, near the end of his Life, *when he writ it. And truly the Words of the* Apostle *are not well capable of any other Sense, for he says expressly,* ἤδη σπένδομαι, I am now offer'd, and the Time of my Dissolution, ἐφέστηκε, is instant, *v.* 6. I have finished my Course, *v.* 7. and *v.* 8. λοιπὸν, from henceforth there is laid up for me a Crown of Glory; *whereas he not only expected to be delivered from his first Bonds, but saith expressly,* I know that I shall abide and continue with you all, for your Furtherance and Joy of Faith, that your rejoycing may be more abundant in Christ Jesus, for my coming to you again, *Phil.* 1. 25, 26. *see* Ch. 2. 24. Philemon 22. *Yea, he was actually delivered, and ready to go to* Judæa, *when he writ the* Epistle *to the* Hebrews, Chap. 13. 23. 2dly, *This* Epistle, *saith Bishop* Pearson, *was writ from* Rome, Chap. 1. 17. *by St.* Paul *in Bonds,* Chap. 1. 8. 2. 9. *Now these Bonds could not be his first Bonds, for then he was in* Libera Custodia, in his own hired House, receiving all that came to him, none forbidding it, *Acts* 28. 30, 31. *yea his Bonds were* known throughout *Cæsar's* Palace, and to all others, *Phil.* 1. 13. Here he is in *Arcta Custodia; so that* Onesiphorus *was forced to* enquire more diligently after him, *that he might find him out,* Chap. 1. 17. *Again, in his first Bonds, saith he,* Many of the Brethren of the Lord being encouraged by my Bonds, were bold to speak the Word more abundantly without Fear, *Philip.* 1. 14. *Here* all Men forsake him, *Chap.* 4. 16. *See a third Argument for this Opinion,* Chap. 4. 13. *a fourth,* v. 16. *a fifth and sixth.* v. 20. *So that I conclude with the Postscript, that* this Epistle ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐν δευτέρᾳ ἀπολογίᾳ Παῦλος τῷ Καίσαρι Νέρωνι, *was writ from* Rome, *when St.* Paul *stood the second time before* Nero.

That this Epistle *was writ to stir up* Timothy to Caution, Diligence, and Discharge of his Office on Occasion of the creeping Heresie of the *Gnosticks, Chap.* 2. 17. stolen in among them, which had much debauched the *Asiaticks, Chap.* 1. 15. and made use of Magick to oppose the Truth of the Gospel, *chap.* 3. 8. *is said by a Reverend and Learned Person: But there is nothing in any of the* Ancient Commentators *of this nature, which speak here only of the* Heresies arising from the Jewish Doctors, (b) *as that which gave Occasion to the writing this* Epistle. *And* (2dly,) *the Places cited by this Reverend Person do not prove that the* Apostle *speaketh of the* Gnosticks, *for* Chap. 1. 15. *he only says,* all those that were in *Asia* had forsaken him; *which they might do by cleaving to the* Cerinthians *and* Ebionites, *rather than to the* Gnosticks. *See the* Note *there, That they who taught* the Resurrection was past already, *were not* Gnosticks, *is proved,* Note on Chap. 2. 17. *and that the Words,* Chap. 3. 8, 9. *agree not to the* Gnostick Hereticks, *but to the* Jewish false Teachers, *who were also great* Magicians, *is there shewed: See* Note on 2 *Thess.* 2. 10.

(a) Chrysostom, Theodoret, Oecumenius, Theophylact, *&c.*
(b) Αἱρέσεις ἅς ἐξ Ἰουδαϊκῶν διδασκάλων ἄρχεσθαι, ἅπερ ἐν τῇ προτέρᾳ ἐνέφηνεν Ἐπιστολῇ. Chrysost. Præfat.

A PARAPHRASE WITH ANNOTATIONS ON THE Second Epistle of St. *PAUL* to *TIMOTHY*.

CHAPTER I.

Verse 1. PAul, an Apostle of Jesus Christ, by the will of God, [a] according to the Promise [*for Declaration of the Promise*] of [*eternal*] [b] Life, which is [*made to us*] in Christ Jesus;

2. [*Writeth*] To Timothy my dearly beloved Son [*wishing to him*] Grace, Mercy, and Peace from God the Father, and Christ Jesus our Lord, [*by whom all Mercies are derived to us from the Father through the Spirit.*]

3. I thank God, whom I serve from my Fore-fathers, [c] with a pure Conscience, that [d] without ceasing, I have remembrance of thee in my Prayers Night and Day;

4. Greatly desiring to see thee, being mindful of thy Tears [*shed when thou departedst from me,*] that [*as then I was filled with Sorrow, so by seeing thee again*] I may be filled with joy.

5. [*I thank God I say*] When I call to remembrance the unfeigned Faith which is in thee, which dwelt first in thy Grandmother Lois, and [*in*] thy Mother Eunice, [*converted to the Faith before thee,* Acts 16. 1.] and I am persuaded that [*it dwells*] in thee also.

6. Wherefore I put thee in Remembrance, that thou [e] stir up the Gift of God which is in thee, [f] by the putting on of my hands.

7. For God hath not given us the Spirit of fear [*as under the Mosaical Dispensation,* Rom. 8. 15.] [g] but [*the Spirit*] of Power, and of Love, and of a sound Mind.

8. Be not thou therefore ashamed of the Testimony of our Lord, [i. e. *of giving Testimony to the Death, and Resurrection of Christ,* 1 Cor. 1. 6. *which were the great things they chiefly were to testifie,* Acts 1. 8, 22. 4. 33. 5. 32.] nor of me, [*though I am now*] his Prisoner [*for that Testimony;*] but be *thou* Partaker of the Afflictions of the Gospel [Gr. συγκακοπάθησον, *suffer thou evil with the Preachers of it*] according to the Power of God, [*given thee for this End,* v. 7.]

9. [*Even that God*] who hath saved us [i. e. *designed us for Salvation,* 1 Thess. 5. 9. See Note on *Ephes.* 2. 7, 8.] and [*in pursuance of that Design hath*] called us with an holy calling, not according to our Works, but according to his own Purpose, and Grace, [See Note on *Tit.* 3. 5, 6.] which was given [i. e. *determined to be given*] us in Christ Jesus before [h] the World began.

10. But is now made manifest by the appearing of our Saviour Jesus Christ, [*the Lord, and Giver of Life,*] who [*by his Death*] hath abolish'd Death, and hath brought [*this*] [i] Life, and Immortality to light thro' the Gospel.

11. Whereunto [εἰς ὃ, *for which thing*] I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles.

12. For the which Cause also I suffer these things; nevertheless [*though I suffer thus*] I am not ashamed [*of my hope*] for I know [*in*] whom I have believed; and I am persuaded that he is able to keep [k] that which I have committed to him, [i. e. *my Soul, and Life,* 1 Pet. 4. 19.] against [*or to*] that Day [*of Recompence.*]

13. Hold fast the form of sound words, which thou hast heard of me in Faith, and Love which is in Christ Jesus [i.e. *with a firm Faith,*

Faith, and true Chriſtian Love, ſee Note in Chap. 2. v. 2.]

14. That good thing which was committed to thee [i. e. *the Doctrine of the Goſpel*, 1 Tim. 6. 20.] keep by the Holy Ghoſt which dwelleth in us [*and confirms it to us*, 1 John 2. 20, 27.]

15. This thou knoweſt [*by Meſſengers from Rome, or thoſe who travel from thence to Rome*] that all they [l] which are in Aſia be turned away from [Gr. *have forſaken*] me ; of whom are Phygellus and Hermogenes.

16. The Lord give [i. e. *ſhew*] mercy to the [m] houſe of Oneſiphorus, [*the Epheſian* m Ch. 4. 19.] for he oft refreſhed me [*with his preſence, and relief*,] and was not aſhamed of my Chain [*as the reſt of the Aſiaticks were.*]

17. But when he was [Gr. *being*] in Rome, he ſought me out very diligently, and found me.

18. The Lord [*therefore*] grant unto him [*who ſhew'd ſuch mercy to me*] that he may find mercy of the Lord in that day [*of Recompence we Chriſtians expect.*] And in how many things he miniſtred to me at Epheſus, thou knoweſt very well.

Annotations on Chap. I.

a Verſe 1. Κατ' ἐπαγγελίαν.] Ὥστε μὲν τὴν ἐπαγγελθεῖσαν αἰώνιον ζωὴν τοῖς ἀνθρώποις κηρύξαι, *That I might declare that Eternal Life which is promiſed to Men* ; ſo *Theodoret*. So *Tit.* 1. 1. *Paul, an Apoſtle of Jeſus Chriſt*, κατὰ πίστιν, *for the Promotion*, or *Declaration of the Faith of God's Elect* ; ſo κατὰ πᾶσαν αἰτίαν, *for every cauſe*, Matth. 19. 3. Philip. 4. 11. *I ſpeak* not καθ' ὑστέρησιν, *for want of any thing.*

b *Ibid.* ζωῆς ἐν Χριστῷ, *Life which is in Chriſt Jeſus.*] *Adam* brought the Sentence of Death upon us all, and the Promiſe of Deliverance from that Death, is only made to us in, and through *Chriſt Jeſus*, by virtue of that Death he ſuffered in our ſtead.

c Ver. 3. Ἐν καθαρᾷ συνειδήσει, *with a pure Conſcience.*] So *Acts* 23. 1. *I have lived in all good Conſcience to this Day before God*, i. e. a Conſcience free from Inſincerity, or wilful Diſobedience to the Dictates of his Mind, or the Rule by which he thought himſelf obliged to walk ; for, *as touching the Righteouſneſs* which was required by the Law, *he was blameleſs* ; and as for his Blaſphemies againſt *Chriſt*, and his Perſecutions of his Church, that he did *ignorantly in unbelief*, 1 Tim. 1. 13. thinking *he ought to do many things againſt the Name of Jeſus*, Acts 26. 9. But yet he was not free from Sin ; for he confeſſes, that upon this account he was *the Chief of Sinners*, 1 Tim. 1. 15.

d *Ibid.* Ἀδιάλειπτον, *without ceaſing, Day and Night.*] To pray Morning and Evening, is to pray continually, or without ceaſing : Thus *Zadok* and his Brethren offered Burnt-Offerings before the Lord continually, διαπαντὸς, Morning and Evening, 1 *Chron.* 16. 42, 43. See Note on 1 *Theſſ.* 5. 17, 18.

e Ver. 6. Ἀναζωπυρεῖν.] (*a*) *Philo* ſaith, That *where there is any ſpark of true Probity, being ventilated, it will ſhine, and break forth into a flame.* And this is alſo true, as well of Spiritual Gifts as Graces ; Even the Gifts of Miracles, of Healing, and caſting out of Devils, were ſtrengthned and increaſed by Prayer, *Matth.* 17. 21. and by Faith, *v.* 20. and the internal Gifts of Wiſdom, and Knowledge, by Reading, and Meditating on the Word ; the Illumination of the Holy Spirit coming then upon Gifted Perſons when they were ſo employ'd, 1 *Cor.* 14. 23, 24, 25, 26. 1 *Tim.* 4. 13, 14, 15. How they may be extinguiſhed, ſee *Eph.* 4. 30 1 *Theſſ.* 5. 19. Thus *Pythagoras*, ſaith (*b*) *Jamblichus*, purged the Souls of the Scholars from Ignorance and Senſual Paſſions, and then, ἀνεζωοπύρει τὸ θεῖον ἐν ἑαυτῇ, cap. 16.

Ibid. Διὰ τῆς ἐπιθέσεως, *by the laying on of my hands.*] The *Presbytery* alſo laid their hands upon him, 1 *Tim.* 4. 14. but the χάρισμα, or Gift, here mentioned, being the Gift of the *Holy Ghoſt*, was uſually conferred by laying on of the hands of an *Apoſtle*, Acts 8. 17. 19. 6. Vain therefore is the Inference of *Eſthius* from theſe Places, that Ordination is a Sacrament, ſeeing the Grace here mentioned, is no Ordinary Grace, but an Extraordinary Gift, conferred only in thoſe times by the hands of an *Apoſtle*, and now wholly ceaſed. f

Ver. 7. Πνεῦμα δυνάμεως, *the Spirit of Power*,] (uſed *Luke* 24. 49. *Acts* 1. 8.) partly to aſſiſt us in the Preaching of the Goſpel, ἐν δυνάμει, *in the Power of Miracles*, and in the Power of the Spirit of God, *Rom.* 15. 19. and to render it effectual to the Hearers, it being the *Power of God through Faith, to their Salvation*, Rom. 1. 16. and preached by the *Apoſtles with great Power*, Acts 4. 33. 1 Theſſ. 1. 5. Col. 2. 9. and partly to enable us to endure Afflictions, for the ſake of *Chriſt*, τὸ πνεῦμα τῆς δυνάμεως, *the Spirit of Power reſting upon us* for that end,

(a) Μόνον ἔν τι ὑφεσάδω καλοκἀγαθίας ἐμπύρωμα ταῖς ψυχαῖς ὅπερ ἀναγκαῖον ποτε ῥιπιζόμενον ἐκλάμψαι. l. de Joſeph. p. 442. F. & p. 318. D.
(b) De *Vita Pythag.* p. 76.

1 *Pet.* 4. 14. and here, *v.* 8. And the Spirit of Love, to *Chriſt*, which *conſtrains* us to our Duty, 2 *Cor.* 5. 14. and caſteth out the fear of any thing we may ſuffer for the Performance of it, 1 *Joh.* 4. 18. And *of a ſound Mind*, Gr. σωφρονισμῦ, *of Wiſdom* to diſcharge that Duty, ſo as either to avoid Dangers, *Eph.* 5. 15, 16. *Col.* 4. 5. by giving no Offence to the *Heathens*, or elſe to ſpeak the Word with convincing Power, *Luke* 21. 15. and to walk ſo exactly, that they may be *aſhamed to ſpeak evil of us*, or do evil to us, *who behold our good Converſation in Chriſt*, 1 Pet. 3. 16. All theſe were Spiritual Gifts, not now conferr'd in Ordination, as *Eſthius* vainly conceives.

h Ver. 9. Πρὸ χρόνων αἰωνίων. *Before any Age hath paſſed.*] The Promiſe that the Seed of the Woman ſhould break the Serpent's head, being made at the beginning of the World, the Promiſe of that Life to which we were to be reſtored by this Seed, and had loſt by the Subtilty, and Malice of the *Serpent*, is ſaid to be given πρὸ χρόνων αἰωνίων, *Tit.* 1. 3. See the Note there.

Note alſo that theſe Words may be Connected thus, *According to his Purpoſe before all Ages, and the Grace given us in Chriſt Jeſus.* And this import of the Words may be confirmed from the like Paſſages of the *Apoſtle*, ſaying, God hath Elected us in him before the Foundations of the World, *Eph.* 1. 4. and promiſed us Eternal Life before the World began, *Tit.* 1. 2.

i Ver. 10. Φωτίσαντος ζωὴν, *Hath brought Life and Immortality to Light.*] It is to be acknowledged that the *Heathens* had, by Tradition, and the Light of Nature, conceived ſome hope of ſome future good things to be received after this Life was ended; that being abſolutely neceſſary, ſaith the *Apoſtle*, that they might *come to God*, or do him any acceptable Service: For, *he that cometh to God, muſt believe that he is; and that he is a Rewarder of them that diligently ſeek him*, Heb. 11. 6. But yet this Hope was very weak, and feeble in them, and ſcarce credited by their *Philoſophers*. It is ſtiled by *Cicero*, *Tuſc. Q.* 1. Futurorum quoddam Augurium Sæculorum, *a Surmiſe of Future Ages.* It is, ſaith (c) *Seneca*, *That which our Wiſe Men do Promiſe, but they do not prove.* (d) *Socrates* even at his death ſpeaks thus; *I hope to go hence to good Men; but of that I am not very confident; nor doth it become any Wiſe Man to be poſitive that ſo it will be.* I, ſaith he, muſt now die, and you ſhall live; *but which of us is in the better State*, the Living, or the Dead, *God only knows.* Both he, and (e) *Cebes*, do ingenuouſly confeſs, that theſe things relating to the Soul, *were disbelieved by the greateſt part of Mankind.*

(f) *Ariſtotle* held, that Death was therefore φοβερώτατον *the moſt terrible*, as putting an End to all things; *Neither Good nor Evil hapning to any Man after his Death*: Yea, he ſays, *It is abſurd to ſay that any Man can be happy after Death, ſince happineſs conſiſts in Operation.* Hence *Atticus* (g) reckons him among thoſe who held that Souls could not remain after their Bodies. And (h) *Origen* ſaith, that he did τὸ περὶ τὴν ἀθανασίας τῆς ψυχῆς λόγον καταγορεύειν, *condemn the Doctrine of the Souls Immortality.* The Poets, *Sophocles*, *Euripides*, *Aſtydamas*, agree in this, that ἀλγεῖ δ' ὅδ' οὐδὲν ὄντες νεκροί, the dead are ſenſible of no Grief or Evil, *Vide Stob. Serm.* 119. *p.* 602.

(k) *Lipſius* confeſſeth, that amongſt the *Stoicks* this was a controverted Point, and was not received by them with any full conſent; and whoſoever reads, will find them ſtill at their (l) *ifs* and *ands*, not knowing whether there were any thing after Death, εἰ δὲ μηδὲν ὅτι τελευτήσαντι, or *nothing*; as *Socrates* in *Phædo* ſpeaks. Whether their Souls ſhould be extinguiſhed, or only change their Place; whether they were in a State of Senſe, or ἐν ἀναισθησίᾳ, *without Senſe*: Whether Soul and Body were extinguiſhed together, or not; As *Cicero*, *Seneca*, and others, or elſe were ſtill at their (m) *Disjunctives*, ἢ πῦρ οὐσίας, ἢ μετάστασις, fluctuating ſtill betwixt *Extinction*, or *Tranſlation*, a *profound Sleep*, *a long Peregrination*, or an *utter Diſſolution.* See *Hyparidum apud Stob. Ser.* 124. *p.* 618.

(n) *Cæſar* declares, That *Death removes all our Evils, and our Torments, as leaving*

(c) *Credebam opinionibus magnorum virorum rem gratiſſimam promittentium, magis quam probantium.* Epiſt. 102.

(d) Καὶ τοῦτο μὲν οὐκ ἂν πάνυ διϊσχυρισαίμην. Phæd p. 48. B. C. Τὸ μὲν οὖν ταῦτα διϊσχυρίσασθαι οὕτως ἔχειν ὡς ἐγὼ διελήλυθα, οὐ πρέπει νῦν ἔχοντι ἀνδρί. Ibid. p. 84. F. Ὑποπτεύει ὁ ἡμῶν ἄρχων ὅτι αἰσχρὸν πρᾶγμα, ἀδηλον παντὶ πλὴν ἢ τῷ Θεῷ. Apol. in fine.

(e) Τὰ ὁπωσοῦν τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει — τοῖς ἀνθρώποις τοῖς ὁπωσοῦν πολλὴν ἀπιστίαν παρέχει. In Phæd. p. 53. A.

(f) Πέφυκε γὰρ, καὶ ὁδὲν ἔπι τῷ τεθνεῶτι δοκεῖ ὅτε ἀγαθὸν, ὅτε κακόν. Moral. l. 3. c. 9. Ἆρα γε καὶ ἔστιν εὐδαίμων τότε ἐπειδὰν ἀποθανῇ; ἢ τοῦτο γε παντελῶς ἄτοπον, ἄλλως τε, καὶ τοῖς λέγουσιν ἡμῖν ἐνέργειάν τινα τὴν εὐδαιμονίαν.

(g) *Apud Euſeb. Præp. Evang.* l. 15. c. 5.

(h) *Contr. Celſum* l. 2. p. 67.

(k) *Phyſ. Stoic.* l. 3. diſſ. 11.

(l) Anton. l. 3. §. 3. *Si eſt aliquis defunctis Senſus.* Sen Conſol. ad Polyb. c. 27. Ep. 63, 71, 76. Valer. Max. l. 4. c. 6. *Si Supremus ille dies non extinctionem, ſed commutationem affert loci.* Cic. Tuſc. qu. 1. n. 105, 106.

(m) Antoninus, l. 4. 14. 6. 24. 7. 32. 10. 7. *Aut beatus, aut nullus*, Polyb. apud. Sen. Conſol. c. 27. *Aut finit, aut transfert*, Seneca *cur bonis mala*, c. 6. Cic. Tuſc. qu. 1. n. 22. Plut. de Conſol. ad Apollon. p. 107. D.

(n) *Ultra neque curæ, neq; gaudio locum eſſe*; apud Saluſt. in Catilina.

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no farther place for Joy, or Fear. And (o) *Pliny*, That *neither Soul nor Body hath any more Senſe after Death, than before it was born.*

(p) *Cicero* begins his Diſcourſe upon this Subject with a Profeſſion, That he intended to deliver nothing as fixed, and certain, but only as probable, and having ſome likelihood of Truth. And having reckoned up the different Sentiments of the *Philoſophers* about it, he concludes thus, (q) *Which of theſe Opinions is true, ſome God muſt tell us; which is moſt like to Truth, is a great Queſtion.* And when he had confirmed, as much as he was able, the Doctrine of the Soul's Immortality, he ingenuouſly confeſſes, *Catervæ veniunt Contradicentium, that his Opinion was contradicted, not only by whole Troops of the Sect of* Epicurus, *but alſo by* (r) *the moſt learned of the other Sects.*

(s) *Plutarch* ſaith, That if Men will be reſtrained from their Evil Courſes by Fear, they muſt be kept *under the Superſtition of the Dread of Hades*; but to them who have caſt off thoſe Fears, muſt be propounded, ἡ περὶ τὸ μυθῶδες τῆς ἀϊδιότητος ἔλπις, *the Fabulous Hope of Immortality.* And this, ſaith he, is one great Benefit of Philoſophy, that it hath taught us to look upon that Death which others fear, ὡς μηδὲν πρὸς ἡμᾶς, *as nothing to us.* Now the *Philoſophers* themſelves ſaw the evil Effects that this Denial, or Doubting of theſe things, would have upon the Lives of Men, *viz.*

1. That it would yield a great Encouragement to Men to go on in their Evil Ways: For if Death, ſaith *Socrates*, in *Phæd. p.* 80. *A.* be the Extinction of the whole, or a Freedom from all evils, ἑρμαῖον ἂν ἂυ τοῖς κακοῖς ἀπαντῶσι, *this will be good News to the Wicked, that they have nothing to ſuffer.*

2. That it tended to diſcourage Men from leading Vertuous and Pious Lives, as cramping all their hopes of Happineſs: For, as (t) *Dionyſius Halicarnaſſæus* well obſerves, *If the Soul, when ſeparated from the Body, periſheth, it is not eaſie to diſcern how good Men can be happy, who receive no Fruit of their Vertue here, but often periſh by it.*

3. That it very much ſtaggers our Patience and Perſeverance in Vertue, and our Concern for Fidelity and Equity, when we muſt ſuffer for them in this World: For it is truly ſaid by (u) *Cicero*, that *it is not poſſible for any one to have that Eſteem for Faith and Equity, as to endure the moſt dreadful Puniſhments to preſerve them, unleſs he be aſſured that the Things he hath aſſented to cannot be falſe.* See Note on *Heb.* 11. 6. And yet after all this uncertainty, 'tis worthy of our *Deiſts* to reflect on *Plato*'s Inference from his Diſcourſe upon this Subject, *viz.* that tho' no wiſe Man could be poſitive in theſe things, yet it became him to do his utmoſt to obtain Vertue and Wiſdom, κινδυνῶ γὰρ τὸ ἆθλον καὶ ἡ ἐλπὶς μεγάλη, *becauſe great was the Hope, and the Prize excellent*, and that it was worthy of them κινδυνεῦσαι to *make the trial, tho' with hazard, as if we did believe theſe things,* μαγὸς γὰρ ὁ κίνδυνος, *for 'tis a noble Tryal, and it behoves us to have theſe things impreſs'd upon our Souls.*

As for that Immortality the Body ſhall obtain at the Reſurrection, the *Heathens* knew, and believed nothing of it; they laughed at it, and looked upon it as a thing impoſſible, and unworthy of God to do, and without any Example to convince them that it might be done. Hence then we ſee the Neceſſity that this *Life and Immortality ſhould be brought to light by the Goſpel*; and what continual Thanks we owe to the Bleſſed Jeſus, who hath by his Death not only removed the Fear and Sting, but even the Being of Death; and hath procur'd a bleſſed Immortality, not only for the Soul, but the Body alſo.

12. τὴν παραθήκην μου,] *My Soul*; which Perſons dying uſed to commit into the Hands of God. So *Joſephus, de Bello Jud. l.* 3. *p.* 852. "The immortal Soul, which "hath its Original from God, dwells in "the Body: Now if any one imbezels, or "evilly intreats that which is committed to "him by Man, he is accounted a wicked, "and perfidious Man, εἰ δέ τις τοῦ σφετέρου "σώματος ἐκβάλλει τὴν παραθήκην τοῦ Θεοῦ "λελῆθέναι δοκεῖ τὸν ἀδικούμενον, if therefore any "one caſts the *Depoſitum* of God out of "his Body by Self-Murther, can he hope "to conceal himſelf from him that is "injured? And (x) *Philo*, in like manner ſaith, That *God hath given to Man, a Soul, Speech, and Senſe, which he muſt endeavour ſo to keep, that he who committed them to him may find no cauſe to blame him for his Cu-*

(o) *Omnibus à ſupremâ die eadem quæ ante primam, nec magis à morte ſenſûs ullus aut corpori, aut animæ, quam ante natalem.* Plin. Nat. Hiſt. l. 7. c. 55.

(p) *Ea quævis, ut potero, explicabo, nec tamen quaſi Pythius Apollo, certa ut ſint, & fixa quæ dixero, ſed ut homunculus unus è multis, probabilia conjecturâ ſequens; ultra enim quo progrediar quam ut veriſimlia videam, non habeo,* Tuſc. qu. l. 1. N. 15, 16.

(q) *Harum ſententiarum quæ vera eſt, Deus aliquis viderit, quæ veriſimillima eſt, magna quæſtio eſt.* N. 20.

(r) *Neſcio quomodo doctiſſimus quiſq; contemnit.* ibid. N. 63. (s) *Non poſſe ſuaviter vivi.* p. 1104. B.

(t) Εἰ μὲν ἓν ἅμα τοῖς σώμασι διαλελυμένοις, καὶ τὸ τῆς ψυχῆς, ὅ τι δὴ ποτέ ἐστιν ἐκεῖνο συνδιαλύεται, ἴσως ἂν ὅπως μακαρίως ὑπολάβω τὰς μηδὲν ἀπολαύσαντας τῆς ἀρετῆς ἀγαθὸν, εἰ αὐτὴν ἢ ταύτην ἀπολομένας. l. 8. p. 529.

(u) *Nullo igitur modo fieri poteſt ut quiſquam tanti æſtimet æquitatem & fidem, ut ejus conſervandi causâ nullum ſupplicium recuſet, niſi iis rebus aſſenſus ſit, quæ falſa eſſe non poſſunt.* Acad. Quæſt. l. 1. n. 25.

(x) Παραθήκη δέδοται σοὶ αὐτῷ ψυχῆν, λόγον, αἴσθησιν, *quæ ita conſervanda ſunt, ut* ὁ παραπαθήμενος μηδὲν ἔχῃ τῆς παρὰ σοῦ φυλακῆς αἰτιᾶσθαι. Quis Rer. div. Hereſ. p. 387. B.

ſtody.

ſtody. And again, (y) *this is the Praiſe of the Wiſe Man, that he keeps the Sacred Depoſitum of the Soul, Speech, Senſe, the Divine Wiſdom, and Humane Underſtanding purely, and without Deceit, not to himſelf, but only to him who committed them to him.* And again, *Lib. de Abr. p.* 302. *No wiſe Man,* ſaith he, *is offended that any one calls for* τ παρακαταθήκλω, *his Depoſitum:* Why therefore ſhould *he be offended that God, or Nature call for that which they have intruſted with us?* And *Hermas* ſaith, *lib.* 2. *Mandat.* 2. *They that lye, defraud the Lord, not rend'ring to him* τ παρακαταθήκλω ἣν ἔλαβον, *the Depoſitum they received from him; for they received a Spirit free from Falſhood; and therefore by lying,* ἐμίανα τ τ Θεῦ καρδιακαταθήκλω, *they have defiled God's Depoſitum.* The (z) *Jews* make mention of two *Depoſitums* of God; The Lamp which is in us, or the Soul; and the Lamp without us which is the Law; or according to (a) *Philo*, θείων παραθηκῶν ὀργίων, *the Depoſitum of the Divine Myſteries;* and they introduce God ſpeaking thus, *My Light, or Lamp, is in thy Hand; and thy Lamp, which is thy Soul, is in mine: If thou ſhalt diligently keep my Lamp, I will keep thine; if thou extinguiſheſt mine, I will put out thine.* This *Depoſitum*, they dying did commit into the Hands of God; as you may ſee, (b) *Sepher Tephiloth Luſitanorum.* The Apoſtle ſeems to have reſpect to both theſe *Depoſitums*, in his *Epiſtles* to *Timothy*, to the Light of the Goſpel, when he ſaith, τ παρακαταθήκλω φύλαξον, *Keep that which is committed to thee,* 1 Tim. 6. 20. and here V. 14. to the Lamp within us, V. 13.

l Ver. 15. Ἐν τῇ Ἀσίᾳ, *which are in Aſia.*] This *Oecumenius* and *Theophylact* expound thus, οἱ ἐν τῇ Ἀσίᾳ, τυτέστιν οἱ ἐν τ Ἀσίας, *thoſe of* Aſia, *that either went with him to* Rome, *or came to him there, or were found there at his Coming*, in the Time of his Diſtreſs forſook all Converſe with him, for fear of *Nero.* But this Expoſition ſeems not conſiſtent with the Words. For, 1. he ſaith, οἶδας τῦτο, *This thou knoweſt.* Now *Timothy*, being not at *Rome*, could not well know what was done there; and therefore the *Apoſtle* gives him an Account how all Men had deſerted him in his firſt Defence, Ch. 4. 16. But being then in *Aſia*, or *Achaia*, he might know what happen'd there. (2.) The Words ἀπεστράφησάν με, *have been averſe from me*, ſeem to import a Departure from St. *Paul*, and his Doctrine; and may be render'd, *they have turn'd me off.* He having therefore told them long before, that *after his Departure grievous Wolves ſhould enter in, not ſparing the Flock:* And that *from themſelves ſhould ariſe Men ſpeaking perverſe things, to draw away Diſciples after them*, Acts 20. 29, 30. and charging *Timothy* to ſtay ſome time at *Epheſus* to oppoſe himſelf to the Falſe Teachers of the *Jewiſh* Nation, and to exhort the *Epheſians* not to give heed to theſe Teachers of the Law, 1 *Tim.* 1. 7. it ſeems moſt proper to refer theſe Words to the rejecting St. *Paul*, as an Adverſary to the Law, by the Perſwaſions of the *Cerinthians*, and *Ebionites*, who laid this Charge againſt him.

Ver. 16. Ὀνησιφόρυ ὄικῳ, *the Houſhold of* m
Oneſiphorus.] *Oneſiphorus* ſeemed to be dead when *Paul* writ this, ſaith *Grotius*, on the Place: And if ſo, ſaith *Eſthius*, here is a ſtrong Confirmation of the Practice of praying for the Saints deceaſed. I anſwer, 1. That it follows not that *Oneſiphorus* was dead, becauſe St. *Paul* here mentions, and in the Cloſe of this Epiſtle ſalutes his Family, without mention of him; the Reaſon of that being this, becauſe *Oneſiphorus* was not yet returned from *Rome* to *Epheſus* where his Family was. 2. The *Apoſtle* here only prays that he might *find Mercy at the great Day* of Recompence, as doth our *Liturgy*, and all the Ancient *Liturgies*, for *Deliverance in the Hour of Death, and at the Day of Judgment*; which is perfectly excluſive of Prayers ſuppoſed to be made for Souls in *Purgatory*, which if they do them any good, muſt be ſuppoſed to do it before that Day.

CHAP. II.

Verſe 1. THou therefore my Son [*follow not the example of thoſe that turn from me, but*] be [*thou*] ſtrong in [*and through*] the Grace that is [*given thee*] in Chriſt Jeſus. [See *Chap.* 1. *v.* 6, 7, 8.]

a 2. And [a] the things which thou haſt heard of [*from*] me, [*eſtabliſhed*] by many Witneſſes, the ſame commit thou to faithful Men, who ſhall be able to teach others alſo.

3. Thou therefore [*aſſiſted by this Grace*] endure hardſhip as a good Soldier of Jeſus Chriſt.

4. [*Not loving this preſent World, or entangling thy ſelf with the Affairs of it,* for] no Man that warreth, [b] entangleth himſelf b

(y) Τυτ' ἔπαινος ἔστι τῦ σπυδαίυ τ ἱερὸν ὃν ἔλαβε παραθήκην ψυχῆς, αἰσθήσεως, λόγυ, θείας σοφίας, ἀνθρωπίνης ὁπτικήμης, καθαρῶς, κ ἀδόλως, μὴ ἑαυτῷ, μόνῳ ὃ τῷ πεπιστευκότι φυλάξαντος. Ibid. p. 389. F. G.
(z) *In Elle Haddabarim Rabba.* (a) *De Sacrif. Cain.* p. 108. D. (b) *Vide Cartw. in locum.*

with

with [*any other of*] the Affairs of this life, [*but quits all theſe Concerns*] that he may [*be more at leiſure to*] pleaſe him who hath choſen him to be a Soldier.

5. And [*it is in this Militia, as in the wreſtling at the Olympick Games, where*] if a man alſo ſtrive [*with another*] for Maſtery, yet is he not Crown'd unleſs he ſtrive lawfully, [*according to the Rules of Wreſtling*, i.e. *unleſs he wreſtle naked, and have put off all the Cloaths which might hinder him in wreſtling, or give another advantage to take hold of him.*]

6. [*Nor let it diſcourage thee, that thou didſt not receive thy Wages preſently, as other Souldiers do; for,*] The Husbandman that labours, firſt [Gr. *firſt labouring*] muſt be [*afterwards*] Partaker of the Fruits [*of his Labour.*]

c 7. Conſider what I ſay, and the [c] Lord give thee underſtanding in all things, [*belonging to thy Duty.*]

d 8. [*And to fortify thee under thy Sufferings*] [d]
e Remember, that Jeſus Chriſt, [e] of the Seed of David, [*after all his Sufferings*] was raiſed from the dead, according to [*the Teſtimony of*] my Goſpel.

f 9. [f] Wherein [*for which Goſpel*] I ſuffer trouble [*from the Jews*, Acts 25. 19, 26. 6, 7. *and others*] as an evil doer, even unto Bonds; but [*tho' I am bound*] the Word of God [*which I preach*] is not bound, [*but hath it's free Courſe.*]

g 10. [*And*] Therefore [*for this Cauſe*] I endure all [*theſe*] things [*chearfully*] [g] for the Elect's ſake [*Col.* 1. 24.] that they [*being confirmed, by my Example in ſuffering*, 2 *Cor.* 1. 6. 4. 15.] may alſo obtain the Salvation which is [*tendred*] in [*and through*] Chriſt Jeſus with eternal Glory.

11. It is a faithful ſaying, [*that by Chriſt Jeſus we ſhall obtain this Salvation:*] For if we be dead [Gr. *have died*] with him [*in Baptiſm by dying unto Sin*] we ſhall alſo live with him [*in Conformity to his Reſurrection*, Rom. 6. 8.]

12. If we ſuffer [*as he did,*] we ſhall alſo Reign with him, [*but*] if [*through Perſecutions*] we deny him, he alſo will deny us, [*Mat.* 10. 33.]

13. If we believe not [*theſe Promiſes of Salvation to his faithful Sufferers*] yet he abideth faithful; he cannot deny [*what he*] himſelf [*hath Promiſed.*]

14. Of theſe things put them in Remembrance, [*in the Churches of Chriſt*] charging them before the Lord, that they [h] ſtrive h not about words [*which tend*] to no profit, [*but rather*] to the ſubverting of the Hearers.

15. Study to ſhew thy ſelf approv'd unto God, a Workman, that needeth not to be aſhamed, [i] rightly dividing the Word of i Truth.

16. But ſhun profane and vain Bablings, for they will encreaſe to more ungodlineſs, [*rendring Men more, and more profane.*]

17. And their word will eat, as doth a Canker, [*or Gangreen, infecting the whole Body*] of whom [i. e. *of the number of which profane Talkers*] are Hymenæus and Philetus.

18. Who concerning the Truth, have erred, ſaying, That the Reſurrection is paſt already, and [*by that Doctrine*] overthrow the faith of ſome.

19. Nevertheleſs, [l] the Foundation of l God [*the hope and promiſe of the Reſurrection*] ſtandeth ſure, [m] having this [*as the*] Seal m [*of it*] [n] the Lord knoweth them that are n his, and [*therefore,*] let every one [o] that o nameth the Name of Chriſt, depart [p] from p Iniquity.

20. [*And be not diſturbed that ſuch Hereticks as theſe ariſe out of the Members of the Church:*] But [*ὃ for*] in a great Houſe, [*ſuch as the Church is,*] there are not only Veſſels of Gold, and Silver, but alſo of Wood, and of Earth, and ſome, [viz. *thoſe Veſſels of Gold, and Silver, Repreſenting the Orthodox Chriſtian*, 1 Cor. 3. 12. *are εἰς τιμὴν*] to Honour, and ſome [viz. *thoſe of Wood, and Earth, Repreſenting the Heterodox*] to [*uſes of*] Diſhonour.

21. If a man therefore purge himſelf from thoſe [*falſe Doctrines, and the Teachers of them*] he ſhall be a Veſſel unto Honour, [q] q Sanctified, and meet for the Maſter's Uſe, [*Serviceable to Chriſt, the Maſter of the Family*,] and prepared unto every good Work.

22. [*Avoid theſe therefore, and*] [r] Flee r alſo youthful Luſts, but follow Righteouſneſs, Faith, Charity, Peace, with them that call on the Lord out of a pure heart.

23. But [*the*] fooliſh and unlearned Queſtions [*of the Jews*, See Note on 1 *Tim.* 4. 7. *Tit.* 3. 9.] avoid, knowing that they do gender ſtriſes.

24. And [*for*] the Servant of the Lord muſt not ſtrive, but be gentle to all men, apt to teach, patient:

25. In meekneſs inſtructing thoſe that oppoſe themſelves [*to the Goſpel,*] if God [f] peradventure will give them Repentance to the f acknowledgement of the Truth, [*they contend now againſt.*]

26. And that they may recover themſelves [*or awake*] out of the ſnare of the Devil, who are [*now*] taken Captive by him at his Will, [Gr. *εἰς τὸ ἐκείνου θέλημα, to the Performance of the Will of God; Penitents being turned from the Power of Satan unto God*, Acts 26. 18. Col. 1. 13.]

Annotations

Annotations on Chap. II.

a Verſe 2. " Ἀ Ἠκουσας παρ' ἐμοῦ, *The things which thou haſt heard from me.*] ' That *Depoſitum*, C. 1: 14. which I commit-
' ted to thee, in the Publick Aſſembly, at thine
' Ordination, do thou alſo in like manner de-
' poſite with other faithful Men, that the
' Truth may be continued in an uninterrupt-
' ed Succeſſion of ſuch Perſons: So Mr. *Wal-*
' *ker*. The things agreed on, and conſented to
' by all the other *Apoſtles*, do thou commit to
' able Men, and appoint them as *Biſhops* of the
' ſeveral Churches under thee: So Dr. *Ham-*
mond. I think there is no foundation for all this in the Text, no intimation that theſe things were taught him at his Ordination, or that they were things agreed on, and conſented to by all the *Apoſtles*; as if they had met, and conſulted about a Syſtem of Articles of Faith, and good Life, to be held by all that taught the *Chriſtian* Faith; or that God choſe this way to continue down the Faith in an uninterrupted Succeſſion, from Age to Age of ſuch Perſons; or that this was a Commiſſion to St. *Timothy* to appoint *Biſhops* under him in the ſeveral Churches of *Aſia*; for he doth not appoint him, as he did *Titus, to Ordain Elders in every City*, Chap. 1. 5. the *Biſhops* of *Epheſus*, and the adjacent Cities, being before not only appointed, but Convened by himſelf, *Acts* 20. 17, 28. The things which *Timothy had heard confirm'd by many Witneſſes*, ſeem to refer to *Chriſt*'s Death, his Reſurrection, and Aſcenſion, which were matters of Teſtimony, and contained the Prime Doctrines which St. *Paul* delivered to the Churches, 1 *Cor.* 15. 3, 4. and which were confirmed by the Teſtimony of St. *Paul*, the Twelve *Apoſtles*, and *Five Hundred Brethren*, *Ibid.* v. 5, 6, 7, 8. *Luke* 24. 50, 51, 52. Or to the Myſtery of Godlineſs mentioned, 1 *Tim.* 3. 16. and teſtified in every part of it by Men, and Angels. I grant alſo, that the *Apoſtle* ſeems to refer to ſome Form of Doctrine deliver'd to them who receiv'd the *Chriſtian* Faith, when he ſpeaks of the *Myſtery of Faith*, and the *Myſtery of Godlineſs*, 1 Tim. 3. 9, 15, 16. *Of the firſt Principles of the Oracles of God*, Heb. 5. 12. and *of the Principles of the Doctrine of Chriſt*, Chap. 6. 1, 2, 3, 4. enumerating them in the Epiſtle to the *Hebrews*; there being a Faith once, and at once delivered to the *Saints*, *Jude* 2. in which they were to *ſtand faſt*, and for which they were to *contend*, *Philip.* 1. 27. And that there was alſo a Παραθήκη, or *Depoſitum* of *Chriſtian* Doctrine delivered to them who were to Preach, and Inſtruct others in the Faith; and which he Commands *Timothy* to keep, 1 *Tim.* 6. 20, 21. as being intruſted with it, in oppoſition to thoſe who had erred from the Faith, which he calls the *Form of ſound words which he had been taught*, and which he was to keep in *Faith*, and *Love* of the *Truth*, 2 *Tim.* 1. 13. and *that good thing committed to him*, v. 14. which he was *to keep by the Holy Ghoſt*, the Spirit which leadeth into all Truth, the Unction which taught them all things belonging to their Office, 1 *John* 2. 20, 27. the things *in which he was to continue, knowing of whom he had learnt them*, 2 *Tim.* 3. 14. I Laſtly grant, That all the *Fathers*, from *Irenæus* downwards, ſpeak of ſuch a *Symbol of Faith* delivered to the Church by the *Apoſtles*, and their Diſciples, which the Church received from them, and diſtributed to her Sons, being the one and the ſame Faith which the Church retained throughout the World, than which they believed neither leſs, nor more, and which for ſubſtance was the ſame with the *Apoſtles Creed*. This I have (a) elſewhere largely proved, and thence Demonſtrated the Falſhood of the whole Doctrine of the Church of *Rome*, and of her New Creed delivered as neceſſary to be believed unto Salvation: And if *Obadiah Walker* means no more, I ſhall not contend with him.

b Ver. 4. Ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, *entangleth himſelf with the Affairs of this World*] The *Apoſtle* here, by two plain Similitudes, requires *Timothy*, as a good Soldier, and *Biſhop* of the Church of *Chriſt*, and an *Evangeliſt*, not to engage himſelf in any Temporal affairs, or Secular Negotiations; of which the firſt is taken from the Compariſon of a Soldier, who was by the (b) *Roman* Laws, Armis, non privatis negotiis occupari, *to be imploy'd wholly at his Arms, and not in any private buſineſs.* The ſecond is taken from the Similitude of (c) Wreſtlers, who did not ſtrive according to the Laws, unleſs they Wreſtled naked, and put off all their Garments, and therefore could not win the Crown of Lawrel. Hence is that enquiry of St. *Baſil*, τίς στεφανοῦται πότε ἢ μηδὲ ἀπο-

(a) *Treat. of Tradit.* Part 2. Chap. 7, 8.
(b) *Militares viros civiles curas arripere prohibemus*, Col. l. 12. Tit. 36. 9. 13, 15, 16. Ambroſ. Offic. l. 1 c. 36.
(c) *See* Faber's *Agoniſt.* l. 1. c. 3. p. 118, 119

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δὶτα πρὸς τὸν Ἀντίπαλον, *who Crowns him who comes not Naked to his Adverſary?* And thoſe Words of (d) St. *Chryſoſtom*, *If thou art a Wreſtler*, thou muſt come Naked to the Combat, *Thou muſt put off the affairs of this Life, and be made a Wreſtler, diveſt thy ſelf of Worldly Cares, for it is the time of Conflict.* Hence the *Apoſtolical* Canons declare, *Can.* 4. Thoſe *Biſhops*, *Prieſts* or *Deacons* ought to be Depoſed, who do κοσμικὰς φροντίδας ἀναλαμβάνειν, *immerſe themſelves in Worldly Affairs.* (e) *Cyprian* Repreſents it as a thing worthy of the Divine Judgments, that *Biſhops*, contemning the Office, *became Proctors for Secular Affairs.* And this Practice was Condemned by the General Council of (f) *Chalcedon*, *Can.* 2. 12. and by a Council of *Carthage*, as repugnant to theſe Words of the *Apoſtle*. And by the Council of *Sardica*, *Can.* 8. And even before St. *Cyprian* was *Biſhop* this was Eſtabliſhed in (g) *Africa* by Council, from this very Text, *No Man that Warreth entangleth himſelf with the Affairs of this Life.*

c Ver. 7. Δώη.] Other Manuſcripts read δώσει γὰρ, *For the Lord will give thee underſtanding*, &c. And δώη is oft put for δώσῃ. So *Gen.* 27. 28. δώη σοι ὁ Θεὸς, *the Lord ſhall give thee of the Dew of Heaven.*

d Ver. 8. Μνημόνευε, *Remember*] to maintain this againſt the unbelieving *Jews*, That *Jeſus Chriſt*, the Promiſed *Meſſiah*, of the Seed of *David*, not of *Joſeph*, was raiſed from the Dead, according to the Goſpel that I Preach, 1 *Cor.* 15.

e Ibid. *Of the Seed of* David.] It is certain, that the *Jews*, before our Saviour's time, thought the *Meſſiah*, the Son of *David*, was not to die; and therefore, when *Chriſt* had told them he was to be lifted up, they Anſwer, *We have heard out of the Law, that the Meſſiah abideth for ever, and how ſayeſt thou, that he muſt be lifted up?* John 12. 34. And when firſt he tells his Diſciples of it, *Peter began to rebuke him* with an Abſit, *This ſhall not be unto thee*, Matth. 16. 22. When he tells them again of it, *They underſtood not the Word*, ſaith St. *Mark*, Chap. 9. 32. *It was hid from them that they perceived it not*, ſaith St. *Luke*, Chap. 9. 45. And again, *they underſtood none of theſe things, and this ſaying was hid from them; neither knew they the things which were ſpoken*, 18. 34. Surely *Chriſt*'s words were plain, *They ſhall put him to Death*; but they knew not how to reconcile them with their Received Doctrine, that he was to abide for ever, *John* 12. 34. And therefore, becauſe *Iſaiah* ſpeaks ſo plainly of a *Meſſiah*, who was to ſuffer Death, they invented a (h) Diſtinction betwixt *Meſſiah of the Tribe of Ephraim*, the Son of *Joſeph*, who was to die, and *Meſſiah of the Tribe of Judah*, the Son of *David*, who was to Reign, and Conquer, and never die; This Diſtinction is to be found in their *Talmud*, in the *Targum* upon the *Canticles*, Chap. 4. 5. Chap. 7. 3. in *Bereſchit Rabba*, in *Gen.* 49. 14. in *R. Salomon*, and *Kimchi*, on *Zach.* 12. 10. Now if this Invention obtained in the times of St. *Paul*, he might here have reſpect unto it; if not, becauſe in the Dialogue of *Juſtin* with *Trypho* we read nothing of it, their Notion that the *Meſſiah* of the Seed of *David* could not die, muſt be confuted by his Reſurrection from the Dead.

Ver. 9. Ἐν ᾧ] *Pro* δι' ὃ, *cujus Cauſa*, *more Hebræo*, *Grotius*. So *Matth.* 6. 7. They think to be heard ἐν τῇ πολυλογίᾳ, *for their much ſpeaking*. So Δέσμιος ἐν Κυρίῳ, *A Priſoner for the Lord*, Heb. 11. 2. Ἐν ταύτῃ, *For this the Elders received a good Report.* See *Nold. Concord.* p. 158. See in the 70. *Gen.* 31. 41. 2 *Sam.* 24. 24. 1 *Kings* 10. 28. *Lam.* 1. 11. 5. 4. *Hoſ.* 12. 12, 13. *Amos* 8. 6. See here v. 10. f

Ver. 10. Διὰ τοὺς ἐκλεκτούς, *for the Elects ſake*,] *i. e.* for the ſake of *Chriſtians*, who are all γένος ἐκλεκτὸν, *a Choſen Generation.* See the Note on 1 *Pet.* 2. 9. and who may be confirmed in the Faith by the Example of my patient Sufferings, and continuing in it, may obtain that Salvation to which they are called. Vain therefore are theſe following Notes of *Eſthius*, 1. That there is a certain Election of God, which hath infallibly Choſen us to Salvation, unleſs he means this of a conditional Election, God having infallibly determined to Save them, *who make their Calling and Election ſure, by perſeverance in Good Works*, 2 Pet. 1. 10. (2*ly*.) That as *Paul* ſuffered thoſe things only for the Elect, ſo *Chriſt* died only for them: For *he taſted Death for every Man*, Heb. 1. 9. *He died for all*, 1 Tim. 2. 6. *Not for our Sins only, but for the Sins of the whole World*, 1 John 2. 2. *For them that periſh*, Rom. 14. 15. (3*dly*) That neither *Chriſt* did, nor ought we to do any thing that the Reprobates may obtain Salvation; which is g

(d) Πρὸς τὸν ἀγῶνας ὁ ἀθλήτης ἀποδύεται καὶ γυμνᾶται; —— καὶ ὡς ἀθληταὶ πρὸς τὸν ἀγῶνας ἀποδυσώμεθα —— εἰ ἀθλητὴς εἶ γυμνὸν σε εἰς ἀγῶνα εἰσελθεῖν δεῖ, ἀποδύσαι τὰ βιωτικὰ πράγματα, καὶ γένου ἀθλητής —— γύμνασον σεαυτὸν τῶν βιωτικῶν φροντίδων, πάλης γάρ ἐστιν ὁ καιρός. Ἀνδριαντ. 3. Tom. 6. p. 475, 476.

(e) *De Lapſis Ed. Oxon.* p. 123.

(f) Ὀφείλουσι γὰρ ἀποκλίνειν εἰς τὸ γεγραμμένον οὐδεὶς στρατεύεται τῷ Θεῷ ἐμπλέκει ἑαυτὸν πράγμασι κοσμικοῖς. *Can.* 16.

(g) *Cum jampridem in Concilio Epiſcoporum Statutum ſit ne quis de Clericis, & Dei Miniſtris tutorem, vel curatorem teſtamento ſuo conſtituat, quando ſinguli Divino Sacerdotio honorati, & in clerico miniſterio conſtituti non niſi altari, & Sacrificiis deſervire, & precibus atque Orationibus vacare debeant: Scriptum eſt enim, Nemo militans obligat ſe moleſtiis Secularibus*, &c. *Ed. Oxon.* Ep. 1.

(h) *In Maſeechel Succa Diſt.* 5.

horribly falſe, *Chriſt*'s preaching to the unbelieving *Jews* being intended for their Salvation, *Joh.* 3. 17. 12. 47. 5. 34, 40. For the blinded *Jews* the *Apoſtle* prays, and labours that they might be ſaved, *Rom.* 9. 1, 11, 14.

h Ver. 14. Μὴ λογομαχεῖν, *that they ſtrive not about Words.*] Here we learn (1.) what are the things which ought not to be Matters of Contention among *Chriſtians.* 1. Such things in which we differ from each other rather in Words, than Senſe, mean the ſame thing, but differ only in the expreſſing of our Sentiments. Which Rule obſerved, would put an end to many of our Controverſies. 2. Such Things as tend to little or no Profit, either as to Edification in the Faith, or edifying of the Body in Love, *Eph.* 4. 16. See Note on 1 *Tim.* 1. 4. 1 *Tim.* 6. 3. *Tit.* 3. 9. Or by knowing which we may be the more learned, but not the better *Chriſtians.* Again, hence we learn why we ſhould not contend about ſuch things, *viz.* 1. Becauſe they tend to beget Strife, and Contentions, V. 23. 1 *Tim.* 1. 4. which divide *Chriſtians* into Parties, and diſſolve or obſtruct Chriſtian Charity. (2.) Becauſe they tend to the Diſturbance of the Hearers, they not knowing to which Party to adhere, and alſo to their Subverſion, cauſing them to doubt of the Truth of that Faith about which the contending Parties cannot agree.

i Ver. 15. Ὀρθοτομοῦντα τὸν λόγον, *Rightly dividing, or handling the Word of Truth.*] This Word ὀρθοτομεῖν is a *Sacrifical* Word, relating to the right dividing of the *Sacrifice* which was to be laid upon the Altar, by cutting off, and laying aſide thoſe Parts which were not to be offered, and ſevering them from thoſe that were; and to this Senſe St. *Chryſoſtom*, *Oecumenius*, and *Theophylact*, refer the Word here, ſaying, That he requires *Timothy* to ſeparate from the Preaching of the Word, all noxious and idle Queſtions, πάντα τὰ περιττὰ, all ſuperfluous things, and give his Hearers *only the ſincere Milk of the Word*; And this Senſe agrees well with the preceding, and the following Words. Others think it refers to the cutting out a ſtreight Path to walk in; and ſo it is an Admonition, ſaith *Theodoret*, to keep cloſe to the Truth of the Goſpel in all his Exhortations τῷ κανόνι τῶν θείων λόγων ἑπόμενον, *following the Canon of the Holy Scriptures.*

Ver. 17. Γάγγραινα, &c. *Hymenæus* and *Philetus*]. That theſe two were *Gnoſtick* Teachers none of the *Ancients* do inſinuate; nor did the *Gnoſticks* teach, that the *Reſurrection was paſs'd already*, but that the Fleſh was not fit to riſe; and that it was incapable of Salvation and of Incorruption. So (i) *Irenæus* often doth inform us, by ſaying, they deny the Salvation of the Fleſh, denying it to be capable of Incorruption; and with him agree (k) *Pſeud-Ignatius*, the *Apoſtolical Conſtitutions*, and others. (l) *Valentius* who flouriſhed only *A.D.* 145. and ſo could not be touched at in theſe Words, was of the ſame Opinion, ſay all the *Ancients.* So that *Tertullian* muſt either be miſtaken, when ſpeaking of them who held the Reſurrection was paſt already, he adds, *Id de ſe Valentiniani adſeverant*, or means this not of *Valentinus* himſelf, whom he there numbers with thoſe *qui Reſurrectionem carnis infringunt, who deny the Reſurrection of the Fleſh*, but of ſome of his Followers. But then (m) *Irenæus* informs us, that this was part of the Hereſy of *Menander*, who taught, *Reſurrectionem per id quod eſt in eum Baptiſma accipere ejus Diſcipulos, that his Diſciples obtained the Reſurrection by his Baptiſm, and ſo could die no more, but were to preſerve immortal.* (n) *Juſtin Martyr* alſo, ſaith he, perſwaded his Diſciples, ὡς μὴ ἀποθνήσκειν, *that they ſhould not die.* He taught, ſaith (o) *Timothy*, Prieſt of *Conſtantinople*, that *they who received his Baptiſm ſhould be immortal*, ὡς μήκετι ἀποθνήσκειν, and *ſhould never die.* Now he was Contemporary to *Simon Magus*, and ſo might be alſo with St. *Paul.* See Note on 1 *Cor.* 15. 12, 44. and *Euſeb. H. Eccl.* l. 3. c. 26. *Tertull. de anima*, c. 50.

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l Ver. 19. Θεμέλιον τὸν Θεὸν, *the Foundation of God.*] The Fundamental Doctrine of the Reſurrection to life Eternal, is ſo ſtyled in theſe Words, *Let us not lay again* τὸν θεμέλιον, *the Foundation of the Reſurrection of the Dead*, Heb. 6. 1, 2. This is *the faithful Saying*, mentioned V. 11. which he exhorts *Timothy* to bring to their Remembrance, V. 14. and by denying which, ſaith he, the *Chriſtian* Faith is overturned, V. 18. But notwithſtanding all the vain bablings of *Hymenæus*, and *Philetus*, *this Foundation*, ſaith the *Apoſtle*, *ſtandeth ſure.*

m Ibid. Τὴν σφραγῖδα ταύτην, *having this Seal.* Sealing ſeems always mentioned in the New Teſtament, for Confirmation and Aſſurance, as when the *Apoſtle* ſaith, *The*

(i) *Carnis ſalutem negant, dicentes non eam eſſe capacem incoruptibilitatis.* L. 5. c. 2.

(k) *Docent ἀνάστασιν πεπλάσθαι.* Apoſt. Conſt. *l.* 6. *c.* 10. Vide *c.* 26. De Simone & Cleobio. *Docent non eſſe futuram corporis reſurrectionem.* Epiſt. Corinth. ad D. Paulum Uſher. *Not. in* Epiſt. ad Trall. *p.* 29. Ὅτι ἡ σὰρξ αὐτῶν οὐκ ἐγείρεται. Pſeud. Ignat. Ep. ad Tarſ. § 2. ad Smyrn. § 7.

(l) *Vani igitur qui à Valentino ſunt dogmatizantes uti excludent ſalutem carnis.* Iren. *l.* 5. *c.* 1. Epiph. Hær. 31. *p.* 171. D. Οὐδὲν γὰρ τῶν ἐν τῇ ὕλῃ σῴζεται σωτηρίαν. Theodor. Hær. Fab. *l.* 1. *c.* 7. *p.* 200. Auguſt. adv. Hær. *c.* 11. *Carnis Reſurrectionem negat.* Οἱ σαρκὸς μὴ ἀπαγορεύσιν ἀνάστασιν. Damaſc. de Hær. § 3. Presb. 1. Ἄλλο σῶμα ἐγείρεται πνευματικὸν, ἢ ὑπ' αὐτοῦ τοῦτο. Timoth. Presb. Ep. apud Coteler. *Tom.* 3. *p.* 381.

(m) *Et ultra mori non poſſe, ſed perſeverare non ſeneſcentes, & immortales.* Iren. *l.* 1. *c.* 21.

(n) Apud Euſeb. H. Eccl. *l.* 3. *c.* 26. (o) Apud Cotel. *Tom.* 3. *p.* 386.

Seal

Seal of my Apoſtleſhip are you in the Lord, 1 Cor. 9. 2. *i. e.* The Effects I have wrought upon you, and the Gifts of the Spirit imparted to you, prove the Truth of my *Apoſtleſhip*; And when he tells his Converts, that by the Spirit they were *ſealed up to the Day of Redemption*, 2 Cor. 1. 22. 5. 5. Eph. 1. 13. 4. 30. and were eſtabliſhed in the Truth of the Goſpel: The Gifts of the Spirit they had already received, according to *Chriſt*'s Promiſe, being a Confirmation of that glorious Redemption he had farther promiſed.

n *Ibid.* Ἔγνω κύριος τὺς ὄντας αὐτῦ, *the Lord knoweth who are his.*] *i. e.* He owns, and approves thoſe he hath commiſſioned to reveal his Mind to others; for this Expreſſion is taken from *Numb.* 16. 5. where *Corah, Dathan* and *Abiram, riſe up againſt Moſes and Aaron*, declaring *they took too much upon them*, in pretending the one to be their *Prophet*, and the Mouth of God to them; the other to be the *High-Prieſt*, whom God had Conſecrated to his Peculiar Service above all others of the Tribe of *Levi*. Now to this Imputation *Moſes* replies, according to the *Septuagint*, ἔγνω ὁ Θεὸς τὺς ὄντας αὐτῦ, *God knoweth who are his*, and by him ſeparated to his Service, and will maintain their Cauſe, and Calling againſt all Oppoſers, as in that Inſtance he did in a wonderful manner, cauſing the Earth to open, and *ſwallow them up*. So alſo will God own us his *Apoſtles* againſt *Hymenæus* and *Philetus*, and all that ſet up againſt us, and our Doctrine; as therefore *Moſes* ſaid then to the *Iſraelites, Depart you from the Tints of thoſe Men*, καὶ ἀπέστησαν, *and they departed*; ſo ſay I now to all *Chriſtians*, Let them depart from this Impiety, *i. e.* from theſe Pernicious Doctrines which increaſe to Ungodlineſs, and cauſe Men to make Shipwrack of Faith, and a good Conſcience.

o *Ibid. That nameth the Name of Chriſt*,] *i. e.* that profeſſeth to own him, or to be his Diſciples; ſo *Iſa.* 26. 13. τὸ ὄνομα σὺ ὀνομάζομεν, we have no other God but thee, *We name thy Name.* See *Iſa.* 43. 7. 63. 19. *Pſ.* 80. 19. *Gen.* 4. 26. 2 *Chron.* 12. 13.

p *Ibid.* Ἀπὸ ἀδικίας.] *Juſtum pro vero, & injuſtum pro falſo frequentes tam nos quam Attici ponimus*, ſaith *Priſcian*: *Both Greeks and Latins frequently uſe the Word Injuſtice to denote Falſhood.* See note on 1 *Cor.* 13. 6. So that theſe Words may thus be rendred, *Let every one that names the Name of Chriſt depart from Falſhood*; *i. e.* Let him preſerve himſelf from the pernicious Errors of theſe *Apoſtates* from the Truth.

q Ver. 21. Ἡγιασμένον, *Sanctified.*] The Veſſels of the *Sanctuary* were conſecrated to the Service of God, and were alſo, ſaith the *Apoſtle*, purified by the ſprinkling of the Blood upon them, *Heb.* 9. 21. And ſo are *Chriſtians* ſprinkled by the Blood of *Jeſus* from their Sins, and conſecrated by Baptiſm to his Service, and ſo made meet for the Service of God.

r Ver. 22. Note, That hence it follows, that we muſt maintain Peace with, and therefore muſt not ſeparate from our Communion, any Perſon who *ſerves Chriſt with a pure heart.*

s Ver. 25. Μήπως, *if peradventure.*] This word in the Septuagint anſwers to the Hebrew Particle אולי ſi forte, *or* fortaſſe, *So Gen.* 3. 22. 24. 5, 39. Μήποτε ἡ πορεύσεται ἡ γυνὴ, *Perhaps the Woman will not come with me*; Ch. 27. 12. Μήποτε ψηλαφήσῃ, *Perhaps my Father will handle me*, μήπως ἀγνοήμα ἔξιν; perhaps it is an Error, *Gen.* 43. 12. 1 *Kings* 18. 27. Μήποτε χρηματίζει, ἢ μήποτε καθεύδει, *if perhaps he be buſie, or perhaps ſleepeth.* See alſo *Job* 1. 5. *Luke* 3. 15. So (p) *Philo.* ἀλλὰ μήπως ὁ λέγει τοιῦτόν ἔξιν, *perhaps that which he ſaith is to this effect*; And again, μήπως ἂν τὴν τῦ παντὸς ἐκφὴν περιφορὰν, δι' ὑπονοιῶν εἰσάγει —— μήποτε ὃ καθ' ἑτέρων ἐκδοχήν. (q) *perhaps he ſignifies the Circumference of the whole Heaven, or perhaps by another Interpretation, either Hemiſphere.* And p. 88. F. μήποτε εἰκότως, *perhaps fitly*, p. 110. D. μήποτε διὰ τὴ αὐτὴν αἰτίαν, *perhaps for this Cauſe*, and *De Abrahamo*, p. 285. E.

(p) *Alleg.* l. 2. p. 52. B. (q) *Cherub.* p. 85. G. 86. E.

CHAP. III.

Verſe 1. THis know alſo, that in the laſt Days [*of the Jewiſh Oeconomy, and the erecting of Chriſt's Kingdom, See Note on* 1 Tim. 4. 1.] perilous Times ſhall come.

a 2. a For Men ſhall be lovers of their own ſelves [*i. e. their own Temporal Pleaſures and Profits*] covetous, boaſters, proud, blaſphemers [*evil ſpeakers*] diſobedient to Parents, unthankful, unholy [or *prophane.*]

3. Without natural Affection, Trucebreakers, falſe Accuſers, incontinent, fierce, [or *cruel*] Deſpiſers of thoſe that are good.

4. Traytors, heady, high-minded, lovers of Pleaſures, more than lovers of God.

5. Having a form of Godlineſs, but denying the power thereof; from ſuch turn away.

6. For of this ſort are they which b creep b

into Houſes, and lead captive ſilly Women laden with ſin, led away with divers Luſts.

7. Ever learning [*of new Teachers*] and never able to come to the knowledge of the Truth.

c 8. Now as [c] Jannes and Jambres withſtood Moſes [*when working his Miracles in* Egypt, *before* Pharaoh] ſo do theſe alſo reſiſt the d Truth, [*being*] Men of corrupt minds, [d] reprobate concerning the Faith. [*Tit.* 1. 14, 15, 16.]

e 9. But [e] they ſhall proceed no farther [*Gr. not much farther*] for their Folly ſhall be manifeſt to all Men, as theirs alſo was [*i. e. the folly of Jannes and Jambres.*]

10. But [*be not troubled at ſuch times, or Perſons, having in me good Experience of the Power and Readineſs of God to deliver them* f *who ſuffer for his ſake, for*] [f] thou haſt fully known my Doctrine, [*my*] manner of Life, [*my*] Purpoſe [*to adhere to Chriſt, ſeeking his Glory, not my own, and to promote his Goſpel to the utmoſt, my*] Faith, Long-ſuffering, [2 *Cor.* 6. 6.] Charity, [1 *Cor.* 8. 13. and 9. 22. 2 *Cor.* 11. 29. *my*] Patience.

11. [*The*] Perſecutions, Afflictions, which came unto me at Antioch [*Acts* 13. 50.] at Iconium [*Ch.* 14. 2.] at Lyſtra [*where I was ſtoned*, v. 19.] what Perſecutions I endured [*from the Jews,*] but out of them all the Lord delivered me.

12. Yea, and all that will live godly in Chriſt Jeſus ſhall ſuffer Perſecution, *eſpecially in ſuch perilous times; and at all times, either openly, or ſecretly, from the Hatred, and Malice of wicked Men, or from their Taunts and Calumnies, which are ſtyled Perſecutions,* Gal. 4. 29. *Nor is it to be expected that it ſhould be otherwiſe.*]

13. But [*δὲ for*] evil Men and [g] Seducers [*Impoſtors*] will [*till the wrath of God takes hold upon them*] wax worſe and worſe; deceiving and being deceived. g

14. But continue thou in the things which thou haſt learned [*from me,*] and haſt been aſſured of, knowing of whom thou haſt learned them.

15. And that from a Child thou haſt known the Holy Scriptures, which are able to make thee wiſe to Salvation, through Faith which is in Chriſt Jeſus.

16. [h] All Scripture is given by Inſpiration of God, and is [*Gr. being inſpired by God, is alſo*] profitable for Doctrine [*to teach us what we are to believe,*] for reproof [*or Conviction of Error*] for Correction [*and Reformation of Vice, and*] for Inſtruction in [*the way of*] Righteouſneſs. h

17. That the Man of God [*or Teacher of it*] may be perfect [*both as to his own Practice, and his teaching others, and ſo*] throughly furniſhed [*not to this, or that only, but*] to all good works [*belonging to his Office.*]

Annotations on Chap. III.

a Verſes 5. Ἔσονται γὰρ ἄνθρωποι] That the *Apoſtle* here ſpeaks of ſuch Perſons as were in being when this *Epiſtle* was indicted, is evident from his Command to *Timothy, to turn away from them,* and from the following Deſcription of them.

That they were not the *Gnoſticks*, or the followers of *Simon Magus* ſeems apparent; 1. Becauſe *Simon Magus* could not make the Times perillous by any Oppoſition he could make to *Chriſtianity*, he being a deſpicable, and beggarly *Magician*, of whoſe Power, or endeavour, to perſecute the *Chriſtians*, I remember not one word in *Church-Hiſtory* applicable to the Times of this *Epiſtle*; but that the *Jews* were zealous Perſecutors of them, not only in *Judea*, but through all parts of the World, where they were diſperſed, both *Scripture*, and *Juſtin Martyr*, fully teſtifie; and the ſuppoſed Combination betwixt the *Jews*, and *Gnoſticks*, is not only groundleſs, but incredible: For what Accord could there be betwixt him who ſet up for a God, yea, for a Father over all, and them who were zealous for the true God, and hated Idolatry with a perfect hatred; or between them who had the higheſt Veneration for the *Law*, and the *Prophets*, and him who taught, they were not at all to be regarded? (2dly.) Becauſe the *Jews* had *a form of knowledge*, Rom. 2. 20. and *a zeal for God*, Rom. 9. 1. and a ſetled form of worſhipping the true God; they were great *Zealots* for the obſervation of the Sabbath, and all the Sacrifices, and Inſtitutions required by the Law of *Moſes*; and ſerved God frequently Day and Night, *Acts* 26. 7. and ſo they had *a Form of Godlineſs*, though not worſhiping God in the Spirit, *Phil.* 3. 3. but only with theſe Carnal Ordinances, *they denied the Power thereof:* But what form of Godlineſs do we find in *Simon Magus*, and his Followers, in the Times of the *Apoſtles*? What Profeſſion of *Chriſtianity* could he make, who ſet himſelf to oppoſe the *Apoſtles*, and the Doctrine which they taught? See a third Argument againſt this Expoſition, v. 9.

But that theſe Characters agree to the *Jews*, and particularly to the *Judaizing Chriſtians*, and falſe Teachers is evident from *Scripture*, and *Church-Hiſtory*, and from the Writings of *Joſephus*; for *Rom.* 1. 29, 30, 31. We have mention of *Gentiles* that were Covetous, Proud, Boaſters, Diſobedient to Parents, without natural Affection; Truce-breakers, Cruel, Unclean, Unthankful, *v.* 21. And Ch. 21. the *Jew* is condemned as *doing the ſame things*, and *v.* 22. 24.

as

as guilty of *Adultery*, and *Blaſphemy*. They were *Blaſphemers*, and falſe Accuſers of the *Apoſtles*, as if they walked after the Fleſh, 2 *Cor.* 10. 2. contradicting, and blaſpheming *Chriſtianity*, Acts 13. 45. they repreſented it to all the World, when it was firſt preached, as an (a) *Atheiſtical Sect*, and were the Authors of all the vile Stories which the *Heathens* objected againſt it: And in deſpiſing of the *Apoſtles* and *Chriſtians*, they were Deſpiſers of thoſe that were good. They were great Lovers and Admirers of themſelves; Proud, Boaſters, and High-minded, boaſting of God as their Father, and of their knowledge of the Law, *Rom.* 2. 17, 23. magnifying themſelves above others; ſee Note on 2 *Cor.* 11. 12, 20. glorying in their Circumciſion, *v.* 18. and in their being of the Seed of *Abraham*, *v.* 22. *Philip.* 3. 5. and exalting themſelves upon theſe Accounts above the *Gentiles*, whom they ſtiled *Dogs*, and *Sons of the Earth*, and *uncircumciſed*, whilſt they were *the Noble*, the *Sons of God*, and his beloved People. They were διάβολοι, *contentious, and obey'd not the Truth*, Rom. 2. 8. Philip. 1. 15, 16. They were covetous, perverting others *for filthy lucre's ſake*, Tit. 1. 11. *counting gain godlineſs*, 1 Tim. 6. 5. *minding earthly things*, Philip. 3. 19. They were fierce, heady, cruel in their Perſecutions of the *Chriſtians*, 1 Theſſ. 2. 15, 16. They were Traytors and Truce-breakers in their Revoltings from the *Roman* Government. They were diſobedient to their Parents in their *Corban*, Matth. 15. 5. and without natural Affection, not in that only, but in their Perſecution of *Chriſtians* of their own Family, and Blood, *Luke* 21. 16. They were unholy, and incontinent, defiled, and abominable, *Tit.* 1. 14, 15. in their Adulteries, and continual Divorces: Lovers of Pleaſure, making *their Belly their God*, Philip. 3. 19. feaſting luxuriouſly on their *Sabbaths*, and to Drunkenneſs in their Feaſt of *Purim*.

b Ver. 6. That theſe Perverters of Men from the Truth, and Creepers into Houſes, were of the Circumciſion, and addicted to *Jewiſh* Fables: See *Tit.* 1. 10, 11, 14.

c Ver. 8. Jannes and Jambres.] Though we have no mention of the Names of theſe *Magicians* in the *Old Teſtament*, yet were their Names Celebrated both among the *Heathens*, as (b) *Pliny*, and (c) *Numenius* inform us, who repreſent them as *Egyptians* skilled in the Art of *Magick*; and in the (d) *Jewiſh* Writings, who do not only ſay that they were *Principes Præſtigiatorum*, *The Chief of the Magicians*, but alſo that they were the two Sons of *Balaam*, (e) *Origen* informs us, that there was a Book writ of them bearing this Title, *Jannes & Mambres liber*.

Ibid. Ἀδόκιμοι περὶ τὴν πίστιν, *Reprobate concerning the Faith.*] d So they are ſtiled in *Scripture*, who, through their Reſiſtance of, and Contentions againſt the Truth, are unworthy to have the Faith made known to them, or indiſpoſed to receive it. Thus the *Heathens*, who, *when they knew God, did not glorifie him as God, neither were thankful*, Rom. 1. 22, 25. are therefore delivered up, εἰς νοῦν ἀδόκιμον, *to a reprobate mind*: And they here who reſiſt the Truth, being *Men of corrupt Minds*, are therefore *reprobate concerning the Faith*. See Note on 2 *Cor.* 13. 5.

Ver. 9. Οὐ προκόψουσιν, *they ſhall proceed no farther.*] e This agrees well with the *Jewiſh* falſe *Doctors*, who were ſoon diſabled from carrying on their falſe Doctrines by the Deſtruction of *Jeruſalem*, but not ſo well with the *Gnoſtick Hereticks* who ſpread themſelves wide in the Second *Century*. The Fancy of a Reverend Perſon, that St. *Paul* here Propheſies, that as *Jannes* and *Jambres* periſhed in the *Red Sea*, ſo ſhould *Simon Magus* at *Rome*, falling down head-long, when he was flying in the Air, periſh at the Prayers of St. *Peter* and St. *Paul*, is in every part of it uncertain. For,

1. Though the *Jews* tell us *Jannes* and *Jambres* were with *Pharaoh* at the *Red Sea*, they ſay not that they periſhed there, but ſay they rode with *Balaam* to meet *Balak*, and lived to the making of the *Golden Calf*, and then periſhed. *Targ. Jon. in num.* 22. 22.

2*dly*, I have ſhewn in the Preface to the Epiſtle to the *Theſſalonians*. Sect. 6.

That the Story of *Simon Magus*'s flying in the Air, in a Fiery Chariot, and thrown down by the Prayers of thoſe two *Apoſtles*, in the ſight of the People at *Rome*, is of no Credit among Learned Men.

Ver. 10. Παρηκολούθησας, *Thou haſt fully known.*] f Παρακολουθεῖν, Relatum ad animum eſt σωτέναι, ſaith *Conſtantine*. So the *Greek* Commentators thought it here ſignified, rendering it οἶδας μεμάθηκας ἀκριβῶς, *thou haſt known, thou haſt learnt exactly*, as the Word imports, *Luke* 1. 4. The Primary Senſe of it, thou haſt followed, or reſembled me in my Perſecutions, may alſo be applied to *Timothy*, who was in Bonds at *Rome* alſo, *Heb.* 13. 23. See the Note on 1 *Tim.* 6. 12.

Ver. 13. Καὶ γόητες, *Impoſtors.*] That the

(a) Ἄνδρας ἐπιλεκτοὺς ἀπὸ Ἱερουσαλὴμ ἐπιλεξάμενοι τότε ἐξεπέμψατε εἰς πᾶσαν τὴν γῆν, λέγοντες αἵρεσιν ἄθεον χριστιανῶν πεφηνέναι, καταλέγοντες ταῦτα ἃ πᾶς καθ' ἡμῶν οἱ ἀγνοοῦντες ἡμᾶς πάντες λέγουσιν. Juſtin Martyr, Dial. cum Tryph. p. 234. E. 235. A.

(b) *Hiſt. Nat.* l. 30. c. 1. (c) *Apud Euſeb. Præpar. Ev.* l. 9. c. 8. (d) *Buxt. Lex. Talmud. Col.* 945, 946. *Targ. Jon. in Ex.* 1. 15. 7. 11. (e) *Sicut Jannes & Mambres reſtiterunt Moiſi non invenitur in publicis Scripturis, ſed in libro ſecreto qui ſupra ſacribitur Jannes & Mambres liber.* Tract. 35. in Matth.

Impoſtors

Impoſtors among the *Jews* continued till the very time of the Deſtruction of *Jeruſalem*, more and more deceiving the People, and that the whole Nation of the unbelieving *Jews* grew then to the higheſt pitch of Wickedneſs, *Joſephus* fully teſtifies. See Notes on *Rom.* 2. 2. and 2 *Theſſ.* 2. 10.

h Ver. 16. Πᾶσα γραφὴ, *all Scripture.*] Here Note,

1. That the *Scriptures* of the *Old Teſtament*, not of the *New*, muſt be the *Scriptures* here intended, they only being the *Scriptures* which *Timothy* had *known from a Youth*; that is, before the *Scriptures* of the *New Teſtament* were written; and ſo he could not ſpeak of the *Scriptures*, as interpreted by them who were then the Guides of the Church, *viz.* the *Jewiſh Sanhedrim*, or the *Scribes*, and *Phariſees*; ſeeing they ſo interpreted them as to make void the Commandments of God, and to deny our *Saviour* to be the promiſed *Meſſiah*.

2*dly*, Obſerve, That the *Apoſtle* doth not ſay that theſe *Scriptures* were of themſelves ſufficient to make *Timothy* wiſe to Salvation, but only that *with Faith in Chriſt Jeſus* they were ſufficient for that End. Now *Faith* in *Chriſt Jeſus*, doth only ſignifie a firm belief that *Jeſus was the Chriſt*, the true *Meſſiah*, the Son of God, the Saviour of the World; as is evident from theſe words, *This is Victory over the World, even our Faith*, 1 Joh. 5.4. i. e. our Belief that *Jeſus is the Son of God*, v. 5. See the Preface to the Epiſtle to the *Galatians*, § 2. Hence then I argue for the Perfection of the *Scriptures* thus: If the *Scriptures* of the *Old Teſtament* were ſufficient to make a Man wiſe unto Salvation, provided only that he believed that *Jeſus was the Chriſt*, the *Scriptures* of the *Old* and the *New Teſtament* muſt much more be ſo, becauſe the *Scriptures* of the *New Teſtament* muſt needs more plainly, and fully contain the Faith and Duty of all *Chriſtians*, than the *Scriptures* of the *Old* only, can be ſuppoſed to do.

Obj. But, ſaith *Eſthius*, "If the *Scriptures* "of the *Old Teſtament* were ſufficient to "make Men wiſe unto Salvation, then there "is no need of the *Goſpels*, or of the *Epi-* "*ſtles* of the *New Teſtament*.

Anſw. I anſwer, Yes, There was need of them, both to beget in Men, and to confirm this Faith in *Chriſt*, they being written *that we might believe; and believing might have Life through his Name*, John 20. 31. and alſo to give the *Chriſtians* of ſucceeding Ages, a more full, plain, and perſpicuous knowledge of thoſe things which were not ſo fully and plainly, to the Capacity of the meaneſt, to be learnt in the *Old Teſtament*. Thus, though the Five Books of *Moſes*, ſufficiently contained the whole *Jewiſh* Law, it follows not that the *Hiſtorical*, and *Prophetick* Books, or the *Hagiographa* were ſuperfluous.

3. Obſerve that the *Apoſtle* ſaith, theſe *Scriptures* were therefore able to make *Timothy*, a *Chriſtian Biſhop*, *wiſe to Salvation*, becauſe they were *profitable for Doctrine*, to teach the *Chriſtian* all that he was to believe, πρὸς ἔλεγχον, *for the Correction* of every *Error* in the Faith, *for the Conviction* of every Vice they were obliged to eſchew, and for *their Inſtruction* in every way of Righteouſneſs; even ſo profitable for theſe Ends, as *to make the Man of God perfect*, i. e. wanting in nothing he ought to practiſe, or believe himſelf, or teach others, for the Edification of a *Chriſtian* into a *perfect Man in Chriſt Jeſus*, and to make him *throughly furniſhed to every good Work*. So *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact*, upon the Place.

Falſe therefore here is the Note of *Eſthius*, that the *Scriptures* are here ſaid to be profitable, but not ſufficient to theſe Ends; vain is his Subterfuge, That the *Apoſtle*, by every good work, underſtands only *ſingula Generum, every kind of good works*, but not *every good work of that kind*, i. e. every work of Faith, and inſtruction in Righteouſneſs: For if theſe good works be requiſite *to make the Man of God perfect*, and *throughly furniſhed for his Office*, they muſt be here included; if they be not, they muſt be needleſs in order to the Diſcharge of it.

CHAP. IV.

Verſe 1. I Charge thee therefore before God [*the Father*] and the Lord Jeſus Chriſt, who ſhall judge the Quick and the Dead a at his appearing, and his Kingdom.

2. b Preach the Word, be inſtant [*in that Work*] in ſeaſon, [*and*] out of ſeaſon [*Publickly, and Privately, by Day, and Night, in Times of Peace, and of Danger*;] reprove [ἔλεγξον, *refel falſe Teachers*] rebuke [*evil Livers,*] exhort with all long-ſuffering, [*tho' they long ſeem not to regard thy Exhortations,*] and Doctrine [i. e. *all manner of Inſtructions.*]

3. [*Thus it becomes thee to be inſtant now,*] for the time will [*ſhortly*] come when they will not endure ſound Doctrine, but after their own Luſts ſhall they heap to themſelves Teachers, having itching Ears.

4. And

4. And they ſhall turn away their Ears
c from the Truth, and ſhall be turned unto [c] Fables.

5. But watch thou in all things [*which reſpect thy Office,*] endure Affliction [*patiently,*] do the work of an Evangeliſt, [*See the Note on Eph.* 4. 11.] make full proof of [Gr. *fulfil*] thy Miniſtery.

6. For I am now ready to be offered [Gr. *I am already poured out*] and the time of my Departure [*or Diſſolution*] is at hand. [See the *Preface.*]

7. [*But be it ſo, this is my comfort, that*] I have fought a good Fight, *ſuffering hardſhip, as a good Soldier of Jeſus Chriſt,*] I have finiſhed [*or run*] my Courſe, I have kept the Faith.

8. [*So that*] henceforth [*I may be confident*] there is laid up for me a Crown of Righteouſneſs, which the Lord [*Jeſus*] the
d Righteous Judge, ſhall give me [d] at that Day; and not to me only, but to all them alſo that love [Gr. *have loved*] his Appearing, [*and ſhewed that love by patient ſuffering for his ſake.*]

9. Do thy Diligence to come to me ſhortly.

e 10. For Demas hath forſaken me, [e] having loved this preſent World, [i. e. *the ſafety of his Life,*] and is departed unto Theſſalonica, Creſcens to Galatia, Titus to Dalmatia, [*theſe two not deſerting St. Paul as Demas did, but going thither for the Promotion of the Goſpel.*]

f 11. Only [f] Luke is with me; take Mark,
g and bring him with thee, for [g] he is profitable for the Miniſtry; [*Mark therefore was not then in Egypt.*]

12. [*I ſay only Luke is with me,*] And [Gr. *for*] Tychicus have I ſent to [h] Ephe- h
ſus.

13. [i] The Cloak that [k] I left at Troas with i k
Carpus [l] when thou comeſt bring with thee, l
and the Books, but eſpecially the Parchments.

14. Alexander the Copper-Smith did me much evil, the Lord [*ſhall*] [m] reward him m
according to his Works.

15. Of whom be thou aware alſo, for he hath greatly withſtood our Words.

16. [n] At my firſt Anſwer no man ſtood n
with me, but all men [*of my Acquaintance at Rome*] forſook me; I pray God that it may not be laid to their Charge.

17. Notwithſtanding, the Lord [*Jeſus*] o
[o] ſtood with me, and ſtrengthned me, that by me [*thus ſtanding up in Defence of the Goſpel*] the preaching [*of it*] might be fully known [Gr. *fulfilled*] and that all the Gentiles might hear [*my Defence of it;*] and I was [*then*] delivered out of [p] the Mouth of p
the Lion.

18. And the Lord [q] ſhall [*will*] deliver q
me from every evil work, and will preſerve me to his heavenly Kingdom, to whom [*therefore*] be glory for ever and ever. Amen.

19. Salute Priſcilla and Aquila, and the Houſhold of Oneſiphorus. [*See Note on Chap.* 18.]

20. [r] Eraſtus abode at Corinth, but Tro- r
phimus have I left at Miletum ſick.

21. Do thy Diligence to come before Winter: Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the Brethren.

22. The Lord Jeſus Chriſt be with thy Spirit. Grace be with you. Amen.

Annotations on Chap. IV.

a Verſe 1. Κατὰ τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὴν Βασιλείαν αὐτοῦ, *at his Appearance, and his Kingdom.*] 'This Appearance, ſaith Mr. 'Mede, is the Appearance of Chriſt; the 'Word ἐπιφάνεια always importing Chriſt's 'Advent, who after the Reſurrection and 'the Judgment of the Quick and Dead, 'muſt give up his Mediatory Kingdom to 'the *Father*, it therefore muſt ſignifie ſome 'other Kingdom, proper to *Chriſt*'s ſecond 'coming; and what can that be, but the 'Kingdom of the *Millennium*? But

1. This Appearance of *Chriſt* is his Glorious Appearance, when we ſhall *receive the Bleſſed Hope, i. e.* the Eternal Happineſs we hope for, Tit. 2. 13. When *we ſhall appear with him in Glory*, Coloſ. 3. 4. When we ſhall be *made like unto him, and ſee him as he is*, 1 John 3. 2. Which cannot be expected till after this ſuppoſed *Millennium*. It is the ſame with *the Revelation of our Lord Jeſus Chriſt from Heaven*, 2 Theſ. 1. 7. His *Glorious Revelation*, 1 Pet. 4. 13. And with his παρουσία, or Second Coming, which is *a Coming with all his Saints*, 2 Theſ. 3. 13. A *Coming of our Lord from Heaven*, 1 Theſ. 4. 15, 16. Now Mr. *Mede* himſelf confeſſes, that he dares not ſo much as imagine that the Preſence of Chriſt in the *Millennary* Kingdom would be viſible upon Earth: For the Kingdom of Chriſt ſaith he, p. 603. ever hath, and ſhall be *Regnum Cœlorum*, a Kingdom whoſe Throne and Kingly Reſidence is in Heaven. And, Thirdly, at this Appearance, and this Kingdom, ſaith the *Apoſtle*, he ſhall Judge the Quick and the Dead; not the Dead only, but the quick and Dead; not ſome of them only, but all of them without exception. Now the Judgment of the Dead is to be after the Concluſion of the ſuppoſed *Millennium*, *Rev.* 20. 12.

2. Tho'

2. Tho' Chriſt will, after the Judgment of the Quick and Dead is compleated, give up his Mediatory Kingdom, yet ſince that very Judgment conſiſts in Retribution of his final Puniſhments upon his Enemies, and Crowning of his Loyal Subjects with Eternal Glory, which are the two chief Acts of Kingly Government, and the very end for which all Power was committed to him, *John* 17. 2. it very properly is ſtiled *his Kingdom.* And tho' he ſhall then deliver up this Kingdom, as it is a Kingdom which reſpects the Rewarding of his Servants, and the Puniſhment of his Enemies, when the firſt ſhall be Crowned with Eternal Glory, and the laſt Doom'd to endleſs Puniſhments; yet ſhall he ſtill continue to be *King of Saints*, highly exalted above them in Honour, and Dignity, and Honoured ſtill by them with Religious Reſpect, and Veneration.

b Ver. 2. Κήρυξον, *Preach*, &c.] *In Timotheo omnes Paſtores officii ſui commonitos eſſe voluit Spiritus Sanctus.* Eſthius.

c Ver. 4. Ἐπὶ τες μύθες, *To Fables.*] To the Fabulous Divinity of the *Gnoſticks*, made up of *Gentiliſm*, and *Judaiſm*, ſay ſome; but it doth not appear that the Fabulous Divinity of the *Gnoſticks*, mentioned by *Irenæus*, was then hatch'd; 'Tis far more probable that he here ſpeaks of the *Jewiſh Doctors*, and their Fabulous Traditions; for in his firſt *Epiſtle* he ſaith he left *Timothy* at *Epheſus*, that he might charge ſome among them not to teach other Doctrines, *nor to give heed to Fables, and endleſs Genealogies*, 1 Tim. 1. 3, 4. which, as it relates to the Genealogies of the *Jews*, touching their Tribes, their Relation to the Houſe of *David*, and their Traditionary Men, See the note there; So v. 7. the *Apoſtle* plainly tells us they were *teachers of the Law*, which *Simon*, and his Followers, ſaid, *was not to be regarded.* And in his *Epiſtle* to *Titus*, he ſends a like Exhortation to him, to preſerve the *Cretians* from giving heed to *Jewiſh* Fables, *Tit.* 1. 14. and *Doctrines of Men that turn from the Truth*; which the *Gnoſticks*, who never ſincerely embraced the Truth, could not do; and to avoid *fooliſh Queſtions, and Genealogies, and Contentions,* καὶ μάχας νομικὰς, and *quarrels about the Law*, as being unprofitable and vain, *chap.* 3. 9.

d Ver. 8. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *at that Day.*] The Council of *Florence* hath defined, *That pure and cleanſed Souls, when they quit the Body, are preſently received into Heaven, and there have a clear Viſion of the Holy Trinity.* And the *Trent Council*, Seſſ. 25. hath laid this as the Foundation of the *Invocation* of *Saints*, departed, that they do now cum Chriſto regnare, & æterna fœlicitate in Cœlo frui, *reign with Chriſt, and enjoy eternal felicity in Heaven.* But in this they ſeem to deviate from *Scripture*, and the *Primitive Antiquity*, I ſay, from *Scripture*: For,

1. Charity is Repreſented by St. *Paul* as the moſt excellent of *Chriſtian* Vertues, and therefore that which will obtain the higheſt Recompence; and yet the Motive by which our Lord excites us to perform it runneth thus, *Thou ſhalt be Recompenced at the Reſurrection of the Juſt*, Luke 14. 14.

2. To thoſe who ſuffer Death, and Perſecution for the Name of *Chriſt*, our Lord hath promiſed *a great Reward in Heaven*, Matth. 5. 12. but this Reward will only be conferred upon them, *at the Revelation of our Lord Jeſus Chriſt from Heaven with his mighty Angels*, 2 Theſſ. 1. 7. *The Trial of their Faith ſhall be found to Praiſe, Glory, and Honour*, ἐν τῇ ἀποκαλύψει, *at the Revelation of Jeſus Chriſt*, 1 Pet. 1. 17. Then they, who Communicate with him in Sufferings, ſhall Rejoyce with him, ἐν τῇ ἀποκαλύψει, *at the Revelation of his Glory*, 1 Pet. 4. 13. Till then, the Souls of them who were ſlain for the Word of God, are Repreſented as *under the Altar*, Rev. 6. 9.

3. To thoſe who *feed the Flock of Chriſt* a great Reward is Promiſed, even a never fading *Crown of Glory*; but it is to be Received then only, *When the Great Shepherd doth appear*, 1 Pet. 5. 4. A Reward is to be rendred to the Servants of God, the Saints and Prophets; but it is to be rendred *when the Time comes that the Dead ſhall be Judged*, Rev. 11. 18. The *Apoſtles* are to have their Manſions in Heaven with Chriſt, but not till he comes again from Heaven; for then, ſaith he, *I will receive you to my ſelf, that where I am, you may be alſo*, John 14. 2, 3.

4. The Retribution *to every man according to his Works* is alſo to be made at the ſame time; for *the Son of Man will come in the Glory of his Father, with his Holy Angels; and then will he render to every Man according to his Works*, Matth. 16. 27. *At the End of the World ſhall the Righteous ſhine as the Sun, in the Kingdom of their Father*, Matth. 13. 40, 43. This ſhall be done *in the day when God ſhall judge the ſecrets of Men's Hearts*, Rom. 2. 15. and when we ſhall *appear before the Judgment Seat of Chriſt*, 2 Cor. 5. 12. Rev. 22. 10.

5. Hence in the *Scripture*, the Time of *Recompence*, and the Time of *Judgment*, are Repreſented as the ſame; as in theſe Words, *The time is come that the Dead ſhall be judged, and that thou ſhouldſt give Rewards to thy Servants the Prophets and to the Saints*, Rev. 11. 18. The Time of Glory, and of the Apparition of our Lord; as in theſe Words, *When Chriſt, who is our Life, ſhall appear, then ſhall you appear with him in Glory*, Coloſ. 3. 4. The time of Chriſt's Appearance, and of our Salvation; for, *He ſhall appear a Second Time without Sin, unto Salvation*, Heb. 9. 28. The Time of his Appearing, and of our Beatifick Viſion; for, *When he doth appear,*

we

we ſhall be like him; for we ſhall ſee him as he is, 1 John 3. 2.

6. Hence *Chriſtians* are ſo often ſaid to expect *the Adoption of the Sons of God*, viz. *the Redemption of the Body* from Corruption, *Rom.* 8. 23. To expect *the Revelation of our Lord Jeſus Chriſt*, 1 Cor. 1. 7. To expect *the Son of God from Heaven*, 1 Theſſ. 1. 10. To expect *the Bleſſed Hope, and Glorious Appearance of the Great God, and our Saviour Jeſus Chriſt*, Tit. 2. 14. To *hope for the Grace that ſhall be given them at the Revelation of our Lord Jeſus Chriſt*, 1 Pet. 1. 13.

Now let it be obſerved that the Body, compared to the Soul, is the vileſt, and leaſt conſiderable Part of Man; and therefore the Hope, the Glory, the Reward, Inheritance, Adoption, Bliſs and Happineſs, reſerved to the time of the Reſurrection, cannot Reſpect the Body only. Moreover, the *Apoſtle* ſaith of the Inceſtuous Perſon, That *his Body was delivered up to Satan*, for the Deſtruction of the Fleſh, *that his Soul might be ſaved in the Day of the Lord Jeſus*, 1 Cor. 5. 5. Which ſhews that the Compleat Salvation of the Soul is then to be expected.

As for the Judgment of *Primitive Antiquity* in this Matter, it may be learnt from theſe Conſiderations:

1. That they Aſcribe this Opinion of the Soul's immediate Aſcent to Heaven, and it's Enjoyment of God's immediate Preſence after Death, to the *Hereticks* of thoſe times, repreſenting it as proper to the Followers of *Valentinus*, *Baſilides* and *Marcion*, and after them, as a part of the Hereſie of the *Manichees*. Thus *Juſtin Martyr* ſpeaking of thoſe who were called *Chriſtians*, but blaſphemed the God of *Abraham*, *Iſaac* and *Jacob*, he ſaith, in his *Dialogue* with *Trypho*, p. 307. 353. *they deny'd the Reſurrection, and held* ἅμα τῷ ἀποθνήσκειν, τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανόν, *that as ſoon as they died their Souls were received into Heaven.* *Irenæus* ſaith in like manner, (a) That *the Hereticks deſpiſed the formation of God*, i. e. the Body formed by him, *and not receiving* [the Doctrine of] *the Salvation of the Fleſh*, ſimul atque mortui fuerint dicunt ſe ſupergredi Cœlos & Demiurgum, & ire ad Matrem, vel ad eum qui ipſis affingitur Patrem, ſay, *That as ſoon as they are Dead, they Aſcend above the Heavens, and go to him whom they call their Father:* And having ſaid, That *our Lord's Soul went not to Heaven, but continued in the Place of the Dead till the Reſurrection*, he ſaith, *This is ſufficient to Confound thoſe Men*, qui dicunt interiorem hominem ipſorum derelinquentem hoc Corpus in ſuper-cœleſtem aſcendere locum, who ſay, *that their inward Man, leaving the Body here, Aſcends to the Super-celeſtial Manſions.* And then he gives the *Orthodox* Opinion thus, (b) *It is manifeſt that the Souls of the Diſciples of our Lord ſhall go into the inviſible Place, appointed for them by God, expecting the Reſurrection, and then Receiving their Bodies, and Riſing with them as our Lord did, ſhall come into the Preſence of God.* *Tertullian* having produced the ſame Inſtance of the Death of *Chriſt*, and the Continuance of his Soul *apud inferos* till the Reſurrection of the Body, he poſitively concludes, that (c) Nulli patet Cœlum, terra adhuc ſalva, cum tranſactione enim Mundi reſerabuntur regna Cœlorum, *Heaven is opened to none, whilſt the Earth remains, the Kingdom of Heaven being only to be opened at the Diſſolution of the World.* And in his Fourth Book againſt *Marcion* he ſaith, (d) *The Boſom of Abraham, which is higher than the Inferi, but not ſo high as Heaven, is that which gives refreſhment to the Souls of the Juſt, till the Conſummation of all things, produce the Reſurrection of all with a full Reward.*

The *Manichees*, who alſo denied the Reſurrection of the Body, contended, that good Souls had their whole Reward immediately after Death, becauſe *Chriſt* promiſed to the Thief, that he ſhould be that *day with him in Paradiſe.* To which Objection, St. *Chryſoſtom* anſwers by Conceſſion, that the Thief was indeed admitted to *Paradiſe*; but then he adds, that *Paradiſe* was not the ſame with *Heaven*, μὴ γὰρ ταῦτά ἐστι τὰ ἀγαθὰ ἅπερ ὁ Θεὸς ἡμῖν ἐπαγγέλλεται, *for it contains not the good things which God hath promiſed to us*; and then concludes, That if God promiſed the *Kingdom of Heaven*, and only brought the Thief into *Paradiſe*, οὔπω ἀπέδωκεν αὐτῷ τὰ ἀγαθὰ, *he hath not yet given to him the good Things promiſed.*

2. That they expreſly Teach that the Souls of good Men remain till the Day of Judgment, in a certain Place, *extra Cælum beatorum*, out of Heaven expecting the

(a) Adv. Hær. l. 5. c. 31. p. 491.

(b) *Manifeſtum eſt quia Diſcipulorum ejus animæ abibunt in inviſibilem locum definitum eis à Deo, & ibi uſque ad Reſurrectionem commorabuntur, ſuſtinentes Reſurrectionem, poſt recipientes Corpora, & perfecte reſurgentes, hoc eſt corporaliter, quemadmodum & Dominus reſurrexit, ſic venient ad conſpectum Dei.* Ibid.

(c) De Anima c. 55.

(d) *Sinum dico Abrahæ, etſi non Cæleſtem, ſuperiorem tamen Inferis, interim refrigerium præbiturum animabus juſtorum donec conſummatio rerum, reſurrectionem omnium plenitudine mercedis expugnat*, Chap 34.

Day of Judgment, and of Retribution. Thus (e) *Juſtin Martyr* ſaith that no Souls die, but τὰς μὲν τῶν εὐσεβῶν ἐν κρείττονί τινι χώρῳ μένειν, τὰς δ' ἀδίκους καὶ πονηρὰς ἐν χείρονι, ἐν τῷ τῆς κρίσεως ἐκδεχομένας χρόνον, that *the Souls of good Men remain in a better Place, the Souls of bad Men in a worſe, expecting the Day of Judgment.* (f) *Irenæus* gives us the Tradition of the Church, touching this Matter thus, *The Preſbyters, who were the Diſciples of the Apoſtles,* ſay, *thoſe that were tranſlated, were carried into Paradiſe; for that Place is prepared for juſt Men, and ſuch as have the Spirit, and there they remain, till the Conſummation, expecting, or beginning Immortality*; and that there ſhall be *New Heavens, and New Earth,* and then, οἱ μὲν καταξιωθέντες τοῦ ἐν ἐκείνῃ διαίτης ἐκεῖσε χωρήσουσιν, *They that are worthy of the Celeſtial Manſions ſhall go thither.* (g) *Tertullian* having cited thoſe Words of the *Apoſtle, And the God of Peace, Sanctifie you throughout, in Body, Soul, and Spirit, and keep you unblameable to the coming of the Lord,* 1 Theſſ. 5. 23. ſaith thus, Habes omnem ſubſtantiam hominis ſaluti deſtinatam, nec alio tempore quam in adventu Domini, qui clavis eſt Reſurrectionis, *Here you ſee the whole ſubſtance of Man deſigned for Salvation, nor at any other time but the appearance of our Lord, who is the Key of the Reſurrection. There is a Place,* ſaith (h) *Novatian,* quo piorum animæ, impiorumque ducuntur futuri Judicii præjudicia ſentientes, *whither the Souls of good and wicked Men are carried, having ſome Foretaſts of their future Judgment.* And (i) *Caius,* a Preſbyter of the Church of *Rome,* ſaith, that Juſt Souls, being celebrated by the *Angels* placed over them, ἄγονται εἰς χωρίον φωτεινὸν ἐν ᾧ οἱ ἀπ' ἀρχῆς δίκαιοι πολιτεύονται, *are led by them into a place of Light, called the Boſom of Abraham, where the juſt from the beginning have been, where they are delighted with the Viſion of the Juſt Fathers, expecting* τὴν μετὰ τοῦτο χωρίου ἀνάπαυσιν, καὶ αἰώνιον ἀναβίωσιν ἐν ἐφθῷ, *after this Place, their Reſt and Everlaſting Habitation in Heaven. Let no Man think,* ſaith (k) *Lactantius,* Animas poſt mortem protinus judicari, *That Souls are forthwith Judged after Death, they are all held in one common Cuſtody, till the Time may come that the Great Judge ſhall make a Tryal of their Merits.* *See* Dall. de Pœn. & Satisf. *l.* 5. *c.* 3, 4, 5, 6.

Ver. 10. Ἀγαπήσας τὸν νῦν αἰῶνα, *having loved this preſent World,*] He doth not ſay that *Demas* had forſaken the *Chriſtian* Religion, or that he betook himſelf to his own Secular Affairs, forſaking his Attendance on the Service of God in the Church, or prefer'd the things of this Life before thoſe of a future, but as the *Ancients* do Expound the Words, he left the *Apoſtle* in this time of Danger, conſulting the ſafety of his own Life; for ὁ νῦν αἰὼν, in the *Scripture* Phraſe, ſtill ſignifies this preſent Life; ſo, οἱ πλέοντες ἐν τῷ νῦν αἰῶνι, are *thoſe that are Rich in this Life,* 1 *Tim.* 6. 17. To live Soberly, Righteouſly, and Godlily, ἐν τῷ νῦν αἰῶνι, is to do it in *this preſent Life*: See *Mark* 10. 30. 1 *Tim.* 4. 8. He ſeems therefore only to ſay of him here what he ſays of others, *v.* 16. *In my firſt Apology no Man ſtood by me, but all left me.*

Ver. 11. *Luke.*] Hence it appears that *Luke* muſt be alive at the Twelfth or Thirteenth of *Nero,* when this *Epiſtle* was endited. f

Ibid. Εὔχρηστός ἐις διακονίαν, *he is profitable for the Miniſtery.*] *i. e.* For the Work of an *Evangeliſt,* v. 5. As St. *Peter,* being ſhortly to put off his Tabernacle, was the more diligent in giving Inſtructions to the Churches of the *Jews,* 2 *Pet.* 1. 13, 14. So was St. *Paul,* now in Bonds, in ſending his Meſſengers to the Churches of the *Gentiles,* v. 10, 12. g

Ver. 12. To *Epheſus.* [Hence it is evident, that *Timothy,* at the writing of this *Epiſtle,* was not at *Epheſus*; For if ſo, Why ſhould the *Apoſtle* Advertiſe him, that he had ſent *Tychicus* thither? h

Ver. 13. Τὸν φελόνην, *the Cloak.*] Or rather, *the Roll*; for, φαιλόνη, ſaith *Phavorinus,* is εἰλητάριον μεμβράνου, *a Parchment rolled up,* φελόνη εἴλητον τομάριον μέμβρανον, *a folded Vellum, or Parchment.* And *Heſychius* ſaith the ſame. i

Ibid. Ὃν ἀπέλιπον ἐν Τρωάδι, *which I left at Troas.*] Not when he went from *Troas* to *Aſſos,* in his Journey to *Jeruſalem*; for then ſaith Biſhop *Pearſon,* he could have no cauſe to leave any thing of moment with him, having ſo many that accompanied him in that Journey, *Acts* 20. 4, 6. and a Ship ſtill attending on them, *v.* 13. but in his Travels after he was ſet at Liberty, and had left *Rome.* k

Ibid. Ἐρχόμενον, *Coming.*] Probably from thence; for he does not bid him ſend thither for them, or go thither to fetch them; whence it follows, that St. *Timothy* was then at *Troas* when this *Epiſtle* was directed to him. l

(e) Dial. cum Tryph. p. 223. B.

(f) *Quapropter dicunt Presbyteri qui ſunt Apoſtolorum Diſcipuli, eos qui tranſlati ſunt illic tranſlatos eſſe, juſtis enim hominibus, & ſpiritum habentibus præparatus eſt Paradiſus* —— *Et ibi manere eos qui tranſlati ſunt uſque ad Conſummationem, coauſpicantes incorruptelam,* l. 5. c. 5.

(g) De Reſur. Carn. c. 47. (h) De Trin. c. 1.

(i) Apud Hœſchel. *Note in* Phot. p. 10.

(k) De Vit. Beat. l. 7. c. 21. p. 717.

Ver.

m Ver. 14. Ἀποδώη,] The King's Manuſcript reads ἀποδώσει, will, or *ſhall Reward* him. And all the Ancients note, that this is not an Imprecation, but προφῆτις πρέπουσα ἀνδρὶ Ἀποστόλῳ, *A Prediction becoming an Apoſtle.* So *Pſeudo-Juſtin*, Qu. & Reſp. 125. So *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, on the Place. Who this *Alexander* was, or where he lived, is uncertain, as alſo whether he were a *Chriſtian*, but Zealous for the *Jewiſh* Rites, as he muſt be, if he were the *Alexander* delivered up to *Satan*, 1 *Tim.* 1. 20. or an *Heathen*, zealous, as *Demetrius* was, for his Trade, and on that account oppoſing the *Apoſtle*.

n Ver. 16. Ἐν τῇ πρώτῃ μου ἀπολογίᾳ, *In my firſt Apology.*] If the Date of this *Epiſtle*, contended for in the *Preface*, ſtand good, this could not be his firſt Defence of the Goſpel, of which he ſpeaks, *Philip.* 1. 17. For after that he was ſet at Liberty, whereas after this he is ſtill a Priſoner, *Chap.* 1. 8. and 2. 9. moreover *Timothy* was then with him at *Rome*, as appears from the Salutations then ſent to the Churches of *Philippi*, Chap. 1. 1. and *Coloſ.* 1. 1. from St. *Paul* and *Timothy*, yea he was a Priſoner there even after that St. *Paul* was ſet at Liberty, and ſo needed not to be taught how things went with the *Apoſtle* then. He therefore calls this his *firſt Apology*, or Defence, becauſe, after he had made it, he was ſtill kept in Bonds, *Chap.* 1. 8. & 2. 9. and ſo reſerved for another Hearing. He eſcaped then, ſays (l) *Chryſoſtom*, and *Oecumenius*; *But when he Inſtructed Nero's Butler, or Cup-Bearer, in the Faith, he was cut off.*

o Ver. 17. Παρέστη, *ſtood by me.*] In a Viſion to Comfort and Support me, as *Acts* 18. 9. So ὄψεσθε is uſed, *Acts* 23. 11. and Παρέστη, *Acts* 27. 23. or, *to give me a Mouth and Wiſdom*, according to his Promiſe, *Luke* 12. 12. and 21. 14, 15.

Ibid. Ἐκ στόματος λέοντος, *from the Mouth of the Lion,*] i. e. of *Nero*, or of *Helius Cæſareanus*. So when (m) *Tiberius* died *Marſyas* ſaid to *Agrippa*, τέθνηκεν ὁ λέων, *the Lion is dead.* And ſo ſpeaks *Eſther*, touching *Artaxerxes*, *Put a Word into my Mouth*, ἐνώπιον τοῦ λέοντος, *before the Lion*, Eſth. 14. 13. p

Ver. 18. Καὶ ῥύσεταί με, *and will deliver me.*] If he will deliver him, ſaith *Chryſoſtom*, why ſaith he, *I am now offered?* Mark therefore his Words, he ſaith not, *he will again deliver me out of the mouth of the Lion; but only that he will preſerve me from every evil work, and to his Heavenly Kingdom.* q

Ver. 20. That St. *Paul* was in Bonds, when he writ this *Epiſtle*, and that at *Rome*, he himſelf ſaith, *Chap.* 1. 8, 17. Now this Verſe affords two Arguments, to prove he could not be then in his firſt Bonds. *1ſt.* From theſe Words, *Eraſtus abode at Corinth*; when was it, when St. *Paul* went from *Corinth* to go to *Jeruſalem*? Then *Timothy* accompanied him, at leaſt as far as *Aſia*, and ſo needed not to be told that from *Rome* ſo long after: It therefore muſt refer to the time when, ſaith the Reverend Biſhop *Pearſon*, St. *Paul* went from *Nicopolis* to *Corinth*, A. D. 65. and the 12th of *Nero*. *2dly.* From theſe Words, *Trophimus have I left at Miletum, ſick:* Now this cannot relate to the time when St. *Paul* went to *Miletus*, near *Epheſus*, *Acts* 20. 17. for as *Timothy* was then with him, *Acts* 20. 4, 15. ſo was not *Trophimus* then left at *Miletum*, but carried up thence with St. *Paul* to *Jeruſalem*, *Acts* 21. 29. Nor did St. *Paul* ever return thither, *Acts* 20. 25. He muſt be therefore left at *Miletus* in *Crete*, where St. *Paul* was, ſaith Biſhop *Pearſon*, after his firſt Bonds, *A. D.* 64. *Ner.* 10. r

(l) Ποίαν οὖν πρώτην ἀπολογίαν λέγει; παρέστη μὲν τῷ Νερώνι καὶ διέφυγεν. Ἐπειδὴ οὖν ἦν οἰνοχόον αὐτὸν καταστήσας, τότε αὐτὸν ἀπέτεμεν. Chryſoſt.

(m) Joſeph. Antiq. l. 18. c. 8.

THE PREFACE TO THE Epiſtle of St. *PAUL* to *TITUS*.

Sect. 1. THAT *St.* Paul *was at* Crete, *we learn from theſe Words of this Epiſtle to* Titus, I left thee in Crete: *When he went thither is uncertain. Dr.* Lightfoot *conjectures that he touched there when he went from* Macedonia *to* Greece, *Acts* 20. 2. For, *ſaith he*, if we conſider that after their parting at *Epheſus*, when *Titus* was ſent to *Corinth* with his Firſt *Epiſtle* to them, they never met till *Titus* cometh up to him, when he was come from *Epheſus* to *Macedonia*, 2 *Cor.* 7. 5, 6. We may thence learn, that in that firſt Journey to *Macedonia*, he left him not at *Crete*, becauſe *Titus* and he were not yet met again after their parting at *Epheſus*; and yet, at his ſecond Return thither, he had not only left him there, but writes to him to come thence to *Nicopolis*, bordering on *Macedonia*, Chap. 3. 12. So that this Epiſtle, *ſaith he*, muſt be writ in his Return, or at his coming thither, *A. D.* 55. and not fron *Nicopolis*, as the *Poſtſcript* dates it; for he ſaith not, *I have determined to winter* ἐνταῦθα, here, *but* ἐκεῖ, there; which ſhews he was not yet come thither.

Sect. 2. *But that it could not be written at that time, the Learned Biſhop* Pearſon *proves, not only from the Silence of St.* Luke *in that very Chapter, where he ſo particularly enumerates all St.* Paul's *Journeys, after he came from* Epheſus, *till his arrival at* Jeruſalem, *without the leaſt mention of his being at* Crete; *but ſaith expreſly, that,* διελθὼν, paſſing through thoſe Parts, [*viz. of Macedonia,*] and exhorting them with many Words, he came to *Achaia*, repreſenting him ſtill *in tranſitu, and as paſſing immediately from* Macedonia *to* Greece, *not going from* Macedonia *farther beyond it than was to it, and then returning back to* Greece, *as he muſt have done had he gone from* Macedonia *to* Crete, *and ſo to* Achaia. 2dly. *This Opinion he more demonſtratively confutes from theſe Words,* Chap. 3. 12. When I ſend to thee Artemas, *or* Tychicus, make haſte to come unto me, to Nicopolis, for I have determined there to winter; *for beſides that* Artemas, *before his going to* Jeruſalem, *ſeems not to have join'd St.* Paul, *and* Tychicus *then was part of his Retinue, there is not any mention of St.* Paul's *going to* Nicopolis, *in the whole Hiſtory of his Journey to* Jeruſalem; *nor is it poſſible he ſhould then determine to winter at* Nicopolis, *who being at* Philippi, *in the Days of unleavened Bread, made all the haſte he could to be at* Jeruſalem *before* Pentecoſt, *Acts* 20. 6, 16. *See more to this purpoſe,* Diſſert. 1. De Succeſſ. prim. Romæ Epiſc. *c.* 9. § 7. *He therefore places St.* Paul's *Journey to* Crete *after his Fredom from his Bonds at* Rome, *A. D.* 63. *and the* 10*th of* Nero, *and ſaith that this Epiſtle was written the Year following: That it was writ after his Freedom from the Bonds, in which he was, from his going to* Jeruſalem, *till his Freedom at* Rome, *he gathers from this Note of* (a) Chryſoſtom, *and* Theophylact, *that the* Apoſtle *ſeemeth to have been then at eaſe, as making no mention in it of his Bonds, or his Temptations, as he doth in his* Epiſtle *to the* Epheſians, Chap. 3. 1. *and* 4. 1. *to the* Philippians, Chap. 1. 7, 13, 14. *to the* Coloſſians, Chap. 4. 18. *to* Philemon, v. 1. 9. *and in his* Second Epiſtle *to* Timothy, Chap. 1. 8. *and* 2. 9. *That after his Freedom he determined to go to* Philippi *in* Macedonia, *he himſelf intimates,* Philip. 1. 26. & 2. 24. And this, *ſaith Biſhop* Pearſon, he did in the 12th of *Nero*, in which Year he wrote this *Epiſtle. And that he writ it a little after he had been at* Crete, *may be gathered from thoſe Words,* 2 Tim. 4. 20. Trophimus have I left at Miletum, ſick; *which cannot be underſtood of* Miletus

(a) Δοκοῦσι δέ μοι χρόνοι τινὲς καὶ ἐν ἀδείᾳ Παύλου ὧν γεγράφθαι ταῦτα, ἐξ ὧν καὶ πεισθῆναι φησι. Proem.

near

near Epheſus, *mention'd* Acts 20. 17. *for from thence he carried him to* Jeruſalem, Acts 21. 29. *never returning thither,* Acts 20. 25. *He muſt be therefore left ſick at* Miletus *in* Crete, *mentioned by* (b) Homer *and by* (*) Strabo.

Sect. 3. *It is the Opinion of all the* Ancient Commentators *upon this* Epiſtle, *that* Titus *was left in* Crete, *not only to Ordain Biſhops in every City, and Deacons to Miniſter to them, but alſo to Rebuke ſharply, and with Authority, unruly Walkers; And this* Epiſtle *was writ to him, ſay the* (c) Ancients, to make him watchful over, and to oppoſe himſelf againſt the Jews and Judaizers in that Iſland, *as many Paſſages in this* Epiſtle *do ſufficiently demonſtrate.*

Sect. 4. *But the great Controverſie concerning this, and the* Epiſtle *to* Timothy, *is, whether* Timothy *and* Titus *were indeed made Biſhops, the one of* Epheſus *and the* Proconſular Aſia, *the other of* Crete, *having Authority to make,* (d) τῆ τοσάτων ὀπισκόπων κείσιν, and Juriſdiction over ſo many Biſhops as were in thoſe Precincts. *Now of this Matter, I confeſs I can find nothing in any Writer of the firſt three Centuries, nor any Intimation that they bore that Name: But this Defect is abundantly ſupplied by the concurrent Suffrage of the Fourth and Fifth* Centuries. *For,*

1*ſt. As for St.* Timothy, *he is ſtyled Biſhop of* Epheſus *by* (e) Euſebius, *and that with a Reſpect to* former Hiſtories; *and the ſame he ſaith of* Titus. *And the Council of* (f) Chalcedon *reckons from* Timothy *to their Time twenty ſeven Biſhops. The* (g) Anonymous Author *of his Life, in* Photius, *makes him* Biſhop of the Metropolis of *Epheſus*, with ſeven Aſſiſtants; *and either he, or* Photius, *ſay, that* he was Conſtituted Biſhop by St *Paul*; *and the* (h) Apoſtolical Conſtitutions *ſay the ſame, as do alſo* (i) *St.* Jerom, *and all the* Ancient Commentators *on his* Epiſtles.

2*dly. That* Titus *had* τὴν νῆσον ὁλόκληρον, the whole Iſland of *Crete committed to his care, is teſtified not only by* Euſebius, *but alſo by St.* Jerom *in his* Catalogue, *by St.* Ambroſe, Chryſoſtom, Theodoret, Oecumenius, *in the Preface to this* Epiſtle, *to omit many others cited by Dr.* Cave *in the Life of* Titus, p. 58, 59. *Now to paſs my Judgment in this caſe.*

1*ſt. I aſſert, that if by ſaying* Timothy *and* Titus *were Biſhops, the one of* Epheſus, *the other of* Crete, *we underſtand that they took upon them thoſe* Churches *or* Dioceſes, *as their fixed and peculiar Charge, in which they were to preſide for Term of Life, I believe that* Timothy *and* Titus *were not thus Biſhops. For,*

1*ſt. Both* Timothy *and* Titus *were* Evangeliſts, *and therefore were to do the Work of an* Evangeliſt: *Now the Work of an* Evangeliſt, *ſaith* (k) Euſebius, *was this,* to lay the Foundations of the Faith in barbarous Nations, to Conſtitute them Paſtors, and having committed to them the Cultivating of thoſe new Plantations, they paſs'd on to other Countries and Nations.

2*dly. As for* Titus, *he was only left at* Crete to Ordain Elders in every City, *and to* ſet in order the things that were wanting; *having therefore done that Work, he had done all that was aſſign'd him in that Station: And therefore St.* Paul *ſends for him the very next Year to* Nicopolis, Tit. 3. 12. *And ſo, according to Biſhop* Pearſon's *Chronology, he was left at* Crete *only,* A. D. 64. *and ſent for thence,* A. D. 65. *and returned thither, as the* Ancients *conjecture, after the Death of St.* Paul: *For,* (l) *they ſay, he died in the* 94*th Year of his Age, and was buried in* Crete.

As for Timothy, *St.* Paul *ſaith, he exhorted him to abide at* Epheſus *when he went into* Macedoniá: *Now, as he writes to the Church of* Philippi *in* Macedonia, A. D. 62. *and the* 9*th of* Nero, *that he hoped to be ſhortly with them,* Philip. 1. 25, 26. *and* 2. 24. *So, ſaith Biſhop* Pearſon, *he went thither,* A. D. 64. *and the* 11*th of* Nero, *and writ his firſt* Epiſtle *to him,* A. D. 65. *Two Years after this, he ſends for him to* Rome, 2 Tim. 4. 9, 21. *and there he continued, as the* Ancients *conjecture, till the Martyrdom of St.* Paul; *after which*

(b) Λύκτον Μαλτόντε πόλεις εὖ ναιεταώσας. Il. B. (*) Strabo l. 14. p. 654.

(c) Ἀποτείνεται γὰρ πρὸς ἰουδαίους ὀπισολή. Chryſoſt. Theod. Oecumenius. Πολλῶν ὄντων ἐκεῖ ὃπ χειρώνταν προφάσει τὸ νόμε ἁπαταῖν τὲς λαὲς μαθῶν ὁ Παῦλ γεάφει καὶ ὀπιμᾶν δὲ ἐντέλλεται αὐτῷ πῖς ἀνπλέγσι τῇ ὑμανέσῃ πίσει, μάλιτα δὲ τῖς ἐκ πεειτομῆς. Oecum. Theoph. *Hi ſunt de Circumciſione Judæi qui tunc temporis naſcentem Chriſti Eccleſiam ſubvertere nitebantur, & introducere præcepta legalia.* Hieron. *in* Cap. 1. v. 10.

(d) Chryſoſt. Præfat.

(e) Τιμόθε γε μὲν τὸ ἐν Ἐφέσῳ παροικίας ἱστορεῖται πρῶτ τὴν ὀπισκοπὴν εἰληχέναι, ὡς καὶ Τίτ τῶν ὑπὸ Κρήτης ἐκκλησιῶν. Eccl. Hiſt. l. 3 c. 4.

(f) Act. 11. Tom. 4. Col. 600.

(g) Καὶ αὐτὸς δὲ ἑαυτὸν, ἑπτὰ συμπαρόντων ὀπισκόπων, τὸ Ἐφεσίων ἀνπλαμβάνεται μητροπόλεως----ὑπὸ τ μεγάλε Παύλε, καὶ χειροτονεῖται τ Ἐφεσίων μητροπόλεως ὀπίσκοπος, καὶ ἐνθρονίζεται. Phot. Bibl. *Num.* 254. p. 1463

(h) Lib. 7. c. 46. (i) Verbo Timotheus.

(k) Οὗτοι δὲ ἀμελίας τ πίστεως ὀπὶ ξένοις ποὶ τόποις αὐτὸ μόνον καταβαλλόμενοι, πιμνὰς τε καθιςάντες ἑτέρας τέτοις τε αὖτοῖς ἐγχειρίζοντες τ τῶν ἀρχὴν εἰσαχθέντων γεωργίαν, ἑτέρας αὐτοὶ πάλιν χώρας τε καὶ ἔθνη μετῆσαν.

(l) Sophronius apud Hieron. in Tito. Iſidor. de vita & obitu S. S. p. 542.

time

time he must, as they suppose, return to Ephesus: *For they tell us, that in the Reign of* Domitian *he was Martyr'd in that City, and lay buried there. But since we read not any thing in* Scripture *of their Return to either of these Places afterwards, and the* Authorities *on which this Return dependeth are not very Ancient, we cannot much depend upon them.*

Prop. 2. *But if by Bishops we only understand Persons who had Authority to Ordain, and to Govern the Clergy of their Province, and to exercise Acts of Discipline, and Censure, over more than one single Congregation, I believe both* Timothy *and* Titus *had this* Episcopal Jurisdiction, *and so might properly be stiled Bishops. For,*

1*st. That the Jurisdiction of* Titus *extended to all the* Christians *in the whole Island of* Crete, *is apparent from these Words,* for this Cause left I thee in Crete, that thou mightest set in order the things that are wanting, and Ordain Elders in every City, *Tit.* 1. 5. *Hence is he said to have received the* Episcopal Care, τῆς ὅλης Κρήτης ἐκκλησιῶν, *of the Churches in* Crete, *and to have had the whole* Island *committed to him.*

And if the Church of Ephesus, *committed to the Care of* Timothy, *did not exceed the Compass of one particular Congregation, St.* Paul *had very little Success in the great Pains he took for* three whole Years to teach them publickly, and from House to House, exhorting every one of them Night and Day, *Acts* 20. 20, 31. *Whereas St.* Paul *himself informs us, that at* Ephesus a great Door, and effectual, was open'd to him, 1 *Cor.* 16. 8, 9. *St.* Luke, *that* all that dwelt in Asia heard the Word of the Lord Jesus, both Jews and Gentiles; *that* the Word of God prevailed, and grew mightily, *and* that fear fell upon them all, and the Name of the Lord Jesus was magnified, *Acts* 19. 10, 17, 20. *But that which puts this Matter beyond doubt, is the Observation of the Learned Bishop* Stillingfleet, *That the Elders St.* Paul *sends for to* Miletus, *were all of* Ephesus, *and to them he commits not only the Church of* Ephesus, *but all the Flock over which the* Holy Ghost *had made them Overseers,* i. e. *all that had been Converted in* Asia, *through his means, during his abode there three Years.* Irenæus *indeed saith, he summon'd them* from the Neighbouring Cities *as well as* Ephesus: But, *saith he,* St. *Paul* was in so great haste, that he would not so much as go to *Ephesus,* nor send any whither but to that City; and yet those to whom he committed the whole Flock, then in *Asia,* came from *Ephesus* to *Miletus: Which makes it probable that there St.* Paul *had raised a Nursery for the Churches thereabout, as* Clemens *observes the* Apostles *were wont to do in fruitful Soils, with a Prospect of such Churches as were to be formed,* τῶν μελλόντων πιστεύειν, of those that should after believe; *and the same St.* Clement *observing that they did this,* δοκιμάσαντες τῷ πνεύματι, making Trial of them by their spiritual Gifts, *he very probably conjectures, that the twelve Persons, who,* when he laid his Hands upon them, received the Holy Ghost, and spake with Tongues, and Prophesied, *Acts* 19. 6, 7. *being thus qualified in an extraordinary manner, to be Teachers of others, might be in the number of those* Elders *whom St.* Paul *charges to* take heed to themselves, and to all the Flock over which the Holy Ghost had made them Overseers, *v.* 28.

As to the Jurisdiction belonging to them in their several Districts, it is also manifest concerning Timothy, *that he was set over the House of God,* 1 Tim. 3. 14, 15. *That in that House he was to ordain, and lay Hands on the* Elders *to be chosen to that Office,* Chap. 5. 22. *to chuse such to the* Episcopal *Office, or to the Office of* Elders, *who were duly qualified for that Work,* Chap. 3. 2, 7. *to admit and consecrate others to the Office of* Deacons, *v.* 8. *to take* Widows *into the number of* Deaconnesses, *under such Qualifications, and to refuse others,* Chap. 5. 9, 11. *to receive Accusations against the* Elders, Chap. 5. 19. *and to rebuke them,* v. 20. *Which plainly shews there was a Right of Judging and Censuring Offenders in* Timothy, *by virtue of his Office. He had Power also to order the Maintenance of the* Elders, v. 17. *to take care that the Publick Offices of Divine Worship were performed regularly,* Chap. 2. 1. 8. *to* charge others not to teach any other Doctrine *than what they had received,* Chap. 1. 3. *to command and teach* with Authority, Chap. 4. 11. *and not to suffer others to* despise his Authority, v. 12. *And all these things seem plainly to belong to the Trust committed to him,* Chap. 6. 20.

And as for Titus, *'tis certain he was left in* Crete, *by St.* Paul, to set in order the things which were wanting, *Chap.* 1. 5. *and in order to this end, to inspect the Qualifications of them who were to be admitted to the* Episcopal *Office,* v. 7. *and so to ordain* Elders *in every City. And he was also to admonish and reject* Hereticks Chap. 3. 10.

Now I confess, that these two Instances, absolutely taken, afford us no convincing Arguments for a settled Diocesan Episcopacy, *because there is nothing which proves they did, or were to exercise these Acts of Government, rather as* Bishops *than* Evangelists; *for it is certain that the Order of* Evangelists *was superiour to that of* Governments, *and so included an Authority to do those Acts of Government which belonged to Bishops. Accordingly, in those Places where these* Evangelists *preached, they did* (m) ποιμένας καθίσαναι, constitute

(m) Euseb. H. Eccl. l. 3. c. 37.

Pastors,

Paſtors, *and then went on to preach in other places. Yet theſe Things evidently follow hence;*

1. *That ſuch* Superiority *over other* Paſtors *cannot be contrary to the Goſpel-Rule; or that the Nature of* Church-Government *doth not imply an Equality among the Governors of it: And that the* Apoſtles, *if they pleaſed, might have fixed Perſons in any other Churches, to exerciſe theſe Acts of Eccleſiaſtical Authority and Juriſdiction, as well as St.* Paul *placed theſe two Perſons, the one at* Epheſus, *the other at* Crete, *for theſe Ends.*

2. *That it is not repugnant to the Conſtitutions of* Churches *in the* Apoſtolical *Times, for Men to have Juriſdiction over more than one particular Congregation; for ſuch a Power* Titus *had over all* Crete, *and* Timothy *over many* Elders; *which had it been contrary to the Nature of* Church-Government, *would not have been permitted, and much leſs ordained, by St.* Paul, *in any of the Churches planted by him.*

3. *Hence alſo it appears, that the* Apoſtolical *Power of Governing* Churches, *and Ordaining* Elders *in them, was not ſo limited to the Perſons of the* Apoſtles, *but that it might be communicated to others whom the* Apoſtles *would intruſt with it; and therefore might be continued in the* Church *after their Deceaſe: And if it be granted that ſuch an* Apoſtolical *Power of Governing* Churches *might be committed to others, and was Actually ſo by the* Apoſtles, *it remains only to enquire whether, upon their Remove, or Departure, they did entruſt any Perſons in ſuch a manner as it is certain from Scripture, St.* Paul *did* Timothy, *as to the Churches of* Aſia: *Of which we ſhall diſcourſe hereafter.*

4. *From thoſe Words,* The Things which thou haſt heard from me, confirm'd by many Witneſſes, commit thou to faithful Men, who ſhall be able to teach others alſo, *it may be fairly argued, that the* Apoſtle *here appoints St.* Timothy *to* (n) *conſtitute a Succeſſion of Men veſted with* Eccleſiaſtical *Authority to teach them, and command others to obſerve them. And from thoſe Words to* Titus, I left thee in Crete to ordain Elders, κατὰ πόλιν, ὡς ἐγώ σοι διεταξάμην, in every City, as I order'd thee, *Tit.* 1. 5. For a Biſhop muſt be blameleſs, as the Steward of God, *v.* 7. *'Tis alſo fairly gather'd, that a Succeſſion of* Biſhops *was to be conſtituted in every City, as Perſons that were to take care of the Church of God there,* 1 Tim. 3. 5. *And my Conjecture is, that St.* Paul, *after his Liberty from his firſt Bonds, having Travell'd into* Spain *and* Judea, *and from thence to* Macedonia, *began to ſettle this* Church-Government *in all the Churches where they before were wanting; that ſo, after his Death, they might be all provided with them. That upon this Account* Titus *was ſent by him to* Crete, Chap. 1. 5. *and afterwards to* Dalmatia, 2 Tim. 4. 11. *And that the* Firſt Epiſtle *to* Timothy *was not writ to him to require him to ſtay at* Epheſus, *where* Biſhops *had been ſettled long before, but to inſtruct him* how to behave himſelf in the Church of God *in general*, Chap. 3. 15. *doing the Office of an* Evangeliſt, *by ordaining* Church-Governors *where he found them wanting, and ordering other Matters, as he ſaw them needful, in any of thoſe Places to which he reſorted. But then, if we take in the Suffrage of* Antiquity, *and conſult them who were neareſt to the Fountain of* Church-Government, *we ſhall find ſtill greater Reaſon to believe that it was* Διάταξις Ἀποστολική, *an* Apoſtolical Ordinance *to appoint* Biſhops, *with the chief Juriſdiction over Cities: For we find plainly, by the fore-mentioned Inſtances, that the* Apoſtles *had this Power in themſelves, and did convey it to ſome others; but whether they did this Univerſally, and with a Deſign to continue this Order, being an Enquiry about Matter of Fact, muſt be prov'd by the beſt Means we can uſe in a Matter of Fact of ſo great* Antiquity. *Now there can be no ſtronger Proof of ſuch a Matter of Fact, than the general Senſe, and concurring Practice of the* Chriſtian Church *in the Ages next ſucceeding the* Apoſtles. *And this general Senſe of the* Chriſtian Church *may be demonſtrated.*

1. *From undoubted Teſtimonies affording a clear Evidence of this Succeſſion in the moſt conſpicuous Churches. And as for the undoubted Teſtimonies of this Succeſſion in the moſt conſpicuous Churches,* I ſhall firſt appeal, *ſaith the learned* Biſhop *of* Worceſter, to *Irenæus* and *Tertullian*, as leaſt liable to Exception. *The former not only mentions a Succeſſion of Perſons to the* Apoſtles, *but he ſaith,* (o) the Apoſtles committed the Care of the Churches to them, and left them to ſucceed in their Places. *Which implies, that as the* Apoſtles *had themſelves the Care of miniſtring to the Church, and the Power of Governing, and Preſiding over it, ſo they committed it to the* Biſhops *whom they choſe to ſucceed them.* Tertullian *not only mentions them in general who ſucceeded the* (p)

(n) Πιστοῖς ἀνθρώποις, ἤγουν Ἐπισκόποις καὶ Πρεσβυτέροις, ὃς ἔμελλεν ὁ Τιμόθεος χειροτονεῖν, Photius apud Oecumen. Δῆλον ὅτι ὡς τὰ Πρεσβυτέρων, καὶ Ἐπισκόπων αὐτῷ διατάττει, Theoph.

(o) *Habemus annumerare eos qui ab Apoſtolis inſtituti ſunt Epiſcopi in Eccleſiis, & Succeſſores eorum uſque ad nos, quibus etiam ipſas Eccleſias committebant, quos & Succeſſores relinquebant, ſuum ipſorum locum Magiſterii tradentes,* l. 3. c. 3. Lino Epiſcopatum adminiſtrandæ Eccleſiæ tradebant, ibid.

(p) *Evolvant ordinem Epiſcoporum ſuorum,* (Hæretici) *ita per Succeſſiones ab initio decurrentem, ut primus ille Epiſcopus aliquem ex Apoſtolis, vel Apoſtolicis viris, qui tamen cum Apoſtolis perſeveraverit, habuerit Auctorem, & Anteceſſorem; hoc enim modo Eccleſiæ Apoſtolicæ cenſus ſuos deferunt, ſicut Smyrnorum Eccleſia Polycarpum ab Joanne conlocatum refert, ſicut Romanorum Clementem à Petro ordinatum itidem: Perinde, utique & cæteræ exhibent quos ab Apoſtolis in Epiſcopatum conſtitutos Apoſtolici ſeminis traduces habeant,* De præſcript. Hæret. c. 32.

Apoſtles

Apoſtles, *but particularly inſtances in* Polycarp, *placed by St.* John *at* Smyrna; *and* Clemens, *by St.* Peter *at* Rome; *and then adds, That* the other Churches had Biſhops placed in them like to theſe. *So that what Authority St.* Clemens *had at* Rome, *and* Polycarp *at* Smyrna, *that* Tertullian *affirms the* Biſhops *had in other* Churches. *Now* Irenæus *ſaith, that* Linus *and* Clemens *had the Epiſcopal Power of governing the Church. And as for* Polycarp, *he, even by the* (q) Jews, *and* Gentiles, *was ſtiled* ὁ τῆς Ἀσίας διδάσκαλος, the Maſter, or Teacher of *Aſia: By* (r) *St.* Jerome, πάσης τῆς Ἀσίας ἀρχηγὸς, the Governor of all *Aſia: And by* (ſ) Ignatius, ωβισκόπης, the Governor of the Church of *Smyrna.*

Add to this, thoſe Words of Mr. Dodwell, *to thoſe who deny'd the Preſidency of* Biſhops *over the Church in thoſe Ages:* What can they ſay to the Angels in the *Revelations?* What to the Teſtimony of *Irenæus*, concerning St. *Polycarp?* What to the Teſtimony of (t) *Clemens Alexandrinus*, who mentions Biſhops among other Officers of the Church, ſettled by St. *John?* What to the Teſtimony of (u) *Hegeſippus*, who makes the Kinſmen of our Saviour, ἡγήσασθαι τῶν ἐκκλησιῶν, to have been Governours of the Churches, from *Domitian's* Time to that of *Trajan?* What to thoſe who mention (x) St. *James* as made Biſhop of *Jeruſalem* by the Apoſtles themſelves? What of the Seven *Polycrates* mentions as Biſhops in his own See, before himſelf? Nay, What to all thoſe Catalogues of Biſhops ſucceeding in the Four Patriarchal Sees; particularly the Fifteen in *Jeruſalem*, from St. *James*, to the Deſtruction of the *Jews* under *Hadrian*? Nay, What to the Succeſſion of all the Apoſtolical Sees, to which the Fathers of the Second Century do ſo ſolemnly appeal, to prove their own Doctrine Apoſtolical in oppoſition to the contrary pretences of the Hereticks? Can they think them all to have been either wilful Forgeries, or general miſtakes in a Matter of Fact ſo near their own Time, without ſo much as any likely Ground in Hiſtory? How will they then aſſure us that they were not miſtaken in delivering to us the Books of the Apoſtles, which were not more notorious to them than their Government.

2. *This general Senſe of the Church may be demonſtrated from the Unreaſonableneſs of the Suppoſition, that the Form of Government left to the Churches by the* Apoſtles, *ſhould be ſo quickly changed as they ſuppoſe who do conceive that the* Apoſtles *left no Governors ſuperiour to* Presbyters, *or* Paſtors *of one Congregation, in the Church: For it is clearly proved by the learned* Biſhop *of* Cheſter, *that the Writers of the Second Century diſtinctly mentioned the ſeveral Orders of* Biſhops, *and their inferiour* Presbyters, *in the ſame Church, and thereby give us Reaſon to conclude that Diſparity was ſettled in that Age, and therefore it is very improbable it ſhould be otherwiſe in the preceding Age of the* Apoſtles; *for that in the Frame and Subſtance of the Eſtabliſh'd Government of the Church, a thing always in Uſe and Practice, there ſhould be ſo ſudden a Change, ſo univerſal a Corruption in ſo ſhort a Time: And that all* Chriſtians, *all the degraded* Clergy, *without the leaſt Degree of Oppoſition that we meet with, or we read of, ſhould conſpire in, or conſent to this Innovation, and Corruption, is a thing morally impoſſible: For, as* Tertullian *argues in like Caſe,* (y) What all Chriſtian Churches did ſo early agree in practiſing uniformly, came not by Errour, but by Tradition. *The Improbability of this ſudden and general Innovation will be further evident, if we conſider,*

1. *The Subjects of this Conſtitution,* viz. *the Perſons appointed by the* Apoſtles, *or* Apoſtolical Men, *to govern and preſide in every Church, they being conſtant Objects of every Perſon's Common Senſe, ſeen in every Aſſembly, employ'd in every* Eccleſiaſtical *Affair, publick or private, in which* Chriſtians, *ſick or well, living or dying, were concern'd. Now in a Mattter of this kind, which was the daily Object of the Senſes of all* Chriſtians, *we cannot eaſily conceive how they could poſſibly miſtake, and not perceive that ſuch a change was made, if really it was done.*

Again, We ſhall be more convinc'd that this was not performed by Conſpiracy, or by a joynt conſent of Chriſtians, *to make this Alteration in that Form of Government which the* Apoſtles *had eſtabliſhed, if we conſider,*

1. *The general Agreement of all* Churches *in this Matter, ſince not one ſingle* Church *can be produced in which this Government did not obtain. For how can we imagine that in a Time when no* General Council *could meet to appoint it, and when there were no* Chriſtian Princes *to ſet it forward on a political Account; and when by reaſon of the Heat of Perſecution, and the Diſtance of* Chriſtian Churches, *there was ſo little Commerce and Intercourſe between them, from the Churches of* Armenia *and* Perſia *in the Eaſt, to thoſe of* Spain *in the Weſt; from the* African *Churches in the South, to our* Britiſh *Churches in the North, this Conſtitution ſhould*

(q) De Martyr. Polycarp. §. 12. (r) Catal. (ſ) Epiſt. ad Polyc. §. 2.
(t) ὅτε μὲν Ἐπισκόπους καθασήσων, apud Euſeb. l. 3. c. 23. p. 92.
(u) Apud Euſeb Hiſt. Eccleſ. l. 3. c. 20. (x) Euſeb. Eccl. Hiſt. l. 5. c. 24. p. 192.
(y) *Variaſſe debuerat error doctrinæ Eccleſiarum, quod autem apud omnes unum eſt, non eſt erratum, ſed traditum,* De Præſcript. c. 28.

univer-

univerſally be received, and ſubmitted to, if it had not been eſtabliſh'd by the Apoſtles, *or the firſt Founders of thoſe Churches?*

2. *If we conſider how much it did concern all Churches, that ſuch an Innovation ſhould not obtain amongſt them, and tamely be ſubmitted to; for all the People were obliged to know their Governours to which they were by Scripture oblig'd to ſubmit, and ſo they could not yield to this Innovation without the greateſt Danger to their Souls; the* Presbyters, *if they had by the* Apoſtles *been advanced to the higheſt Power, would not ſo meekly have ſubmitted to an Authority uſurp'd over them; but either out of a juſt Zeal to aſſert their Freedom, or out of Indignation at the Inſolence of the uſurping* Biſhops, *or out of that Unwillingneſs to ſubmit and obey, which is natural to all Men, would have aſſerted their Equality.*

3. *This will be further evident if we conſider, that even the Perſons then exalted could have no Motive or Temptation to accept of this Advancement; for Men do not eaſily deſire a Change, but upon proſpect of ſome Eaſe, or Temporal Advantage; much leſs when they perceive the Change is like to add to their Trouble, and increaſe their Danger. Now this was really the Caſe of the firſt* Chriſtian Biſhops, *they being ſtill expoſed to the ſharpeſt Fury of their* Perſecutors, *and commonly begun with firſt when any Storm was rais'd againſt the Church: Their Labours alſo were very great, for the Care of the Flock lay on them, and they were unwearied in the Diſcharge of the* Paſtoral Care. *Can we then reaſonably think that they could be ſo fond of ſo much Toil and Peril, as to violate the Inſtitution of the Bleſſed* Jeſus, *or his* Apoſtles, *to obtain it?*

A PARAPHRASE WITH ANNOTATIONS ON THE Epiſtle of St. *PAUL* to *TITUS*.

CHAPTER I.

Verſe 1. PAul [a] a Servant of God, and an Apoſtle of Jeſus Chriſt, [b] according to [κατ', *for the Promotion of*] the Faith of God's Elect, and the acknowledging of [c] the Truth which is after Godlineſs.

2. [d] In [ἐπ', *with that*] Hope of eternal life, which God that cannot lye [*hath*] promiſed before the World began; i. e. *from the beginning of Ages.*

3. But hath in due time manifeſted [ἐφανέρωσε δὲ καιροῖς ἰδίοις, *and hath in its proper Seaſon manifeſted this*] his Word [*of Promiſe*] through preaching [*of it to the Gentiles*] which [*Office*] is committed to me, according to the Commandment of God our Saviour.

4. [*I Paul write this*] to [*thee, O*] Titus, mine own Son after the Common Faith [*wiſhing to thee*] Grace, Mercy, and Peace from God the Father, and [*from*] the Lord Jeſus Chriſt our Saviour.

5. [*Adverti ſing thee, that*] For this cauſe left I thee in Crete, that thou ſhould'ſt ſet in order the things, that [*as yet*] are wanting, and ordain [e] Elders in every City, as I had appointed thee.

6. If any be blameleſs, [f] the Husband of one Wife [*neither guilty of Polygamy, nor married again after divorce from his former Wife*; ſee Note on 1 *Tim.* 3. 2.] having faithful Children, not accuſed of riot, or unruly.

7. [g] For a Biſhop muſt be blameleſs, as [*being*] the Steward of God, not ſelf-will'd, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre.

8. [h] But a lover of Hoſpitality, a lover of good Men, [*or things*] ſober [*or prudent*] juſt, holy, temperate.

9. Holding faſt the faithful word, as he hath been taught [κατὰ τὴν διδαχὴν, *according to the Doctrine of Chriſt, and his Apoſtles*] that he may be able by ſound Doctrine [i] both to exhort, [*both to admoniſh or inſtruct in ſound Doctrine,*] and to convince the Gain-ſayer.

10. For there are many unruly [k] and vain talkers [*in Crete*] and deceivers [*of Mens Minds*] [l] eſpecially thoſe of the Circumciſion.

11. Whoſe mouths muſt be ſtopt, who ſubvert whole Houſes, teaching things which they ought not [*to teach*] for filthy lucre's ſake.

12. One of themſelves [*even Epimenides*] [m] a Prophet of their own, ſaid, The Cretians are always Lyars, evil beaſts, [n] ſlow Bellies, [i. e. *Gluttons.*]

13. This witneſs is true [*of them who inhabit Crete, whether Natives, or Jews*] wherefore [o] rebuke them ſharply, [ἔλεγχε αὐτοὺς ἀποτόμως, *convince them powerfully*] that they may be found in the Faith.

14. Not giving heed [p] to Jewiſh Fables, and Commandments of men who turn from the Faith.

15. [*For whatſoever they may ſay or think, concerning unclean Meats, Perſons, or Things,*] To the pure [*the Gentile, whoſe heart is purified by Faith,*] all things are pure, [*in their uſe;*] but unto them that [*though they count themſelves the only pure Perſons*] are defiled and unbelieving, is nothing [*truly*] pure, but even

even their Mind and Conſcience is defiled, [*and by that their Actions.*]

16. q They profeſs that they know God [*above others*, Rom. 2. 17.] but in works they [*practically*] deny him, being abominable [*now to him, of whom they were once beloved,*] and Diſobedient, and to every good work reprobate.

Annotations on Chap. I.

a Verſe 1. Δοῦλος Θεοῦ, *A Servant of God.*] He writes not this to confirm his Authority to *Titus*, who doubted not at all of it; but to confirm it to others with whom he did converſe, or to whom this *Epiſtle* might come; it being of uſe not only to direct *Titus* then, but all *Biſhops* and *Rulers* of the *Church* for ever.

b Ibid. Κατὰ πίστιν, *for the promotion of the Faith of God's Elect*;] i. e. the Faith of *Chriſtians* in the general, they being all λαὸς ἐκλεκτὸν, *an elect Generation*, 1 Pet. 2. 9. and St. *Paul*, being an *Apoſtle*, in reference to them all, to them to whom he was a *Savour of Death*, as well as to them to whom he was a *Savour of Life*, 2 Cor. 2. 16.

c Ibid. Τῆς κατ' εὐσέβειαν ἀληθείας, *the Truth which is after Godlineſs*;] The *Myſtery of Godlineſs*; 1 Tim. 3. 16. *The Doctrine which is after Godlineſs*, 1 Tim. 6. 3. This is therefore only neceſſary to be believed, ſo far as that belief is neceſſary to an Holy Life.

d Ver. 2, 3. Note, By comparing theſe two Verſes with thoſe words in *Timothy*, *He hath ſaved us, and called us with an holy Calling; not according to our works, but according to his own Purpoſe, and Grace, which was given us in Chriſt Jeſus*, πρὸ χρόνων αἰωνίων, *before the World began; but is now made manifeſt by the appearing of our Saviour Chriſt, who hath aboliſhed Death, and hath brought Life, and Immortality to light through the Goſpel: Whereunto I am appointed a Preacher, and an Apoſtle, and a Teacher of the Gentiles*, 2 Tim. 1. 9, 10, 11. I ſay, from theſe words compared together, it may be inferr'd,

1. That the Promiſe of Eternal Life, mention'd in both Places, is the Promiſe of calling thoſe *Gentiles*, to whom St. *Paul* was an *Apoſtle*, to that Faith which had the Promiſe of Eternal Life annexed to it: For this Promiſe God is ſaid to have performed by St. *Paul*'s preaching this word of Life to the *Gentiles*.

2*dly*. That this hope of Eternal Life was not made manifeſt till the appearing of our Saviour, and the Preaching of his Goſpel to the World; he having *brought Life and Immortality to light by the Goſpel*, 2 Tim. 1. 10. and manifeſted the hope of it by the Preaching of the Word of Faith.

3*dly*. Seeing no ſuch Promiſe could be made to Men, no ſuch Grace given to them before there were any Men in the World, theſe words, πρὸ χρόνων αἰωνίων, cannot properly be rendred, *before the World began*; but as *Chryſoſtom*, *Theodoret*, and *Oecumenius* render them ἀνωθεν ἐξ ἀρχῆς, *of old Time*, or *from the beginning*. So the Revelation of the calling of the *Gentiles* is ſtiled, the Revelation of the Myſtery, χρόνοις αἰωνίοις σεσιγημένου, *kept ſecret from Men ſince the World began*, Rom. 16. 25. but now manifeſted by the *Scriptures* of the *Prophets*. This Promiſe therefore was contained in the Writings of the *Prophets*, and either muſt relate to the Promiſe made to *Adam* immediately after the Fall, that *the Seed of the Woman ſhould break the Serpents head*, which was a Promiſe made from the beginning, and πρὸ χρόνων αἰωνίων, before any of the Three Ages of the World were paſs'd; or to the Promiſe made to *Abraham*, *that in his Seed ſhould all the Families of the Earth be bleſſed*, which was a Promiſe *made a long time ago*, and before the firſt Age of the World expired. So *Zacharias* ſpeaks of the Promiſe of the *Meſſias*, made διὰ τοῦ ἀπ' αἰῶνος, Προφητῶν, *by the Holy Prophets, from the beginning*, Luke 1. 70. And *Jeruſalem* is mention'd as an *Apoſtatizing* City ἀφ' ἡμερῶν αἰῶνος, *from the days of old*, Ezr. 4. 15, 19. and ἀπ' αἰῶνος *of old*, Eſdr. 2. 23, 26.

e Ver. 5. Πρεσβυτέρους.] Hence it appears, that at the firſt Converſion of the *Cretians* to the Faith, they had no *Biſhops*, or *Presbyters* ſet over them, but had all their Church-Offices performed by Men aſſiſted by that Holy Spirit which God ſhed on them abundantly, through Faith in Chriſt, Ch. 3. 6. though out of theſe, *Biſhops*, and *Deacons* uſually were choſen; but then it is obſervable that things were then wanting; or, that this was a Deficiency in that *Church*.

f Ver. 6. Μιᾶς γυναικὸς ἀνὴρ, *The Husband of one Wife.*] Here *Chryſoſtom*, *Oecumenius*, *Theophylact* have well obſerved, againſt the *Hereticks* and *Papiſts*, that Marriage is ſo honourable, that any Clergy-man may aſcend to the *Epiſcopal* Throne with it, ὥστε μετ' αὐτῆς καὶ ὅτι τὸ ἅγιον θρόνον δυνατὸς ἀναβαίνειν, *Chryſoſt. Theoph.* Yea, that he may do the Office of a *Biſhop*, and retain the Nuptial Bed, ὡς δυνατὸν καὶ μὴ γάμου ὑποσκοπῆς φρονεῖν τινός. *Oecum.*

g Ver. 7. Ἀπέλιπόν σε, *I left thee in Crete to ordain Elders, if any be blameleſs, for a Biſhop muſt be blameleſs.*] Hence, ſay the *Greek* and *Latin* Commentators, it is manifeſt that the ſame Perſon is called a *Presbyter* in the 5th and a *Biſhop* in the 7th Verſe, Καὶ ἐντεῦθεν δῆλον ὡς τοὺς πρεσβυτέρους, ὑποσκόπους ὠνόμαζον,

ὠνόμαζον, εἰρηκὼς ὃ ἵνα καταςήσης κατὰ πόλιν Πρεσβυτέρους ἐπήγαγε, δεῖ γὰρ ἄμεμπτον ἀνέγκλητον εἶναι, ἐν ἑκάσῃ δὲ πόλει οὐκ ἄμεμπτος, ἀλλὰ Πρεσβυτέρους ἔθηκεν ἐν πόλλοις, *Theodoret. When he had ſaid, I left thee in Crete, that thou mighteſt ordain Presbyters in every City,* (a) Poſtea intulit, Oportet enim Epiſcopum ſine Crimine eſſe, tanquam Dei diſpenſatorem, idem eſt ergo Presbyter qui Epiſcopus, *He after makes this Inference: For a Biſhop muſt be blameleſs; the Biſhop therefore and Presbyter is here the ſame.* The Reverend and Learned Biſhop *Pearſon*, proves from St. *Clemens* of *Alexandria*, *Tertullian* and *Origen*, that in their Judgment the *Apoſtle* ſpeaks of Presbyters properly ſo called; as doth alſo *Theodoret* from this Argument, That the Apoſtle requires Preſbyters in the plural to be ordain'd in every City, whereas there was to be only one ſingle *Biſhop* in a City. But I find no Anſwer to the Argument, that the ſame Perſon is a Presbyter in the 5th, who is a *Biſhop* in the 7th Verſe; and therefore I ſtill incline to the Opinion of *Chryſoſtom*, *Theodoret*, S. *Jerom*, *Oecumenius*, and *Theophylact*, that the Names were then common.

h Ver. 8. Φιλόξενον, *a lover of Hoſpitality.*] Not in the modern ſenſe of keeping Hoſpitality, that is, a great Table for Perſons of Quality to come to, but ſay St. *Chryſoſtom* and *Theophylact*, τὰ ἀυτῶ τοῖς ξένοις σωφρονοῦντα καὶ τοῖς δεομένοις, one ſo far from filthy lucre, that he *ſpends what he has upon the Stranger, and the Poor.* Σώφρονα δὲ τὴν νηστείαν εἶπεν ἐνταῦθα, ἀλλὰ τὰ πάθη κρατοῦντα, He ſaith, *Sober*, i. e. *not one that is much in faſting, but an exact Governor of his Paſſions*, his Tongue, Hands, and Eyes.

i Ver. 9. Παρακαλεῖν.] i. e. Νουθετεῖν. Theoph. See *Rom.* 12. 8. Τὸ δὲ μάλιστα χαρακτηριζον τὸν Ἐπίσκοπον, τὸ διδακτικὸν ἕξιν, *the Chief Character of a Biſhop is* τὸ διδασκαλικὸν, *his ability to teach*, ſay *Chryſoſtom* and *Theophylact.*

k Ver. 10. Ματαιολόγοι, *vain Talkers.*] That the *Jews* were ματαιολόγοι, vain Talkers, and ἕτερα διδασκαλοῦντες, *Teachers of things which they ought not*, we learn, 1 *Tim.* 1. 3, 4, 6. and that they were deſirous of filthy lucre, robbing and devouring thoſe they taught: See 2 *Cor.* 11. 20. of the Covetouſneſs of the *Phariſees*, the great Sticklers for the neceſſity of Circumciſion, and of the Obſervation of the Law of *Moſes* by all *Chriſtians*, Acts 15. 5. Our Saviour gives a large Account, *Matth.* 23. 14, 25. *Luke* 16. 14. Their Mouths muſt be ſtopp'd, not with force, but with Conviction, *v.* 9. by ſuch ſtrength of conviction, ſay the *Fathers*, as will not ſuffer them to ſpeak any thing by way of Anſwer, or gainſaying the Truth.

l Ver. 11. Μάλιστα οἱ ὄντες ἐκ περιτομῆς, *eſpecially they of the Circumciſion.*] He does not ſay, eſpecially thoſe *Gentiles* or *Samaritans*, who are Advocates for the Obſervation of the *Jewiſh* Law, but οἱ ἐκ περιτομῆς, *they of the Circumciſion*, which, throughout the *New Teſtament*, ſignifies the *Jews*; Men of that Nation and Religion, ſo *Acts* 10. 45. And οἱ ἐκ περιτομῆς, *the* Jews *which came with* Peter, *were amazed when they ſaw the Gift of the Holy Ghoſt poured out upon the Gentiles*, Acts 11. 2. οἱ ἐκ περιτομῆς, *the* Jews *contended with* Peter, *ſaying, Thou wenteſt in to Men uncircumciſed, and didſt eat with them.* See *Rom.* 4. 12. 15. 8. *Gal.* 2. 7, 8, 9. *Epheſ.* 2. 11. *Col.* 4. 11. Moreover, the *Gnoſticks*, and *Simonians* were ſo far from being Advocates for the Obſervation of the *Jewiſh* Law, that it was one part of their Doctrine, (b) νόμῳ καὶ Προφήταις μὴ χρᾶσθαι, that *no Man ſhould obſerve the Law or the Prophets.* See Note on 1 *Tim.* 1. 7. They therefore cannot be the Men here intended.

m Ver. 12. Προφήτης, a Prophet of their own.] *Theodoret* expreſly ſays, this Poet was *Callimachus*; *Oecumenius* and *Theophylact* cite the words of *Callimachus*, and ſo doth *Chryſoſtom*, though he confeſſes the Poet was *Epimenides*. *Callimachus* it could not be; for he was no *Cretian*, but a *Cyrenian*, nor hath he this whole Verſe, but only the beginning of it; Κρῆτες ἀεὶ ψεῦσται, which, ſaith St. *Jerom*, he borrowed from *Epimenides*, who by (c) *Plato* is ſtiled ἀνὴρ θεῖος, by (d) *Diodorus Siculus*, ὁ θεόλογος, *the Divine*; by (e) *Diogenes Laertius*, θεοφιλέστατος, and γνωσικότατος, *one ſkilful in Divination*; by (f) *Cicero*, futura præſentiens, & vaticinans per furorem, *one that foretold things future by Extaſie*; by (g) *Plutarch* σοφὸς περὶ τὰ θεῖα, *a wiſe Man concerning Divine Things*; by (h) *Apuleius*, *Fatidicus*, a *Soothſayer*; by (i) *Maximus Tyrius*, δεινὸς τὰ θεῖα, *one ſkill'd in Divine Things*; by *Dion Pruſienſis*, and the *Apoſtle* here, *one of their Prophets.*

n Ibid. Γαστέρες ἀργοὶ.] Ἄπληστος, Suidas. Γαστέρες ἀργοὶ, ἀκρατεῖς, ἄπληστοι, πολυφάγοι, Heſych. Γαστριμαργία, ἀκρασία περὶ τὴν ἕδραν, Clem. Al. Pæd. l. 2. c. 1. p. 146. C. vide Jul. Polluc. l. 2. c. 4. p. 109. 37. c. 111. 26.

o Ver. 13. Ἔλεγχε αὐτοὺς ἀποτόμως, *Rebuke them ſharply.*] If theſe words relate to the *Cretians*, deceived by the *Jews*, as the Verſe following ſeems to hint, they are fitly tranſlated, *Rebuke them ſharply*: To be *ſound in Faith*, is, ſay *Oecumenius*, and *Theophylact*,

(a) *Hieronymus in locum.* (b) *Conſt. Apoſt.* l. 6. c. 8. 10. (c) *De leg.* l. 1. p. 780. E.
(d) L. 5. p. 239. (e) L. 1. p. 29, 30. (f) *De Divin.* l. 1.
(g) *In Solone.* (h) *Florid.* l. 2. (i) *Differt.* 22. p. 313.

phylact, to retain it ſo as it was delivered by the *Apoſtles*, without adding any thing to it from *Judaiſm*, or *Gentiliſm*, and eſpecially without adding to it the neceſſity of obſerving the *Jewiſh* Law, or Rites, by the *Gentiles*.

Ver. 14. Ἰουδαϊκοις μύθοις.] By *Jewiſh Fables*, ſome here underſtand the *Gnoſticks Cabbaliſtical Interpretations of the Old Teſtament*; but (*1ſt.*) if we look into *Irenæus*, we ſhall find their ſenſeleſs Interpretations chiefly related to the *New Teſtament*. Their 30 *Æones* they gathered from the 30 Years our *Saviour* ſpent in Silence, before he preached; and from the Parable of thoſe who wrought in the Vineyard, and from St. *Paul*; from whom he ſhews *l.* 1. *c.* 1. p. 16, 18. they gathered moſt of their wild fancies, and ſo they muſt in time be after the writing of his *Epiſtles*. (*2dly.*) It does not appear that the *Cabbaliſtick Jews* had any ſuch Interpretations as favour'd the mad Doctrine of the *Gnoſticks*. The *Fathers* therefore generally interpret theſe words of the vain Traditions of the *Jews*, eſpecially concerning Meats, and other things, to be abſtained from as unclean, which our Lord alſo ſtiles *the Doctrines of Men*, Matth. 15. 9. and of the Teachers of them, St. *Paul*, in his *Epiſtle* to *Timothy*, ſaith, that *they were turned from the Faith*, 1 Tim. 1. 5, 6. And this, ſaith *Oecumenius*, is evident from the enſuing words.

Ver. 16. It is the opinion of all the Ancient Commentators upon the place, That the *Apoſtle* ſpeaks this Adverſus Judæos, *againſt the Jews*, nor is there any thing ſaid in theſe two Verſes which may not be applied to them. For,

1ſt. We have obſerved already how the *Scripture* gives thoſe very Names to the unbelieving *Jews*, which they were wont to give unto the *Gentiles*, ſtyling them *Dogs*, Philip. 3. 2. as they ſtyled the *Gentiles*, and *Veſſels of Wrath*, Rom. 9. 22. 1 Theſſ. 2. 16. who thought themſelves the only *Veſſels of Mercy*; and here *defiled*, who counted themſelves the only *pure Servants of God*, Nehem. 2. 20.

2dly. Of their Profeſſion *to know God, when in Works they deny'd him*, the *Apoſtle* gives a large account, *Rom.* 2. from *v.* 17. to *v.* 25, and again Chap. 3. from *v.* 10. to *v.* 19. That they were *abominable* in the ſight of God, our Lord not only ſaith of the *Phariſees*, Luke 16. 15. but St. *Paul* of the *Jews* in general declaring, that *they pleaſed not God*; yea, they were ſo diſpleaſing to him, that *wrath was come upon them to the uttermoſt*, 1 Theſſ. 2. 15, 16. Of their Diſobedience to the Law, we read in the forecited Places of the *Romans*, and of their *evil works*, Philip. 3. 2. 2 Cor. 11. 13, 15. And, laſtly, that a defiled Mind and Conſcience defiled all their Actions, even thoſe that were done according to the Will, and the Command of God, ſee *Iſa.* 1. 11, 16. 66. 3. *Jer.* 6. 20. *Amos* 5. 21, 22.

CHAP. II.

Verſe 1. BUT [*howſoever they live and teach*] ſpeak thou the things which become ſound Doctrine.

2. [*To wit,*] That the [a] aged men be ſober, grave, temperate, ſound in Faith, [*ſincere*] in Charity, and *conſtant in* Patience.

3. The [b] aged Women likewiſe that they be in behaviour [*in Habit, and Geſture,*] as becometh holineſs, not falſe Accuſers, not given to much Wine, Teachers of good things, [*of Piety, Charity, Chaſtity to thoſe with whom they do converſe.*]

4. That they may teach the Young Women to be ſober, to love their Husbands, to love their Children.

5. To be diſcreet, chaſte, keepers at home, good, obedient to their own Husbands, that the word of God be not blaſphemed [*by reaſon of their Crimes.*]

6. Young Men likewiſe exhort to be ſober minded, [Gr. σωφρονεῖν, *to govern not only their concupiſcible, but their Iraſcible Paſſions.*]

7. In all things ſhewing thy ſelf a Pattern of good works, in Doctrine ſhewing uncorruptneſs, Gravity, [c] Sincerity.

8. [d] Sound ſpeech that cannot be condemned, that he that is of the contrary part [*whether Jew or Gentile,*] may be aſhamed [*of their oppoſition to you*] having no evil thing to ſay of you.

9. Exhort Servants to be obedient to their own Maſters, and to pleaſe them well in all [*lawful*] things [e] not anſwering again.

10. Not purloining [*or filching from their Maſters*] but ſhewing all good fidelity, that they may adorn the Doctrine of God, our Saviour in all things [*belonging to their Station.*]

11. For the Grace of God that bringeth Salvation, hath appeared to all Men [*as well Servants, as Maſters, yea to Men of all Nations.*]

12. [f] Teaching us, that denying [*all*] ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World.

13. Looking for that bleſſed hope, and the glorious Appearance of the [g] great God, and our Saviour Jeſus Chriſt.

14. Who

14. Who gave himſelf for us, that he
h might [h] redeem us from all Iniquity, and [*ſo*
i *might*] purifie to himſelf [i] a peculiar People,
zealous of good works.

15. Theſe things ſpeak, and exhort, and rebuke [*the Oppoſers of this Doctrine*] with all Authority: Let no Man deſpiſe thee, [*but uſe the cenſures of the Church, and deliver up to Satan thoſe Jews who gainſay this Doctrine.*]

Annotations on Chap. II.

a Verſe 2. Πρεσβύτας, *the aged.*] See the Note on *Philemon* 9. So the word ſignifies in all the other places of the *New Teſtament*, where it is found; ſo ἐγὼ γάρ εἰμι πρεσβύτης, *I am aged*, ſaith *Zacharias*, Luke 1. 18. and Παῦλος πρεσβύτης, is *Paul the aged*, Philem. 9. And in this ſenſe the true St. *Jerom*, and all the *Greek Commentators* on the Place, expound it. The Reverend Dr. *Hammond* thinks it here ſignifies Church-Officers, and in particular the *Deacons*, mention'd by *Timothy*, after the *Biſhops*, 1 Tim. 3. but of five qualifications there required of the *Deacons*, v. 8. the *Apoſtle* here mentions only one, that of Gravity; nor is it neceſſary that theſe πρεσβύται ſhould be *Church-Officers*, becauſe the *Apoſtle* here enumerates their Qualifications: For as St. *Jerom* on the Place obſerves, he reckons up the Qualifications of the Younger Women, *v.* 4, 5. and of the younger Men, *v.* 6. and of the Servants, *v.* 9, 10. But hence it will not follow that they were *Church-Officers*. Nor, (2*dly*.) Becauſe *Titus* was ſent to ordain ſuch; for we find not that he was ſent to ordain any but *Presbyters*, or *Biſhops*, Chap. 1. 5, 7. though doubtleſs he did ordain *Deacons* to attend them.

b Ver. 3. Πρεσβύτιδας.] That *the aged Women* here import the *Deaconeſſes* of the Church; ſome of the *Commentators* ſay was the Opinion of ſome *Ancients*; and indeed they were ſo neceſſary, 1. For the Baptiſm of Women, when that was performed by dipping, as in the *Apoſtles* days it was: And, 2*dly*. For the converting ſome Young Women to, and the inſtructing others in the Faith they had already owned; which aged Women, though not permitted *to ſpeak in the Church*, might do in private Houſes, without ſcandal, but the *Apoſtles*, and a young *Timothy*, could ſcarcely do without ſuſpicion: That for theſe Reaſons I doubt not but this Office obtain'd in the firſt Preaching of the Goſpel.

c Ver. 7. Ἀφθαρσίαν, *Sincerity.*] This word is not to be found in *Chryſoſtom*, *Theophylact*, nor in many Copies.

d Ver. 8. The Doctrine to be preached muſt be pure and free from all corrupt mixtures; it muſt be entire, ſo as to want nothing neceſſary to be known; it muſt be ſuch as is ὑγιὴς, wholſome, and beneficial to the Hearer, it muſt be delivered with Gravity, and with Care, that there be nothing ſpoken which may be ſubject to Reprehenſion.

Ver. 9. Μὴ ἀντιλέγοντας, *not anſwering again.*] e Not murmuring againſt their Commanders, nor contradicting them, but only with ſubmiſſion pleading their own Cauſe, for that even Nature doth allow.

Ver. 12. The firſt thing Chriſtianity re- f quires of them who would enjoy this ſaving Grace, is to deny all practical ungodlineſs, by carefully abſtaining from all Idolatry, Superſtition, and falſe Worſhip; and to diſcard all thoſe Principles which tend to cheriſh in us a prophane and irreligious Converſation, *viz.* all Principles of *Atheiſm*, and *Infidelity*, all Denial of Providence, and of a future Recompence; for as our falſe Worſhip, will render our whole Service vain, and our pretended Piety, a Provocation; ſo theſe Pernicious Principles will render our Religion none at all: For how can he be ſeriouſly employed in Religious Actions, who queſtions the very Object of Religion, denies the Motives to it, and reckons it *a vain thing to ſerve the Lord?*

2*dly*. To deny all worldly Luſts, *i. e.* All inordinate Affections to the Enjoyments of this preſent World, as knowing, that the friendſhip of this World is Enmity to God; all the Pollutions which are in the World through Luſt, 2 *Pet.* 2. 20. walking not in Riot and Drunkenneſs, in Banquettings and Revelling, in Laſciviouſneſs and Uncleanneſs, in Strife and Envy; but putting on the Lord Jeſus Chriſt, and making no Proviſions for the Fleſh to fulfil the Luſts thereof, *Rom.* 13. 13, 14. 1 *Pet.* 4. 2, 3.

3*dly*. To live ſoberly, in the due moderation of all our Appetites, the exact Government of all our Paſſions, and in the Regular Exerciſe of our Affections, and Deſires, *i. e.* We muſt ſo far reſtrain our Angry Paſſions, that they do never indecently boil up within us, or break forth into opprobrious Words, or rancorous Expreſſions, or proceed to malicious and ſpiteful Actions, and that we never do exert them, but upon occaſion of ſomething which is truly evil, and diſpleaſing to God, or when it may be for the benefit of others: We muſt ſo moderate our Affections too, and our Deſires of all worldly things, as to ſit down contented with our preſent Portion, not being anxiouſly ſolicitous about them, not purſuing them by unlawful means, not much caſt down when we loſe them, nor much delighted with them when we do enjoy them; but living

ſtill

ſtill as Men whoſe Converſation is in Heaven, and whoſe Hearts are chiefly ſet on things above. We muſt ſo temper our Deſires of Applauſe, and Reputation in this World, as only to purſue it by exact Regards to what is Vertuous and Praiſe-worthy, and for vertuous Ends, the doing good to others, never endeavouring to obtain or to preſerve it by any ſiniſter Attempts, ſinful Compliances, or by neglect of Duty. We muſt ſo Regulate the Cravings of the Throat, and the Gratifications of the Palate, as not to eat, or drink to the impairing of our Health, or Reaſon; to the inflaming of our Luſts, or Paſſions; or to the rend'ring our ſelves unfit for the Performance of that Duty which we owe to God. We muſt be ſo moderate, in Reference to the Pleaſures of the World, that all the Pleaſures in which we do allow our ſelves, may be ſtill ἡδοναὶ ἀμεταμέλητοι, ſuch as call for no Repentance; we muſt purſue them with ſuch indifference, as that we can freely deny our ſelves in the Enjoyment of them, when the Concernments of God's Glory, or the Welfare of our own, or other Mens Souls is prejudiced by them, preferring ſtill the Pleaſures of Religion much above them.

4*thly*. We muſt live Righteouſly, *i. e.* in all the Offices of exact Truth and Juſtice betwixt Man and Man, being true in our words, exact to the Performance of our Promiſes, doing no Injury to any in his good Name, Eſtate, or Perſon, much leſs in the Concernments of his Soul, but dealing ſtill with others as we would be dealt with.

We muſt live δικαίως Charitably, preſerving an unfeigned Good Will, an Affectionate Kindneſs to, and having a ſincere Concernment for the good of all Men: And this Affection muſt reſtrain us not only from biting them with the Tongue, ſuſpecting evil of them, or doing evil to them, but muſt engage us to hope well, and believe well of them, where we know nothing to the contrary; to rejoice in their Proſperity, to be ready to promote it, to ſympathize with them in their Afflictions; and, as far as we are able, to ſupply their Wants, relieve their Miſeries, and contribute to the Eaſe and Comfort of their Lives, and more eſpecially to labour to prevent their Ruine, and further the eternal Intereſts of their precious Souls; to conceal the Evil that we know of others, where no neceſſity, *i. e.* no Duty to our ſelves, our Brother, or the Publick requires us to divulge it; to endure all things, without returning Evil for Evil; to be long-ſuffering, and bear with Patience the Infirmities of others. That, laſtly, upon any Reaſonable Submiſſion, any fair Acknowledgment of the Offence, any deſire of Reconciliation, we be eaſie to be entreated, and ready to forgive: In a word, that in all caſes of the ſame kind, we prefer the Publick before our Private Intereſt.

5*thly*. To teach us to live Godly: 1. By keeping up an high Eſteem, an Admiration of God in our Minds, acknowledging his Excellencies by our repairing to, and our continual Dependance on his Wiſdom, Power, and Goodneſs, in our Addreſſes to the Throne of Grace, by aſcribing all the Mercies we enjoy, to his ſole, free, and undeſerved Goodneſs, and therefore highly eſteeming them, paying the Tribute of our Praiſes, and ſuitable returns of Duty for them, and by performing that Publick and External Homage to the Author of them, which may beſt teſtifie to others the inward Veneration we have for him. 2*dly*. By yielding a firm aſſent to all his Revelations, depending on his All-ſufficiency, and Goodneſs to order all things for us to the beſt, and hoping in his Mercy for Preſervation from, or ſupport under, and a good Iſſue from the Troubles of this preſent life, and a ſupply of all thoſe Bleſſings which he ſees needful for us, or moſt conducing to our good. 3*dly*. By valuing him as our Chief, and All-ſufficient Good, the only proper Object of our Happineſs, and upon that account preferring him before whatever ſtands in Competition with him, having none in Heaven but him, and none on Earth that we deſire in Compariſon with him, doing all things to his Glory, and for promotion of his Honour, and being zealous to remove whatſoever doth obſtruct, or oppoſe it. 4*thly*. By being in the fear of the Lord all the day long, and herein exerciſing our ſelves to have always Conſciences void of offence towards God, ſo that we never wilfully do any thing which argues a Contempt of him, or is a Provocation to the pure Eyes of his Glory. 5*thly*. By acquainting our ſelves with his ſacred Will, that we may do it, eſteeming all his Commandments concerning all things to be right, yielding a chearful, conſtant, and ſincere Obedience to them, labouring to walk before him to all well-pleaſing; and when we are convinced that we have deviated from his good and holy Laws, returning by a ſpeedy, and ſincere Repentance, and Reformation of our evil ways. 6*thly*. By an humble Submiſſion to his Chaſtiſements, and a contented acquieſcence in all the Diſpenſations of his Providence, and an entire Reſignation of our ſelves, and our Concernments to the pleaſure of his good and holy Will.

Thus *Philo* doth inform us, That he that would be truly Vertuous, muſt in the firſt place, μεταναστεύειν τῷ σώματι, become an Exile from the Enjoyments of the Body, ſo far as not to be enſlaved, ὀπθυμίαις καὶ ἡδοναῖς, to the importunate Deſires of worldly things,

things, or to the Pleaſures of the World, ὔτε φόβοις, ὔτε λύπαις, nor to the fears of loſing them, nor to exceſs of Grief that he doth not enjoy them; that being thus prepared, he muſt govern his whole Life by theſe three Rules, or Canons, τῷ φιλοθέῳ, καὶ φιλαρέτῳ, καὶ φιλανθρώπῳ, the love of God, the love of Vertue, and the love of Man. *Lib. quod omnis probus liber, p.* 679. C.

Ver. 13. Τῦ μεγάλυ Θεῦ, *the Great God.*] Here it deſerveth to be noted, that it is highly probable that *Jeſus Chriſt* is here ſtyled *the Great God*: 1. Becauſe in the *Original* the Article is prefix'd only before *the Great God*, and therefore ſeems to require this Conſtruction, the Appearance of Jeſus Chriſt the Great God, and our Saviour. 2*dly*. Becauſe as God the *Father* is not ſaid properly to appear, ſo the word ἐπιφάνεια never occurs in the *New Teſtament*, but when it is applied to *Jeſus Chriſt*, and to ſome coming of his; The places in which it is to be found, being only theſe, 2 *Theſſ.* 2. 8. 1 *Tim.* 6. 14. 2 *Tim.* 1. 10. 4. 1, 8. 3*dly*. Becauſe *Chriſt* is emphatically ſtyled *our Hope, the Hope of Glory*, Col. 1. 23. 1 Tim. 1. 1. And, laſtly, becauſe not only all the *Ancient Commentators* on the place, do ſo interpret this Text, but the *Ante-Nicene* Fathers alſo: (a) *Hippolytus* ſpeaking of *the Appearance of our God and Saviour Jeſus Chriſt*; and (b) *Clemens* of *Alexandria* proving *Chriſt* to be both God and Man, our Creator, and the Author of all our good things, from theſe very words of St. *Paul*, *Vid. Tract. de vera Chriſti Deitate, p.* 44, 45.

h Ver. 14. Ἵνα λυτρώσηται, *that he might redeem and purifie.*] The words λυτρῶσαι and καθαίσαι, here uſed, being *Sacrifical*, the firſt ſignifying Redemption by paying a price, here ſaid to be, *the giving himſelf*; the ſecond, to purifie from the guilt of Sin, by an Atonement offer'd for it, *Heb.* 9. 22. 1 *Joh.* 1. 7, 9. I conceive the import of them to be this, that Chriſt our Saviour gave himſelf a Ranſom for us, to redeem us from the guilt, and puniſhment of our Sins, that being by this Atonemen tthus purify'd, and reconcil'd to God, we might become as the *Jews* were before, *a peculiar People to him*, and upon that account *zealous of good Works.*

Ibid. Λαὸν περιούσιον, *a peculiar People.*] So *Segullah* is rendred by the *Septuagint*, Exod. 19. 5. You ſhall be to me λαὸς περιούσιος, *a peculiar People above all People*, Deut. 7. 6. *Jehovah thy God hath choſen thee to be unto him* λαὸν περιούσιον, *a peculiar People above all the People of the Earth*; ſo Chap. 14. 2. 26. 18. This by the *Chaldee* is always rendred—— *A beloved People.* This Title belonged to all *Iſrael* in general, *Pſal.* 135. 4. *Jehovah hath choſen Jacob for himſelf, and Iſrael for his peculiar People.* As therefore all *Iſrael*, being ſanctified to the Lord, became to him a peculiar Treaſure, and a beloved People above all other Nations, or Religions in the World; ſo are now all *Chriſtians*, God having *purified their Hearts by Faith*, Acts 15. 9. 2*dly*. As then Salvation was of the *Jews*, *John* 4. 22. and belonged to others only by being *Proſelytes* ſo far as to own their God, or their Religion; ſo now that Salvation which is promiſed in the Goſpel, and which conſiſts in Life Eternal, is promiſed only to them who own the God, and Saviour of the *Chriſtians*, or embrace their Religion: For *this is the Teſtimony that God hath given us, eternal life; and that life is in his Son: He that hath the Son hath life, he that hath not the Son hath not life*, 1 John 5. 11, 12.

(a) *De Antichriſt* Sect. 64. (b) *Admon. ad Gent.* p. 5, 6.

CHAP. III.

a Verſe 1. PUt them in mind to be [a] ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to [Gr. *for*] every good work.

2. To ſpeak evil of no Man, to be no brawlers. [Gr. *no fighters*] but gentle, ſhew-
b ing all [b] meekneſs to all Men [*with whom they do converſe.*]

c d 3. [c] For we [d] our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful [*to*] and hating one another. [See *Chap.* 1. 10, 11, 12.

e 4. [e] But after that the kindneſs and love of God, our Saviour towards Man appeared,

5. Not by works of Righteouſneſs, which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration [*in Baptiſm,*] and [*by the*] renewing of the Holy Ghoſt, [*given then to the Baptized.*]

6. Which he ſhed on us abundantly through Jeſus Chriſt our Saviour.

7. That being [*thus*] juſtified by his [*free*] Grace, we ſhould be made Heirs according to the hope of eternal life.

8. This

8. This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they who have believed in God might be careful to maintain good works; theſe things are good, and profitable unto Men.

g 9. g But avoid fooliſh Queſtions and Genealogies, and Contentions, and Strivings about the Law, for they are unprofitable and vain.

h 10. h A Man that is an Heretick, after the firſt, and ſecond Admonition, reject.

11. Knowing that he who is ſuch, is ſubverted & ſinneth, being condemned of himſelf.

12. When I ſhall ſend Artemas unto thee, or Tychicus, [*to ſupply thy abſence, ſay the Ancients*] be diligent to come unto me to i Nicopolis, for I have determined there to winter. i

13. Bring Zenas the Lawyer, and Apollos, on their Journey diligently, [*and ſee*] that nothing be wanting to them.

14. And let ours [*i. e. Chriſtians*] alſo learn to maintain good works, for neceſſary uſes, that they be not unfruitful. [See Note on v. 8.]

15. All that are with me ſalute thee. Greet them that love us in [*and for*] the faith. Grace be with you all. Amen.

Annotations on Chap. III.

a Verſe 1. Ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, *to be ſubject to Principalities.*] Beſides the turbulent Spirit of the *Jews* then in *Crete* (a) *Suidas* hath left upon Record concerning them, that the *Cretians*, fearing they ſhould ſuffer Puniſhment from their Superiors, ſtirred up the People, *exhorting them to maintain the liberty which they always had enjoy'd.* By which we ſee how needful this Inſtruction was.

b Ver. 2. Ἐπιεικεία, *Meekneſs.*] This is that Vertue which enclines us to be eaſie and merciful to offenders, kind in interpreting the Actions of others, and yielding in matters of our own Concern for Peace ſake; and we ſhew all meekneſs, not by being never ſevere, for ſeverity at ſome times, towards ſome Perſons, is neceſſary; but by being mild in all caſes, in which the Circumſtances of Time, Place, and Perſons, will admit of it.

c Ver. 3. Ἦμεν γὰρ ποτε, *for we our ſelves were ſometimes.*] That theſe were the Vices that reigned in the *Heathen* World, See *Rom.* 1. 26, 31. and 13. 13. *Coloſſ.* 3. 5, 8. That the *Cretians* were prone to diſobedience, we have proved from *Suidas*; That they were fooliſh and deceived, is evident from their multitude of falſe Gods mentioned by *Diodorus Siculus*, l. 5. and their vain Imagination in thinking that their Gods were Mortal, with which *Callimachus* charges them. The Luſts and Pleaſures they ſerved were unnatural Luſts, ſay *Oecumenius* and *Theophylact*: Of which the *Athenian* in (b) *Plato* ſpeaketh thus to *Clinias* of *Crete*; of *unnatural Luſts your Cities are chiefly guilty*; *for taking up your Laws from* Jupiter, *and retaining the Fable of his Ganymede, they committed this unnatural Luſt in imitation of their* Jupiter.

d Ibid. Καὶ ἡμεῖς, *We our ſelves.*] I cannot think, as St. *Jerom* doth, that St. *Paul* here condemns himſelf as one formerly guilty of all theſe Vices, for then he could not have ſaid that *he had lived* before his Converſion *in all good Conſcience towards God*, Acts 23. 1. That he had *ſerved God from his Progenitors with a pure Conſcience*, 2 Tim. 1. 3. And that *as to the Righteouſneſs which was by the Law, he was blameleſs*, Phil. 3. 6. Nor is any thing more common with St. *Paul*, than to ſpeak thus in the Perſon of thoſe to whom he writes. See the Note on *Eph.* 2. 3.

e Ver. 4.——7. For the Explication of theſe four Verſes let it be obſerved,

1. That the *Apoſtle*, in the very next Verſe, ſaith, *This is a faithful ſaying, and of this I will that thou affirm conſtantly, that they who have believed in God ſhould be careful to maintain good Works*; and as he ſaith, that *we are juſtified by Grace*, ſo doth he teach us that this Grace hath appeared for this very End, *to teach us, denying ungodlineſs and worldly Luſts, to live righteouſly, ſoberly and godly in this preſent World, looking for this bleſſed hope*; clearly inſinuating, that without living Godly, Righteouſly and Soberly, we cannot reaſonably hope for happineſs at our *Lord*'s Second Coming. Wherefore theſe words could never be intended to excuſe *Chriſtians* from a neceſſity of being holy, in order to their being happy.

2*dly*. That the *Apoſtle* only ſaith *we are not ſaved by works of Righteouſneſs which we have done* before Faith, before the Laver of Regeneration, but doth not in the leaſt exclude the Works of Righteouſneſs they ſhould hereafter do, by vertue of the New

(a) Οἱ δὲ Κρῆτες φοβούμενοι μή τι τιμωρίας τύχωσιν, ἀνέσειον τὰ πλήθη, διδασκήσαντες ἐξ ἀϊδίου διδασκαλίαν ἀλυσιτελείαν διαφυλάττειν. Voce ἀνέσειον.

(b) Καὶ τούτων τὰς ὑμετέρας πόλεις σοφοὺς ἄν τις ἀποφαίνοι —— πάντες δὴ Κρητῶν τὸν περὶ Γανυμήδη μῦθον κατεγέλασαν, ὡς λογοποιησάντων τούτων, ἐπειδὴ παρὰ Διὸς αὐτοῖς οἱ νόμοι πεπιστευμένοι ἦσαν γεγονέναι, τοῦτον τὸν μῦθον προστεθεικέναι, ἵνα ἑπόμενοι τῷ Θεῷ χαρπῶνται καὶ τούτῳ τὸν ἡδονήν. Plato de leg. l. 1. p. 776. E.

Nature given to them, and the renewing of the Holy Ghoſt, from being Conditions of their future Happineſs; and therefore hence it doth not follow, as *Eſthius* ſuggeſts, that God hath predeſtinated us to Salvation of his meer Mercy without any reſpect to our Works, but only, that he hath thus freely called any Nation to the knowledge of that Faith that will in the end bring Salvation to them that obey the Preſcripts of it.

3*dly*. That when the *Apoſtle* ſaith, *by his Mercy he ſaved us*, his meaning is, that by his free Mercy he brought us from a State of Wrath and Condemnation, into the way of Salvation, in which if we walk, and continue, we ſhall aſſuredly obtain Salvation. See Note on *Eph.* 2. 8, 9.

4*thly*. Some by *the Laver of Regeneration* underſtand that inward Renovation which cleanſeth the Soul, as waſhing doth the Body; but that the *Apoſtle* by the *Laver of Regeneration*, underſtands that *Baptiſm* by which *Chriſtians*, coming then from *Heatheniſm*, engaged to renounce *Idolatry*, the Works of the Fleſh, and of the World, and dedicated themſelves to the Service of the Sacred *Trinity*, and teſtified their Faith in *Chriſt*, cannot reaſonably be doubted, if we conſider,

1*ſt*. How expreſly our Saviour ſaith, *we muſt be born again of Water, and of the Holy Ghoſt, that we may enter into the Kingdom of God*, Joh. 3. 5. How he Commiſſionated his *Apoſtles to make Diſciples in all Nations by baptizing them*, Matth. 28. 16. And how from the beginning, the word παλιγγενεσία, *Regeneration*, uſed here, was uſed to denote Baptiſm, as (c) *Juſtin Martyr*, (d) *Irenæus*, and (e) *Clemens* of *Alexandria* do inform us.

2*dly*. That the ſame *Apoſtle* elſewhere aſcribes this Vertue to *Baptiſm*, ſaying, that *Chriſt doth purifie and cleanſe his Body by the waſhing of Water*, Eph. 5. 26. and that St. *Peter* ſaith, that *Baptiſm now ſaves us*, 1 Pet. 3. 21. And that Baptiſm at the firſt was ſtill attended with the vouchſafement of the *Holy Ghoſt*, here joined unto this Laver of Regeneration, *Joh.* 3. 5. So that all *Chriſtians* are ſaid to be *baptized into one Spirit*, 1 Cor. 12. 13. who is here ſaid to be plentifully poured out upon Believers.

5*thly*. That being juſtified by Faith, we become *the Sons of God*, John 1. 12. and being Sons of God, are *Heirs of Glory*, Rom. 8. 17. and Sons of the Reſurrection, or ſuch as, if we do continue in the Faith, and our *Baptiſmal Covenant*, ſhall enjoy an happy Reſurrection, *Luke* 20. 36. See Note upon that Place, and upon *Rom.* 8. 17.

f Ver. 8. Καλῶν ἔργων προϊσασθαι, *to maintain good works.*] That is, ſay ſome, to employ themſelves in honeſt Trades and Profeſſions: But all the *Ancient Commentators*, on this, and the 14th Verſe, interpret theſe words of Alms-deeds, or Charity, to ſupply the neceſſary wants of Orphans, Widows, *&c.* And they are followed by the learned Dr. *Barrow*, who obſerves, that "as in every kind, that which is moſt "excellent doth commonly aſſume the "Name of the whole kind, ſo are theſe "works of Charity, by way of Excellen-"cy, ſtiled good Works. Thus *Dorcas* was *full of good Works*, i. e. *of Alms-deeds which ſhe did*, Acts 9. 36. *See you abound in every good Work*, that is, in all Charitable Offices, 2 *Cor.* 9. 8. *Let a Widow be well reported of for good Works* 1 Tim. 5. 10. *i. e. for bringing up Children, lodging Strangers, waſhing the Saints feet, relieving the Afflicted, and following every good Work. Charge them who are rich in this World, that they be rich in good Works*, 1 Tim. 6. 18. See *Heb.* 10. 24. And this Senſe may be confirmed, 1. From the Phraſe it ſelf; for it is not ἐργάζεσθαι τὰ καλὰ ἔργα, but περίσασθαι καλῶν ἔργων. Now περίσσως ſignifies to *excel* and outſtrip others in good Works, which as to Works of Charity, is certainly the *Chriſtians* Duty, and was the thing by which the *Primitive* Ages gain'd great Credit to *Chriſtianity*: But it is not the *Chriſtians* Duty to labour more than others at their Trades, or Callings. 2*dly*. From the Reaſon here aſſigned, why they muſt excel in good Works, becauſe they were not only Profitable, but καλὰ *Creditable* in the ſight of Men, as are ſuch works of Charity more conſpicuouſly, than labouring in our Profeſſions, and *v.* 15. *That they be not unfruitful*; i. e. ſaith Dr. *Hammond*, that they may have to give to others; theſe Acts of Charity being ſtiled *fruit abounding to their Account*, Philip. 4. 17. *Good Fruits*, Jam. 3. 17. *the fruits of Righteouſneſs*, v. 18.

Ver. 9. See Note on 1 *Tim.* 1. 4. And note g here, and from that Place, this excellent Rule: That Diſputes about matters which only ſerve to beget Strife, and Contention, but tend little to Edification in the Faith, or to the Edifying of the Body in love, *Eph.* 4. 16. or the promoting that Doctrine which is after Godlineſs, 1 *Tim.* 6. 3. are vain talking, and unprofitable Diſputes.

Ver. 10. Hence we may learn who is an h *Heretick* in the *Apoſtle's* Senſe.

1. He is one who ἐξέστραπται, *is perverted from the true Faith*, holding ſome Doctrine or Opinion, which ſubverteth the Founda-

(a) *Juſtin. M. Ap.* 2. p. 93, 94. Δι' ὕδατος καὶ λόυτρου παλιγγενεσίας. (d) *Iren.* l. 1. c. 18. l. 2. c. 39. l. 3. c. 19. Theoph. l. 2. p. 95. B. (e) *Clem. Alex. Ped.* l. 1. c. 6. p. 91.

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tion of it, 2 *Tim* 2. 18. and 1 *Tim.* 1. 19, 20. 2*dly*. He is αὐτοκατάκριτος, a Man *condemned by his own Conſcience*, and who, in what he doth maintain, or practiſe, ſins againſt his own Convictions: For, 1. The *Apoſtle* ſaith not to *Titus*, Do thou convince or inform him of his Error, but do thou *admoniſh* him of his Fault; which ſhews the Crime lay not in his Head, or his miſtaken Judgment, for that can never be corrected by Admonition, but only by Inſtruction; but that it lay in the Irregularity of his Affections, and the Perverſeneſs of his Will; And 2*dly*. Becauſe otherwiſe he could not *condemn himſelf* by maintaining his *Hereſie*; For no Man who acts according to his Judgment, how erroneous ſoever it may be, is ſelf-condemned in that Action.

Obj. 1. Againſt this Expoſition it is objected, 1. That he who oppugns a Doctrine which he knows to be true, is indeed perverſe, but he is no *Heretick*.

Anſw. 1. Yes, he is properly an *Heretick*, according to St. *Auſtin*, becauſe he follows, or ſtarts a new Opinion, not from Regard to Truth, but to vain Glory, or Temporal Advantage. Whence ſaith he, *Errare poſſum, Hæreticus eſſe Nolo, I may err, but I will not be an Heretick*; placing *Hereſie*, not in the Judgment, but the Will.

2*dly*. He is ſo alſo according to the proper import of the word, becauſe he properly doth chuſe to be of his Opinion: Whereas the Judgment of the erroneous Perſon doth oblige him to hold his Error, it being not in our Power to believe otherwiſe than our Mind and Judgment doth inform us; ſo that in this caſe we do not properly αἱρεπίζειν, chuſe what Opinion we will hold. And, 3*dly*, He is moſt properly an *Heretick* in the *Scripture* Senſe, which ſtill aſcribeth to ſuch Men, ſomething relating not to the Error of their Judgments, but to the Perverſeneſs of their Wills, or the Corruption of their Affections, as that they deſigned not to *ſerve the Lord, but their own Bellies*, Rom. 16. 18. That they *turned away from the Truth, ſuppoſing that gain was Godlineſs*, 1 Tim. 6. 5. *That they taught things which they ought not, for filthy lucre's ſake*, Tit. 1. 11. That, *through Covetouſneſs, with feigned words, they made merchandiſe of them whom they deceived*, 2 Pet. 2. 3, 14. *Having Hearts exerciſed with covetous practices*, and that *they went greedily after the Error of Balaam for reward*, Jude 11. Matth. 24. 11. 1 Joh. 4. 1. 2 Cor. 11. 13. 2 Pet. 2. 1. 1 Tim. 4. 2.

Hence are they often ſtiled *falſe Prophets, falſe Chriſts, falſe Apoſtles, falſe Teachers, deceitful Workers, transforming themſelves, into the Apoſtles of Chriſt*; Men who inſinuated their Doctrines, ἐν ὑποκρίσει ψευδολόγων, *by hypocritical Falſhoods*, who preached up the neceſſity of Circumciſion, *not that they themſelves obſerv'd the Law*, or thought it neceſſary ſo to do, but that *they might avoid Perſecution*, Gal. 6. 12, 13. That they were Men riſen up among *Chriſtians, ſpeaking perverſe things to draw away Diſciples after them*, Acts 20. 30. *Wolves in Sheeps cloathing*, Matth. 7. 15. Men that *went out from them, when indeed they were not of them*, 1 Joh. 2. 19.

Obj. 2. 2*dly*. It is objected, that there be few who oppoſe the truth wittingly, and they are only known to God, not to the *Church*; which therefore cannot admoniſh, avoid, or excommunicate them. He therefore muſt be ſelf-condemned, not becauſe he maintains what himſelf thinks to be falſe, but becauſe he inflicts upon himſelf that Puniſhment, and Condemnation which the *Biſhop*, and the *Church* uſeth to do upon Malefactors, by ſeparating himſelf from the Communion of the Faithful.

Anſw. To this I anſwer, 1*ſt*. That I do not find that the Word αὐτοκατάκριτος, bears any other ſenſe but this, *viz.* one condemn'd by his own Mind, or inward Sentence, ὑφ' ἑαυτῦ, ἢ τ ἰδίας συνειδήσεως κατακεκριμένον, ſaith *Oecumenius*. 2*dly*. Nor is it true that *Hereticks* did always cut themſelves off from the Church; for then what need was there of their Excommunication? The Scripture ſhews the contrary, declaring that theſe falſe Teachers, that brought in damnable Doctrines, were ἐν ὑμῖν, *lurking among Chriſtians*, 2 Pet. 2. 1. 1 Joh. 2. 19. 2 Pet. 2. 13. Jude 12. 19. Yea, ſaith the *Apoſtle*, *there muſt be Hereſies*, ἐν ὑμῖν *among you*, 1 Cor. 11. 9. they kept their *Love-feaſts* with them, till for fear of Perſecution, they departed from them, *Gal.* 6. 12. They were inwardly *Wolves*, but *in Sheep's Cloathing* ὑποπροσωπήσαντες ἐν αὐτοῖς, *making a fair ſhew among them*. Moreover what need was there of avoiding Men already ſeparated, and gone out from them? Or to what end ſhould the *Apoſtle* give them any Admonitions, or Excommunicate them who had already excluded themſelves from the Church's Communion? This Expoſition therefore agrees not with the words of the *Apoſtle*.

And whereas it is ſaid, ſuch *Hereticks* are only known to God, I hope they might be known alſo to *Titus*, the only Perſon here bid either to admoniſh or avoid them, eſpecially if we conſider that to him belonged in thoſe times, διάκρισις πνευμάτων, *the diſcerning of Spirits*. Moreover, the Church of thoſe Times, in which the *Apoſtles* were ſtill preaching, could eaſily know whether the Doctrines which others taught in oppoſition to them, were indeed Doctrines received from the *Apoſtles*, or not; if they were not, they who taught them muſt

know they received no ſuch Doctrine from them, and ſo muſt be ſelf-condemn'd in teaching it as received from them, or as the Faith once deliver'd to the Saints; and they who heard them muſt know they wilfully oppoſed the Doctrine of thoſe *Apoſtles*, who had confirmed the Faith with ſuch Authentick Teſtimonies, as their Oppoſers could not queſtion. Moreover, they being then bid *to try the Spirits whether they were of God*, 1 John 4. 1. and the gift of diſcerning Spirits being then given to the *Prophets* who managed the Church Affairs; they might then very well be able to judge of theſe Deceivers, and *Falſe-Teachers*.

Ver. 12. Theſe words made the Author of the *Poſtſcript* date this *Epiſtle* from *Nicopolis* of *Macedonia*, whereas they rather prove the contrary; for he ſaith not, I have determined to winter *here*, but *there*, which ſhews he was not yet come thither.

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THE PREFACE TO THE Epiſtle of St. *PAUL* to *PHILEMON.*

SOME *have thought this* Epiſtle *was not worthy to be rank'd among the* Epiſtles *of St.* Paul, *as being writ upon an Occaſion of no great Moment: But it contains Inſtructions ſufficient for ſo ſhort an* Epiſtle, *as* v. 9.

1*ſt. That no* Chriſtian, *though of the meaneſt ſort, is to be contemn'd: That* Chriſtianity *makes the vileſt Servant both profitable, and worthy to be highly loved, and honoured by Perſons in the higheſt Dignity;* Oneſimus *being by the* Apoſtle *ſtiled his* Son, *and his* Bowels.

2*dly. That* Chriſtianity *doth not impair the Power of* Maſters *over their Servants, or give any Authority to them who convert them, to uſe them as their Servants, without leave granted from their* Maſters.

3*dly. That Servants ought to make Satisfaction for any Wrong or Injury they have done to their* Maſters.

4*thly. That there is an Affection due from the* Maſter *to a profitable Servant.*

Who then, *ſay the* (a) Greek Interpreters, would refuſe to number an Epiſtle ſo profitable with the reſt?

The (b) Apoſtolical Conſtitutions *have made this* Philemon *Biſhop of* Coloſs, *and St.* Jerom *ſeems to incline to that Opinion; but* (c) Hilary *the Deacon, ſaith expreſly, that* he was of no Eccleſiaſtical Dignity, but one of the Laity. Theodoret, Oecumenius, and Theophylact, *ſeem alſo of the ſame Opinion.*

This Epiſtle was writ in the ſame Year with that to the Philippians, *viz. the 8th of* Nero, A. D. 62. *when St.* Paul *expected to be delivered from his Bonds,* v. 22.

(a) Τὶς γὰρ ἂξιν ὁ ἀπαξιῶν ταύτῳ τῶ λοιπαῖς συναριθμεῖν τοσαύτης ὠφελείας μέτοχος, Præfat. Oecum. Chryſoſt. Theoph.

(b) Κολοσσέων ἦ Φιλήμων. L. 7. c. 46.

(c) *Philemon nulla erat Eccleſiaſticæ ordinationis præditus Dignitate, ſed vir laudabilis, unus ex plebe.* In locum.

A PARAPHRASE WITH ANNOTATIONS ON THE Epiſtle of St. *PAUL* to *PHILEMON*.

CHAPTER I.

Verſe 1. I Paul, a Priſoner of Jeſus Chriſt, and Timothy our Brother, [*write*] to Philemon, our dearly beloved, and [a] Fellow-labourer.

2. And to our [b] beloved Appia, and Archippus, [c] our fellow Soldier; and [d] to the Church in thy Houſe.

3. [*And I wiſh*] Grace to you, and Peace from [e] God our Father, and the Lord Jeſus Chriſt.

4. I thank my God, making mention of thee always in my Prayers; [*or, I thank my God always when I mention thee in my Prayers.*]

5. Hearing [f] of thy Love and Faith, which [*Faith*] thou haſt towards the Lord Jeſus, and [*love*] to all his Saints.

6. [*And my Prayer is,*] that [g] the Communication of thy Faith [*or, thy liberality to the Saints, which is the fruit of thy Faith,*] may become effectual [*to bring others to it,*] by the acknowledgment of every good thing which is in you in Chriſt Jeſus, [*or, may become effectual to the acknowledgment of thy good works by other Chriſtians who have ſuch inſtances of thy Charity.*]

7. [*And I have reaſon thus to give thanks to God for thee*] for we have great Joy and Conſolation in thy love [*to the Saints,*] becauſe [*hereby*] the bowels of the Saints, [*yearning for relief*] are refreſhed by thee, Brother.

8. Wherefore, though I might be much bold, [*or having great Power*] in Chriſt, to enjoin thee that which is convenient,

9. Yet, for loves ſake, I rather beſeech thee, [*or, I rather beſeech thee for loves ſake,*] being ſuch an one as Paul [*the Apoſtle of Chriſt*] [h] the Aged, [*and upon that account worthy of Reverence,*] and now alſo a Priſoner of Jeſus Chriſt; [*and therefore worthy of Reſpect,* Gal. 6. 17. Epheſ. 4. 1. Coloſſ. 4. 18.]

10. I beſeech thee [*I ſay*] for my Son Oneſimus, whom I have begotten, [*i. e. converted to the Faith while I was*] in my Bonds.

11. Who in times paſt was to thee [*an*] [i] unprofitable [*Servant,* v. 18, 19.] but now [*if received, will be*] profitable to thee, and [*if ſent back*] to me.

12. Whom I have ſent again [*unto thee, he being in Duty thine, and not to be employ'd by others, or detain'd without thy leave;*] thou therefore receive him, [*him, I ſay,*] that is mine own Bowels; [*he being as dear to me, as if he had proceeded from mine own Bowels.*]

13. Whom I would [*willingly*] have retained with me, that [k] in thy ſtead he might have miniſter'd to me [*being*] in the bonds of the Goſpel.

14. But without thy mind would I do nothing [*of this nature*] that thy benefit [*or the Advantage I receive from him who is thy Servant*] ſhould not be [*on thy part*] [l] as it were [*a matter*] of neceſſity [*becauſe thou couldſt not have him returned to thee*] but willingly [*by thy own grant.*]

15. For perhaps he therefore departed [*from thee*] for a ſeaſon, [m] that thou ſhould'ſt receive him again for ever, [*i. e. to ſerve thee during life.*]

16. [*That thou ſhould'ſt receive him, I ſay*] not now as a Servant [*only,*] but above a Servant,

Servant, [*as being alſo in Chriſt*] a Brother, n beloved eſpecially [*or particularly*] to me; n
but how much more to thee, both in the fleſh, and in the Lord! [*i. e. as being of thy Family, and of thy Faith!*]

17. If thou count me therefore a Partner [*in thy friendſhip*] receive him as my ſelf.

18. If he hath wrong'd thee [*in any thing*] or oweth thee ought, put that on my account.

19. I Paul have written it with my own hand [*and ſo have enter'd into a ſolemn Obligation, that*] I will repay it; albeit I do not ſay unto thee, [*i. e. I inſiſt not upon it*] how thou oweſt to me [*by whom thou waſt converted*] even thy own ſelf [*or the well being of thy Soul*] beſides.

20. ° Yea Brother, [Gr. ναὶ *I pray thee, therefore*] let me [*for thy Compliance with me in this matter*] have joy of thee in the Lord, o
p refreſh my Bowels in the Lord. p

21. Having confidence in thy obedience, I wrote [*this*] to thee, knowing thou wilt alſo do more than I ſay.

22. But withal, prepare me alſo a lodging, [*wherefore prepare me a lodging alſo*] for I truſt that q through your Prayers I ſhall be q
given to you.

23. There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus.

24. Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.

25. The Grace of our Lord Jeſus Chriſt be with your Spirit. *Amen.*

Annotations on the Epiſtle of St. *Paul* to *Philemon.*

a Verſe 1. Καὶ συνεργῷ ἡμῶν, *our Fellow-Labourer.*] Hence *Chryſoſtom* conjectures that he muſt be one of the Clergy: But this is no good Argument, ſeeing *Chriſtians* in general that promoted the Intereſts of *Chriſtianity*, and even Women, are by the *Apoſtle* ſtyled συνεργοὶ his *Fellow-Labourers.* For the firſt, ſee 3 *John* v. 8. for the ſecond, *Rom.* 16. 3.

b Ver. 2. Ἀπφίᾳ τῇ ἀγαπητῇ] He ſalutes alſo *Appia* the Wife of *Philemon*, as *Oecumenius* and *Theophylact* conjecture, and *Theodoret* poſitively aſſerts, and that very probably, ſhe being here rank'd before *Archippus.* And this he doth, that he might obtain her good will alſo in behalf of *Oneſimus.*

c Ibid. Συστρατιώτῃ, *our Fellow-Soldier.*] So alſo he call *Epaphroditus* Fellow-priſoner with him at *Rome*, Philip. 2. 23, 25. either becauſe they ſuffer'd with him as good Soldiers of Jeſus Chriſt, 2 *Tim.* 2. 3. Or as (a) St. *Jerom* ſaith, becauſe being Miniſters with him in the work of the Goſpel, *Phil.* 2. 25. *Col.* 4. 17. they were more particularly engaged in fighting the good fight of Faith. See Note on 1 *Tim.* 1. 18.

d Ibid. Καὶ τῇ κατ' οἶκον σου ἐκκλησίᾳ, *And to the Church in thy Houſe.*] He calls his Houſe a *Church*, ſaith *Theodoret*, ὡς εὐσεβείᾳ λαμπρυνομένην, *as being illuſtrious for the Piety of all its Members.* See Note on 1 *Cor.* 16. 19.

e Ver. 3. Ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ, *From God the Father, and our Lord Jeſus Chriſt.*] Ex quo oſtenditur unam filii patriſque eſſe naturam, cum id poteſt filius præſtare quod Pater, & dicitur id Pater præſtare quod filius. Hieronymus in locum.

f Ver. 5. Τὴν ἀγάπην καὶ τὴν πίστιν, *thy Love and Faith.*] Here the *Apoſtle* uſeth the Figure *Syntheſis*; for Faith is to be referr'd to *Chriſt*, and Love to the *Saints*, according to thoſe words of the ſame *Apoſtle*, *We give thanks for you ſince we heard of your Faith in Chriſt Jeſus, and of the Love which you have to all the Saints*, Coloſſ. 1. 4. So *Matth.* 12. 22. *The blind, and dumb, both ſpake, and ſaw*, i. e. the blind ſaw, and the dumb ſpake; 1 *Cor.* 6. 11. *But ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God*, i. e. Ye are ſanctified by the Spirit, and juſtified by the Name of *Jeſus.* And ſo *Theodoret* interprets theſe words. *Hence* therefore *Papiſts* vainly gather, that we may place our Faith in *Saints* departed; for even their own (b) *Eſthius* declares, That *in the Eccleſiaſtical Phraſe, to believe in any one, is a Profeſſion of Divinity.*

'Tis alſo further to be noted from theſe words, That we ought to render thanks to God, not only for the bleſſings vouchſafed to our ſelves, but to others alſo, *Rom.* 1. 8. 1 *Cor.* 1. 4. *Eph.* 1. 16.

Ver. 6. Ἡ κοινωνία, *the Communication.*] Κοινωνίαν πίστεως τὴν ἐλεημοσύνην καλεῖ ὡς διὰ πολλῆς πίστεως γινομένην. *Theop. Oecumenius*, and *Theophylact* expound theſe words thus, I pray that the Faith in Chriſt, which thou haſt common with us, may be operative in thee to make thee know how to perform every good Work. g

Ver. 9. Πρεσβύτης, *the aged.*] This *Epiſtle* being writ, at the furtheſt, but Twenty eight Years from his Converſion, when he is ſtyled Νεανίας, *a Young Man*, Acts 7. 58. it is enquired how he could be now Πρεσβύτης, *Paul the aged?* h

I anſwer, that both the words, Νεανίσκος, *Young*, and Πρεσβύτης, *Aged*, are of that

(a) *Commilitoni quod in eodem certamine belloque ſuperaverit.* Hieron. in locum (b) *Credere in aliquem Eccleſiaſtica Phraſi è Scripturis deſumpta profeſſio divinitatis eſt.* Eſth. in locum.

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large ſignification, as is ſufficient to remove this ſeeming Difficulty, (c) *Phavorinus*, from *Hippocrates*, ſaith a Man is ſtyled Νεανίσκος, *a Young Man till Twenty eight*, and Πρεσβύτης, *Aged, from Forty nine to Fifty ſix*; making but Twenty one Years difference betwixt them: Elſewhere he ſaith, that *Old Age begins* ἀπ' ἐτῶν ἑξήκοντα ἐννέα, *from Sixty nine Years*: But then he ſaith, a Man is, Νεανίσκος, *Young, from Twenty three*, ἕως ἐτῶν τεσσαράκοντα ἑνός, *till Forty one Years*; making the difference between them Twenty eight Years. *Varro*, *in Cælius Rhodiginus*, lib. 29. cap. 21. ſays, a Man is *Juvenis*, Young, till Forty five; and Aged at Sixty. And thus St. *Paul*, according to the Computation of St. (d) *Chryſoſtom*, might be a Young Man, of Thirty five Years, at his Converſion; an Old Man at the writing this *Epiſtle*, as being then Sixty three, and ſuffering Martyrdom in the Fourteenth Year of *Nero*.

i Ver. 11. Ἄχρηστον.] Not only an unprofitable, but an injurious Servant, having not only run away from his Maſter, but purloin'd ſome of his Goods, and ſpent what he had thus purloin'd: For had it not been thus, ſaith (e) St. *Jerom*, the *Apoſtle* needed not to have ſtipulated for ſatisfaction of the injury, *v.* 18, 19.

k Ver. 13. Ὑπὲρ σοῦ, *in thy ſtead.*] A Miniſtery ſeems due from all that are able, towards thoſe that ſuffer, and are in Bonds for Chriſt's ſake; and when it is not performed, there ſeems to be a lack of Service due to them, eſpecially to the Ambaſſadors of *Chriſt*, Phil. 2. 30.

l Ver. 14. Ὡς κατ' ἀνάγκην, *as of neceſſity.*] Here again freedom of will is put in oppoſition to neceſſity. See Note on 2 *Cor.* 9. 7. according to thoſe words of *Seneca*, De Benef. lib. 2. cap. 4. *Si vis ſcire an velim, effice ut poſſim nolle.*

m Ver. 15. Ἵνα αἰώνιον αὐτὸν ἐπήχῃς, *That thou mighteſt have him during life.*] Δουλεύσει αὐτῷ εἰς αἰῶνα, *He ſhall ſerve him during life*, Exod. 21. 6. Ἔσται σοι οἰκέτης εἰς αἰῶνα, *He ſhall be thy Servant whilſt he lives*, Deut. 15. 17. Καθήσεται εἰς αἰῶνα, *He ſhall abide for ever there*, 1 Sam. 1. 22. that is, ἕως ἡμέρας θανάτου αὐτοῦ, *till the day of his Death*, v. 11. *All the days of his Life*, v. 28.

n Ver. 16. Ἀγαπητὸν, *beloved.*] Note here that love is due even to Bond-Servants from their *Maſters*, when they are uſeful and profitable to them; for where Advantage is received from the Labours of another, there love is due.

o Ver. 20. Ναὶ.] As the Hebrew נָא is *verbum obſecrandi*, a word of intreating, ſo is the *Greek* ναὶ very frequently. See Note on *Matth.* 15. 27.

p Ibid. Μοῦ τὰ σπλάγχνα, *refreſh my Bowels.*] Either meaning *Oneſimus*, whom he calls his Bowels, *v.* 12. or rather himſelf, whoſe Bowels would be refreſhed by *Philemon*'s receiving *Oneſimus* kindly, for the Lord's ſake.

q Ver. 22. Διὰ τῶν προσευχῶν ὑμῶν, *By your Prayers.*] The *Apoſtle* knew the efficacy of the Prayers of the Church for preſervation of *Chriſt*'s eminent Servants from impendent dangers, as in the Caſe of *Peter*, Acts 12. and therefore in moſt of his *Epiſtles* he doth moſt earneſtly intreat them, that he might be enabled to preach the Goſpel with freedom and ſucceſs, *Eph.* 6. 19. *Coloſſ.* 4. 3. 2 *Theſſ.* 3. 1. and for Deliverance from the malice of his Perſecutors, *Rom.* 15. 30, 31. 2 *Theſſ.* 3. 2. or elſe expreſs his confidence that their Prayers will be effectual to that End, as here; and 2 *Cor.* 1. 10, 11. and 4. 14, 15. *Phil.* 1. 19. And had he thus conceived of Prayers, directed to *Angels*, and departed *Saints*, why doth he not afford one Inſtance of them in all his *Epiſtles*?

(c) *In vocibus* Παῖς, Νεανίσκος, & Πρεσβύτης.

(d) Ὃς (ἔτη) τεσσάκοντα πέντε ἐδούλευσε τῷ Κυρίῳ μετὰ πάσης προθυμίας, τελέσας ὃν ἐπὶ ὑπὲρ τῆς Εὐσεβείας δεσμὸν ἀνεπαύσατο ὡς ἑξήκοντα ὀκτὼ: Orat. de Petro & Paulo, To. 5. p. 994. lin. 28.

(e) *Nec ſponſor fieret rei ablatæ, niſi eſſet id quod ablatum fuerat, diſſipatum.*

THE PREFACE TO THE Epiſtle to the *HEBREWS.*

BY *way of* Preface *to this excellent* Epiſtle, *I ſhall enquire,*

1. *Concerning the Author of it.*

2. *Touching the Canonical Authority of this* Epiſtle.

3. *Concerning the Language in which it was originally written.*

4. *To whom it was indicted, and ſent; and when.*

5. *Concerning the Occaſion and Deſign of writing this* Epiſtle. *And,*

I. *That St.* Paul *was the Author of this* Epiſtle, *I prove,*

1. *From theſe Words of St.* Peter, As our dear Brother Paul, according to the Wiſdom given to him, hath written unto you, as in all his Epiſtles, 2 *Pet.* 3. 15, 16. *Whence it it evident,* 1. *That the* Apoſtle Paul *had writ to them to whom St.* Peter *was then writing*; i. e. *to the* Believing Jews *in general,* 2 Pet. 1. 1. *to thoſe of* the Diſperſion, *mention'd,* 1 Pet. 1. 1. 2. *That he writ to them ſome certain Letter, diſtinct from all his other* Epiſtolary *Writings*; *as appears from thoſe Words,* As alſo in all his Epiſtles, *i. e. his other* Epiſtles. *Since then none of the* Ancients *ſay that this* Epiſtle *was loſt, it muſt be that which bears the Name of the* Epiſtle *to the* Hebrews.

Obj. *To this 'tis anſwer'd, that the* Epiſtle *intended by St.* Peter, *may be that written to the* Romans, *in which he ſpeaketh to the* Jews *by Name,* Chap. 2. 17. *and in which is an Exhortation found to count the Long-ſuffering of God Salvation, or that which* leadeth to Repentance, *v.* 4.

Anſw. *But,* 1. *That which is written there, is plainly written to the Unbelieving* Jews, *and concerns them only: Whereas St.* Peter *writes to the* Brethren, Chap. 3. 12. *the* Beloved, *ver.* 1, 14, 17. *to them* who had receiv'd like precious Faith, *Chap.* 1. 1. *He therefore could not mean the* Jews *of whom* Paul *ſpeaks in the* Epiſtle *to the* Romans: *Nor, 2dly, can that* Epiſtle *be properly ſaid to be writ to the diſperſed* Jews, *it being writ to thoſe at* Rome *only,* Chap. 1. 7. *and chiefly to the* Gentiles *there,* Chap. 1. 13. 11. 13. 15. 15, 16. *(3dly,) The Words,* Ch. 2. 4. *are not an Exhortation,* to count the Long-ſuffering of God, Salvation; *but a Reproof, for deſpiſing this Long-ſuffering: Whereas in the* Epiſtle *to the* Hebrews, Chap. 10. *he commends their Patience under Sufferings, and aſſures them it would find* Salvation; *and that* if they lived by Faith, their Lord would come, and would not tarry.

Arg. 2. *A ſecond Argument to prove St.* Paul *the Author of this* Epiſtle, *is taken from theſe Words,* Know ye that our Brother Timothy is ſet at liberty? With whom, if he come quickly, I will ſee you. They of Italy ſalute you, *chap.* 13. 23, 24. *And from thoſe alſo,* Pray for us; *and,* Do this now the rather, that I may be reſtored to you the ſooner, *v.* 18, 19. *For* 1. *It is cuſtomary with St.* Paul, *when he writes to others, to call St.* Timothy *his Brother: So,* Paul the Apoſtle of Jeſus Chriſt, and Timothy our Brother, 2 *Cor.* 1. 1. *And again,* Coloſ. 1. 1. *in the ſame Words:* We ſent Timothy, our Brother, 1 *Theſ.* 3. 2. *And* Paul a Priſoner of Jeſus Chriſt, and Timothy our Brother, *Philem. v.* 1. *This* Timothy *was a Priſoner at* Rome, *in the 7th. Year of* Nero; *and ſet at liberty the 8th, ſaith Dr.* Lightfoot. Harm. *p.* 139, 140. *Of which here the Author of this* Epiſtle *gives notice, and ſaith,* he would come with him to them; i. e. *to the* Jews *in* Judæa, *to whom I ſhall prove anon that this* Epiſtle *was indicted. Now* Timothy, *we know, was ſtill the Companion of St.* Paul. Laſtly, *He deſires them* to pray for him; *which is frequently done by St.* Paul, *in moſt of his* Epiſtles, *viz. In that directed to the* Romans, Rom. 15. 30. *to the* Epheſians, Epheſ. 6. 19. *to the* Philippians, Philip. 1. 19. *to the* Coloſſians, Coloſ. 4. 3. *and to the* Theſſalonians, 2 Theſſ. 3. 1. *and is never done in any of the* Catholick Epiſtles. Pray for me, *ſaith he,* that I may be reſtor'd to you the ſooner. *Now* Paul *was ſent bound from* Judæa *to* Rome; *and therefore, his Re-*

turn from Rome *to* Judæa *was properly a Reſtoring of him to them. And that he was thus reſtor'd to them, we learn from* (a) *St.* Chryſoſtom, *declaring, that being at liberty, he went to* Spain, *thence to* Judæa, *and ſo back to* Rome.

Arg. 3. *That this* Epiſtle *was written or compoſed by St.* Paul, *may yet more ſtrongly be concluded from the Authority of the Ancients, for that they did deliver this as the* Epiſtle *of St.* Paul: *And that they were* not raſh in ſo doing, *we learn from the Words of* (b) Origen. *Now among theſe* Ancients, *we may reckon,*

1. Clemens Romanus, *the Companion of, and Co-worker with, St.* Paul; *who, as* (c) Euſebius *and* (d) *St.* Jerom *note,* hath many Notions which are in this *Epiſtle,* and uſed many Expreſſions, Word for Word, taken thence. *Which ſhew this* Epiſtle *not to be new, and to be duly reckon'd among the Writings of this* Apoſtle.

2. Irenæus, *in the Second* Century, *by whom this* Epiſtle *is ſuppoſed to be cited as a Book written by the Spirit,* Adv. Hær. *l.* 3. *c.* 6. *But not to inſiſt on that, as being uncertain,*

3. (e) Clemens Alexandrinus *cites thoſe Words of St.* Paul, without Faith it is impoſſible to pleaſe God, *Heb.* 11. 6. *adding, that* Faith is the Subſtance of Things hoped for, the Evidence of Things not ſeen, *ibid. v.* 1. χ᾽ τ᾽ θεῖον Ἀπόστολον, according to the Divine Apoſtle. *And again, he ſaith,* (f) ὁ θεῖος Ἀπόστολος, The Divine Apoſtle fears not to ſay, Remember the former Days, in which ye being enlighten'd, ſuffer'd a great Fight of Affliction, *Heb.* 10. 32. *And ſo he cites him on to the end of that Chapter, then gives the Subſtance of the* 11*th Chapter, and the Exhortation in the Beginning of the* 12*th.* v. 1. 2. *And that this Divine* Apoſtle *was St.* Paul, *we are aſſur'd from theſe Words,* (g) Ἐπεὶ καὶ Παῦλος τοῖς Ἑβραίοις γεγραφὼς τοῖς ἀναπέμπεσιν εἰς νόμον ἐκ πίστεως, *Paul* alſo writing to the *Hebrews,* relapſing from Faith, unto the Law, ſaith, Ye have need that one teach you again which be the firſt Principles of the Oracles of God, and are become ſuch as have need of Milk, and not of ſtrong Meat, *Heb.* 5. 12.

4. *In the Third* Century, (h) Origen *citing the very Words now mention'd, and the following Words,* v. 13. 14. For every one that uſeth Milk is unskilful in the Word of Righteouſneſs; *he ſaith,* He that writ this, was the ſame *Paul* who ſaid to the *Corinthians,* I have fed you with Milk, and not with Meat, *&c.* 1 *Cor.* 3. 2. *In his* (i) Philocalia *he ſaith,* The Apoſtle *Paul,* who ſaid to the *Corinthians,* Theſe things happen'd in a Figure, and they were written for us on whom the Ends of the Ages are come, 1 *Cor.* 10. 11. doth alſo in another *Epiſtle* uſe theſe Words, relating to the Tabernacle, Thou ſhalt make all things according to the Pattern ſhewed thee in the Mount, *Heb.* 8. 5. *And that* the (k) *Apoſtle,* who ſaid, Jeruſalem which is above, is free; and is the Mother of us all, *Gal.* 4. 26. ſaid alſo in another *Epiſtle,* Ye are come to Mount Sion, the City of the living God, the Heavenly Jeruſalem; and to Myriads of Angels, *&c. Heb.* 12. 22, 23. *In his* (l) *Exhortation to* Martyrdom, *he hath theſe Words,* Φησί πε ὁ Παῦλος, St. *Paul* ſpeaking ſomewhere to them who had ſuffer'd from the Beginning, and exhorting them to ſuffer patiently the Trials which afterwards fell upon them for the Word, ſaith, Call to remembrance the former Days, in which ye being enlighten'd ſuffer'd a great Fight of Afflictions—Caſt not away therefore your Confidence, which hath great Recompence of Reward; for ye have need of Patience, *Heb.* 10. 32, 33, 34, 35, 36. *And in his Anſwer to* Africanus, *having cited theſe Words from this* Epiſtle, They were ſtoned, they were ſawn aſunder, they were ſlain with the Sword, *Heb.* 11. 37. *he ſaith,* (m) If any Perſon, being preſſed with theſe Words, ſhould fall into the Opinion of them who reject this *Epiſtle,* as none of St. *Paul*'s, he would uſe other Words, to demonſtrate to him that it was the *Epiſtle* of St. *Paul. He alſo adds, That* (n) the Sentences contain'd in it are admirable, and no whit inferior to the Writings of the *Apoſtles*; as he who diligently reads them muſt confeſs.

In a Word, when this Epiſtle *was denied by the* Arians *in the Fourth* Century, *becauſe they were not able to reſiſt the Conviction it affords*

(a) Δύο μὲν ἔτη ἐποίησεν ἐν Ῥώμῃ δεδεμένος, εἶτα ἀφείθη, εἶτα εἰς τὰς Σπανίας ἐλθὼν, εἰς Ἰουδαίαν ἦλθε, ὅτε καὶ Ἰουδαίους εἶδε, καὶ τότε πάλιν ἦλθεν εἰς Ῥώμην. Chryſ. Præfat. *See* Theophyl. ibid.

(b) Εἰ τις ἐν ἐκκλησίᾳ ἔχοι ταύτην ὑπόληψιν, ὡς Παύλου αὐτὴ εὐδοκιμεῖτω, καὶ ὑπὲρ τούτου ἃ μὲν εἰκὸς οἱ Ἀρχαῖοι Ἄνδρες ὡς Παύλου αὐτὴν παραδεδώκασι. Ap. Euſeb. Hiſt. Eccl. l. 6. c. 25. p. 227. C. D.

(c) Ἐν ᾗ τοῖς αὐτοῖς Ἑβραίοις πολλὰ νοήματα παραθεὶς, ἤδη ὃ καὶ αὐτολεξεὶ ῥητοῖς ποιν ἐξ αὐτῆς χρησάμενος σαφέστατα παείκασιν, ὅτι μὴ νέον ὑπάρχει τὸ σύγγραμμα. Ὅθεν εἰκότως ἔδοξεν αὐτὸ τοῖς λοιποῖς ἐγκαταλεχθῆναι γεγράμμασι τοῦ Ἀποστόλου. Hiſt. Eccl. l. 3. c. 38. *See* Epiſt. Clem. ad Corinth. § 12. 17, 36, 43. (d) Catal. Script. Eccl. (e) Strom. 2. p. 362. B. (f) Strom. 4. p. 514. C. D. 515. A. B.

(g) Strom. 6. p. 645. D. (h) Adv. Celſum, l. 3. p. 143. (i) Philocal. p. 10.

(k) Philoc. p. 17. & Adv. Celſum, l. 7. p. 351. (l) Pag. 209, 210.

(m) Τῶν ἀθετούντων τὴν ὑπόληψιν ὡς τοῦ Παύλου γεγραμμένων, τοὺς ὃν ἄλλων λόγων κατ᾽ ἰδίαν χρήζομεν εἰς ἀπόδειξιν τοῦ τοῦ Παύλου τὴν ὑπόληψιν. Pag. 232.

(n) Ὅτι τὰ νοήματα τῆς ὑποθήκης θαυμάσιά ἐστι, καὶ οὐδὲ τῶν Ἀποστολικῶν ὁμολογουμένων γραμμάτων, καὶ τοῦτο ἂν συμφήσαι τις ἀληθὴς πᾶς ὁ προσέχων τὴν ἀναγνώσει τὴν Ἀποστολικήν. Apud Euſeb. l. 6. c. 23. p. 227. C.

us of our Lord's Divinity, (o) Theodoret *ſaith*, They ought at leaſt to revere the length of Time, in which the Children of the Church have read this Epiſtle in the Churches, *viz.* as long as they have read the Apoſtolick Writings: Or if this be not ſufficient to perſuade them they ſhould hearken to (p) *Euſebius*, of whom they boaſt, as of the Patron of their Doctrine; for he confeſſes this was St. *Paul's* Epiſtle, and he declares that all the Ancients had this Opinion of it.

That they of Rome, *and other* Latins *did for a while reject this Epiſtle, will not much weaken this Tradition, if we conſider,*

1. *That this Epiſtle was not writ to them, but to the* Hebrews, *who, as* Euſebius (q) *teſtifies,* delighted much in it.

2*dly*, *That it was rejected by them, not that they had any thing to ſay againſt it, but becauſe they could not anſwer the Arguments which the* Novatian Schiſmaticks *among them produced from the* 6th *and* 10th *Chapters of this Epiſtle, againſt receiving lapſed Penitents into the Church; whence, as* Philaſtrius *informs us, they rejected it, as thinking it was depraved by the* Hereticks. *Or,*

3*dly*, *Becauſe it wants his Name, which he conceal'd, not as St.* Jerom *conjectures,* διὰ φθόνον, to avoid the Offence of thoſe who liked not his Perſon, *by reaſon of his Doctrine concerning the Non-obſervation of their Law; for it is evident, from his deſire of their Prayers, and from his Intimation that he deſigned ſhortly to be with them, that he muſt be well known unto them, but, as* Theodoret *obſerves, becauſe* he was made an Apoſtle, not of the Circumciſion, but of the Gentiles. *Laſtly, The Difference in Style ſome mention, is ſo nice a thing, and may happen upon ſo many Accounts, that it deſerves not to be looked on as an Argument of any Force againſt plain Teſtimonies of the* Ancients, *that St.* Paul *was the Author of this Work.*

2*dly*, *That this Epiſtle was written, and directed to the* Jews *dwelling in* Judæa *and* Paleſtine, *is the Opinion of the* (r) Ancients, *tho' not ſo as to exclude the believing* Jews *of the Diſperſion. This may be argued from the Endorſement of it,* To the Hebrews, *rather than* To the Jews. *It cannot be imagined but that he ſends it to be delivered at a certain Place, within ſome reaſonable Compaſs, ſeeing the Bearer of it, whoever he was, could not deliver it to all the* Jews *diſpers'd through the whole World, and becauſe he directs them to pray,* that he might be reſtored to them, *and promiſeth to come and ſee them. The Title therefore,* To the Hebrews, *muſt determine the Place, and point out the* Jews *that dwelt in* Judæa, *or the Land of* Iſrael; *and this Senſe doth the Holy Ghoſt put upon the Title,* The Hebrews, *when it is ſaid,* There was a murmuring of the Helleniſts againſt the Hebrews, *Acts* 6. 1. *By the* Helleniſts, *meaning the* Jews *that dwelt in Foreign Countries, among the* Greeks; *and by the* Hebrews, *thoſe that dwelt in* Judæa. *So again,* 2 Cor. 11. 22. Are they Hebrews? ſo am I: Are they Iſraelites? ſo am I. *And* Philip. 3. 5. Of the Stock of Iſrael, an Hebrew of the Hebrews, *i. e. an* Hebrew *not only by Deſcent, as were all of the Stock of* Iſrael, *but by Language which ſome of them had loſt, and by Habitation in the Holy Land; and not among the uncircumciſed* Gentiles, *he being* bred up at the Feet of Gamaliel. *And ſo it is moſt proper to underſtand the Inſcription of this Epiſtle, namely, that St.* Paul *directs and ſends it to the believing* Jews *of* Judæa, *which he Styles his own Nation,* Acts 24. 17. *For though he, doubtleſs, did intend it alſo for the Benefit of the believing* Jews *diſpers'd, yet might he ſend it firſt and chiefly to thoſe in* Judæa, *the principal Seat of the Circumciſion, from whence it might in time diffuſe it ſelf through the whole Circumference of the Circumciſion.*

But hence it cannot reaſonably be concluded that this Epiſtle was writ in Hebrew, *or in* Syriack: *For the Goſpel of St.* John, *and his Firſt Epiſtle, the* Catholick *Epiſtles of St.* James, Peter, *and St.* Jude, *were alſo written to the* Jews, *and yet were writ in* Greek, *that being a Tongue ſo well known to the* Jews, *that they call it the* vulgar *Tongue; and therefore in all the Diſcourſes of the* Jews *with the* Roman Governours, *who underſtood the* Greek *Tongue, we never read, either in* Scripture, *or* Joſephus, *that the* Jews *ſpake to them, or they unto the* Jews, *by an* Interpreter; *nor is there any of the* Ancients *who pretends to have ſeen any* Hebrew Copy *of this* Epiſtle. *That it was writ in* Greek, *appears not only from the Paſſages of* Scripture, *ſo often cited in it from the* Septuagint, *even where they differ from the* Hebrew, Chap. 1. 6. 3. 8, 9, 10. 8, 9, 10. 5, 37, 38. *but alſo from* Chap. 7. 2. *where we read thus,* πρῶτον μὲν ἑρμηνεύομεν Βασιλεὺς δικαιοσύνης, firſt being interpreted King of Righteouſneſs, and afterwards King of *Salem*, which is King of Peace; *for both the Word* Melchiſedeck, *and* King of Salem, *being in the firſt Verſe, ſhould*

(o) Ἔδει γὰρ αὐτὰς τὰς χρόνου γῆρᾳ αἰδεῖσθαι τὸ μῆκος, ἐξ ὧν γὰρ τῶν ἀποστολικῶν γραμμάτων αἱ τοῦ Θεοῦ μετέλαχον ἐκκλησίαι, ἐξ ἐκείνων, καὶ τὸν παρὰ Ἑβραίοις ὑποκλοπῆς τὸν ὠφέλειαν καρπῶνται. Præf. in Epiſt. ad Hebr.

(p) Καὶ τοῦ παλαιοῦ ἅπαντας ταύτῃ φησὶ αὐτὰς ἔφησεν ἐγκρίνειν τὴν δόξαν. Præf. Ibid.

(q) Ὧν μάλιστα Ἑβραίων οἱ τὰ χείστου προσδεξάμενοι χαίρουσι. Hiſt. Eccl. l. 3. c. 25. p. 97.

(r) Πῶς ἂν εἴη ὑποτελὴς; ἐμοὶ δοκεῖ ἐν Ἱεροσολύμοις καὶ Παλαιστίνῃ. Chryſoſt. & Theodoret. Præfat.

have been there interpreted, had this been the Addition of the Interpreter; *for ſo we find it is throughout the* New Teſtament, *where the Interpretation immediately follows the* Hebrew *Word, or Phraſe, as* Mark 5. 41. *Talitha cumi,* which is by Interpretation, Daughter ariſe. Golgotha, which is by Interpretation, the Place of a Skull, *Mark* 15. 22. *So* Matth. 27. 46. Mark 15. 34. John 1. 39. Rabbi, which is, being interpreted, Maſter; *and* v. 42. Meſſiah, which is, being interpreted, the Chriſt. *So* Ch. 9. 7. 19. 37. Acts 4. 36. 9. 36. 13. 8. *whereas here the word* Melchiſedeck *is in the beginning of the firſt Verſe, and the ſuppoſed Addition of the* Interpreter *is added where the Word is not; ſo* King of Salem *is in the firſt Verſe not interpreted, and when it is repeated, then comes the Interpretation, which plainly ſhews, that it is made not to give the Senſe, but the Myſtery contained in the Words,* viz. *That Chriſt was* our Peace, *Eph.* 2. 14. *and* his Scepter *was a* Scepter of Righteouſneſs, Chap. 1. 8.

4thly, *As for the Time when this Epiſtle was indited,* 1. *It ſeems evident that it was written after that to the* Coloſſians *and to* Philemon; *for there he is* Paul, the Priſoner, *here he is ſet at Liberty, and hoping to come quickly to them to whom he writes: Theſe Epiſtles therefore being writ in the* 62*d Year of Chriſt, and the* 8*th of* Nero, *this muſt at leaſt be written in the following Year. Again, in the Epiſtle to the* Coloſſians *we have mention of St.* Timothy, *but nothing of his Bonds; here we have mention both of his Impriſonment and his enſuing Liberty, which may well caſt this Epiſtle into the* 9*th of* Nero, *where it is placed by Biſhop* Pearſon.

Laſtly, To ſpeak a little of the Occaſion of it, I have ſhewed in the Preface to the 2*d Epiſtle to the* Theſſalonians, *and in the Preface to the Epiſtle to St.* James, *that it was written chiefly to prevent that* Epidemical Apoſtacy, *from* Chriſt *to* Moſes, *which the believing* Jews *were then too prone to. But we learn alſo from the Matter of the Epiſtle, that it was written to prove that* Jeſus *was the Son of God: Now in what Senſe this chiefly was denied by the* Jews, *we learn from the Goſpel of St.* John, *where, when our Lord had ſaid,* My Father worketh hitherto, and I work, *John* 5. 17. *The* Jews *ſeek to kill him, becauſe* Πατέρα ἴδιον ἔλεγε τὸν Θεὸν, he ſaid, God was his own Father, making himſelf equal to God, *v.* 18. *And again,* We ſtone thee, *ſay they,* for Blaſphemy, becauſe thou, being a Man, makeſt thy ſelf God, *John* 10. 33. *What was this Blaſphemy of which they thus accuſe him? It was only this, that he ſaid,* I am the Son of God, *v.* 36. *'Tis therefore plain they judged it the ſame thing to ſay he was* the Son of God, *and to ſay that* he was God; *whence we may rationally conclude, 'twas alſo in this Senſe that the* Apoſtle *here aſſerts, and doth endeavour to confirm this Truth.*

And, Laſtly, this Epiſtle being written to Perſons now relapſing from Chriſt *to* Moſes, *and to the Law* given, *ſaid they,* by Angels, *this ſeems to be the Reaſon why the* Apoſtle *is ſo large in ſhewing that* Chriſt *was greater than the* Angels, *a greater Law-giver than* Moſes, *a greater Prieſt than* Aaron, *and that the* Levitical Prieſthood, *Covenant, and Law, were to give Place to Chriſt our great* High-Prieſt, *to his new Law of Liberty, and that new Covenant he had eſtabliſhed upon better Promiſes.*

A PARAPHRASE WITH ANNOTATIONS ON THE Epiſtle of St. *PAUL* to the *HEBREWS.*

CHAPTER I.

Verſe 1. GOD who [a] at ſundry times and [b] in divers manners, ſpake in time paſt unto the Fathers by the Prophets;

2. Hath in theſe laſt days [*the times of the Meſſiah*, ſee Note on 2 *Tim.* 3. 1.] ſpoken unto us by his Son, whom he hath appointed [ἔθηκε, *conſtituted*] [c] Heir of all things, [d] by whom alſo he made the Worlds.

3. Who being the [e] brightneſs of his glory, and the [f] expreſs Image of his Perſon, [*or Character of his Subſiſtence,*] and [g] upholding all things by the word of his Power, [h] when he had [Gr. *having*] by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high.

4. Being made [Gr. *being*] ſo much better than the Angels, [*and ſuperiour to them by this exaltation to the right hand of Majeſty*] as he hath by inheritance obtained [i] a more excellent name [*Title, and Authority*] than they.

5. For to which of the Angels ſaid he at any time [*as he did to Chriſt*] [k] thou art my ſon, this day have I begotten thee? And again [*to Solomon the Son of David, what did more eminently belong to this Son, and Lord of David*] [l] I will be to him a Father, and he ſhall be to me a Son (2 *Sam.* 7. 14. 1 *Chron.* 22. 10.)

6. And again, when he bringeth in [ὅταν δὲ πάλιν, *and when he brings again*] the firſt begotten [*from the Dead,* Col. 1. 18.] into the World, he ſaith: And [m] let all the Angels of God worſhip him [*eſtabliſhing thus his Dominion over them, and their ſubjection to him, and alſo the Divine Excellence of him who was thus to be worſhipped by the higheſt of created Beings.*]

7. And [*moreover, ſpeaking*] [n] of the Angels, he [i. e. *David only*] ſaith, [*he is that God*] who maketh his Angels Spirits, [*or winds*] and his Miniſters a flame of fire; [*giving them no higher Titles than thoſe of his Meſſengers, and Miniſters, and ſhewing their efficacy and ſwiftneſs in doing his Commandments, and hearkening to the Voice of his Words, by comparing them to the winds, and fire,* Pſal. 123. 20, 21.]

8. But [*ſpeaking*] to [*of*] the Son, he [i. e. *David, moved by the Holy Ghoſt*] ſaith, Thy Throne, O God, is for ever and ever, a Sceptre of Righteouſneſs is the Sceptre of thy Kingdom [*Pſal.* 45. 7.]

9. Thou haſt loved righteouſneſs, and hated iniquity; therefore [o] God, even thy God, hath anointed thee with the oil of gladneſs, [i. e. *advanced thee in Eminence, and Dignity*] above thy fellows, [*ſtiling him, in theſe words, God, and an eternal King; aſcribing to him a Throne and Kingdom, and a righteous Government to reward his righteous Servants whom he loves; and to puniſh his obdurate Enemies, whoſe Iniquities render them hateful to him. So that theſe words again prove both his Divine Nature, and his Exaltation to the Government of the whole World.*]

10. And [*that alſo by him he made the Heavens, is teſtified in theſe words ſpoken of him,*] [p] thou Lord, in the beginning, haſt laid the Foundation of the Earth; and the Heavens are the works of thy hands.

11. They

11. They ſhall periſh, but thou remaineſt; and they ſhall all wax old, as doth a Garment.

12. And as a Veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy Years ſhall not fail, [*Pſ.* 102.]

13. But, [*yea*] to which of the Angels ſaid he at any time [*as he did to Chriſt*, Pſ. 110. 1.] q Sit thou on my right-hand till I make thine Enemies thy Foot-ſtool. q

14. Are they not all [*declared*, Pſ. 103. 20, 21. and 104, 4. *to be*] miniſtring Spirits, ſent forth [*not for Government, and Dominion, but*] to miniſter for them who [*being Sons by Adoption*] ſhall be [*alſo*] r Heirs of Salvation. r

Annotations on Chap. I.

a Verſe 1. Πολυμερῶς, *at ſundry times*,] Before the Flood by *Enoch*, Jude 14. and *Noah*, 2 Pet. 2. 5. after the Flood by *Abraham* the *Prophet*, Gen. 20. 7. who gave *to his Children, and Houſhold after him, the Commandments of the Lord*, Gen. 18. 19. By *Jacob, propheſying to his Sons of things to come in the laſt days*, Gen. 49. 1. By *Moſes* during their abode in the Wilderneſs; by *Deborah, Samuel* and other *Prophets* in the time of the *Judges*, Judg. 6. 8. By *Nathan* in the Time of *David*, and *Solomon*; by *Iſaiah, Jeremy* and *Ezekiel*, in the time of the *Kings*; by *Daniel, Haggai, Zachariah, Malachy*, in, and after the *Captivity*.

b Ibid. Πολυτρόπως, *in divers manners*.] In a Cloud, Fire, a ſtill Breath; by Viſions, Dreams, a Voice from Heaven, and by the Holy Spirit, ſpeaking in the *Prophets*, 2 Pet. 1. 21.

c Ver. 2. Κληρονόμον πάντων, *Heir of all things*.] As it were by Succeſſion to his *Father*, who now *judgeth no Man, but hath given all Judgment to his Son*, Joh. 5. 22. Heb. 3. 6. We cannot deſire a fairer Comment on theſe words, than that of the *Socinians* on the Place, that (a) *Chriſt is made Heir of all things in Heaven and Earth, yea of Heaven and Earth it ſelf, that he is Heir and Lord of all Angels, and of all Men living and dead*, Rom. 14. 8, 9. *That he is abſolutely the Heir of all things, and hath the higheſt Empire and Dominion over all Angels, and Men; by which words is ſignified the higheſt Excellency, and Divinity, and as it were, the Unity of Chriſt with God, though with Diverſity*, in that he is his Son, and Heir, and received this Dominion from another. And I believe 'tis as impoſſible to underſtand how a Man ſhould have this Empire over all things in Heaven and Earth, and over Death it ſelf, and yet be a meer Man, as it is to underſtand any Myſtery of the Sacred *Trinity*.

Ibid. Δι' ὗ καὶ τοὺς αἰῶνας ἐποίησεν, *by whom alſo he made the Worlds*.] That is, ſaith *Grotius*, propter quem, *for whom he made them*, according to the Doctrine of the *Rabbins*, that *the World was made for the Meſſiah*. But this Expoſition is contrary to the Rule of all (b) *Grammarians*, that τὸ διὰ ὅτε μὲ σωλάσεϑ γλωικῇ μεσιτείαν, ὅτε ϑ ἀιπαπικῇ αἰτίαν δηλοῖ, *that the Propoſition* διὰ, *when it is joined with a Genitive Caſe, ſignifies the means by which, and the final cauſe only when it is joined with an Accuſative Caſe*. 'Tis contrary to the Expoſition of all the *Greek Fathers*, who unanimouſly ſay, τῦτο δηλωτικὸν τ θεότητ ϑ, *this ſhews the Divinity of Chriſt*. It alſo is without example in the *New Teſtament*, for διὰ τ δόξης τ Παλεὸς, Rom. 6. 4. which is the only place he cites, ſignifies *by the Glory*, or Power of the Father, by which *Chriſt* was raiſed from the dead, *Eph.* 1. 19. *Coloſ.* 2. 12. The *Socinians* by the *Worlds* here underſtand the New Creation, or the *Church* begun by *Chriſt's* Miniſtry upon Earth, begotten, and renewed by the *Evangelical* Diſpenſation. But neither can this Expoſition ſtand; For, (1.) Though *Chriſt* be ſtyled in ſome of the *Greek* Verſions, πατὴρ τ μέλλονϑ αἰῶνϑ, Iſai. 9. 6. *The Father of the Age to come*, yet οἱ αἰῶνες abſolutely put, doth never ſignifie the *Church*, or *Evangelical* State; nor doth the *Scripture* ever ſpeak of the *World to come* in the Plural, but in the Singular Number only, preſerving the Phraſe *Holam Habba*, as they received it from the *Jews*. (2*dly*) Were this the import of the Words, the Worlds might as well have been ſaid to have been created, or made by *Chriſt's Apoſtles*, they being the great Converters of the World; or at the leaſt, this being done by them aſſiſted by the Power of *Chriſt*, after he had been thus made *Heir of all things*, it muſt have properly been ſaid that *Chriſt* made the Worlds by his *Apoſtles*, which yet the *Holy Ghoſt* never thinks fit to intimate. Moreover, whereas this making of the World by *Je-*

(a) *Chriſtus ſolus omnium plane rerum hæreditate gaudet, & ſummo in omnes, tam Angelos, quam homines imperio ac dominatu pollet —— Licet autem iſtis verbis ſignificata ſit ſumma Chriſti præſtantia, ac Divinitas, ac veluti cum Deo unitas, tamen ſimul ſignificata eſt etiam Chriſti à Deo diverſitas.* Crellius in locum. (b) *Plusquam.*

ſus

ſus Chriſt, is done by his *Prophetick Office*, i. e. his *ſpeaking to us in the laſt days*, the *Apoſtle* had mentioned this already, and makes a plain gradation from it to his *Kingly Office*, in ſaying he was conſtituted *Lord of all things*, not ſpeaking of making the World by way of Conſecution, thus, καὶ δι' ὃν *and by whom*, but by way of farther Gradation, δι' ὃν καὶ, *by whom alſo* he made the World; as if he ſhould have ſaid, nor is it to be wondred that he ſhould be conſtituted *Lord of the whold World*, ſeeing he made the whole. And that the *Apoſtle* here doth ſpeak, not of the Reforming of the *New*, but of the Forming of the *Old World*, he himſelf ſufficiently inſtructs us by ſaying in this ſame *Epiſtle*, *By Faith we underſtand*, κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, *that the Worlds were formed by the Word of God*, Ch. 11. 3. For that by τοὺς αἰῶνας we are to underſtand the material World, the *Socinian Commentators* grant, and the Parallel Place in St. *Peter* doth inforce, when he ſaith, that *the Heavens were of old, and the Earth*, ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ, *conſiſting out of Water by the Word of God*, 2 Pet. 3. 3. and this World is mentioned in both places in the plural number, agreeably to the Phraſe and Doctrine of the *Jews* * who ſpeak of עולמים i. e. the Worlds in the Plural, and divide them into עולם חורה or עולם חשפל, i. e. this inferior and habitable World, called by St. *Peter* ὁ τότε κόσμος, *the then World* which periſhed by Water; *v.* 6. and the עולם חעלין ſuperior World, that is, the *Heavens*. And it is no improbable conjecture, that when St. *Peter* ſaith the *Heavens and Earth conſiſted by the Word of God*; and St. *Paul*, that *by Faith we learn that the Worlds were framed*, ῥήματι Θεοῦ, *by the Word of God*, they mean this *ſubſtantial Word* of which the *Apoſtle* is here ſpeaking; for the word דבר ſeems plainly to be uſed in this Senſe, when we read in the *Targum* of *Jeruſalem*, on *Gen.* 28. 11. דהוה רבוריה. *For his Word*, i. e. the Word of God, deſired to ſpeak with *Jacob*, and in that of *Jonathan*. דבירא *the Word would ſpeak with him*, which in *Bereſchith Rabba*, §. 68. runs thus, *God would ſpeak with him*; and the word ῥῆμα ſeems alſo to be either uſed in this Senſe, or applied to the λόγος, oft by (b) *Philo*, as when he ſaith, that *Moſes was tranſlated*, διὰ ῥήματος τοῦ αἰτίου, δι' ὃν καὶ συμπὰς κόσμος ἐδημιουργεῖτο, *by the word of the firſt Cauſe, by which the World was made*; and that God made both (c) *the Heavens and the Earth by a word, by his moſt illuſtrious and ſplendent* λόγος. And to be ſure, *Philo* was of the ſame Opinion with St. *Paul*, that the Word made and faſhioned the World, whence he ſo often mentions, the Divine Word (d) *adorning all things, the Word of God that maketh the World, the Word by which the World is faſhioned, and made, and by which, as his Organ, God gave being to it*, and ſaith in words like thoſe of the *Apoſtle*, (e) *That God poſſeſſeth all things, uſing that word as the Diſpenſer of his Gifts, by which alſo he made the World*; And this was alſo the Doctrine of all the *Primitive Fathers* from the beginning, as well as of all the *Commentators* on this Text, (f) St. *Barnabas* declares, that he is *the Lord of the World, the Maker of the Sun, the Perſon by whom, and to whom are all things. He is*, ſaith (g) *Juſtin Martyr*, *the Word by which the Heaven, the Earth, and every Creature was made, by whom God at the beginning made and ordained all things*, viz. *the Heavens and the Earth, and by whom he will renew them.* This (h) *Irenæus* delivers as the Rule of Faith contained in the *Scriptures, which they who hold to, may eaſily prove, that the Hereticks had deviated from the Truth.* He adds, that *the Barbarians who held the Ancient Tradition, did believe in one God, the Maker of Heaven and Earth, and of all things therein by Jeſus Chriſt, the Son of God*; and this Doctrine he repeats almoſt an hundred times elſewhere. *Our Doctrine*, ſaith (i) *Athenagoras, celebrates one*

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* *Buxt. voce* עולם (b) *De Jacrif.* Abel. p. 102. C. D.

(c) Τῷ γὰρ φαιδροτάτῳ καὶ πλουσιωτάτῳ ἑαυτοῦ λόγῳ ῥήματι ὁ Θεὸς ἀμφότερα ποιεῖ. Leg. Alleg. l. 1. p. 33. G.

(d) Τὸν θεῖον λόγον ᾧ τὰ πάντα διακοσμήσαντα. De Opif. p. 3. F. Θεοῦ λόγον ᾧδε κοσμοποιοῦντα. p. 4. C. Δι' ὃν ὁ κόσμος κατεσκευάσθη. De Cherub. p. 100. B. Ὦ καθάπερ ὀργάνῳ χρώμενος ὁ κοσμοποιός. All. 2. p. 60. Τὸν κόσμον ἐδημιούργησε. De Profugis, p. 362. F.

(e) Δι' ὃν σύμπας ὁ κόσμος ἐδημιουργεῖτο. Lib. 2. de Monar. p. 636. B. Λόγῳ χρώμενος ὑπηρέτῃ δωρεῶν, ᾧ καὶ τὸν κόσμον εἰργάζετο. Lib. quod Deus ſit immutab. p. 235. G.

(f) Orbis terrarum Dominus. Antiq Verſ. Sect. 5. Ἥλιον ἔργον χειρῶν αὐτοῦ ὑπάρχοντα. Ab init. & Sect. 12.

(g) Αὐδλῶ ἐντᾶυθα τὸ τοῦ Θεοῦ ὀνομάζῃ λόγον, δι' ὃν ὐρανὸς, καὶ γῆ, καὶ ἡ πᾶσα ἐγένετο κτίσις. Cohort. ad Græc. p. 16. B. Ὅτε τὴν ἀρχὴν δι' αὐτοῦ πάντα ἔκτισε καὶ ἐκόσμησε. Apol. 1. p. 44. Οὗτος γὰρ ἔστιν ἀφ' οὗ καὶ τὸν ὐρανὸν καὶ τὴν γῆν. Καὶ δι' οὗ ὁ Πατὴρ μέλλει καινουργεῖν. Dial. cum Tryph. p. 340. D.

(h) *Cum autem teneamus nos regulam veritatis, id eſt, quia ſit unus Deus omnipotens qui omnia condidit per verbum ſuum, & aptavit & fecit, ex eo quod non erat, ad hoc ut ſint omnia, quemadmodum Scriptura dicit*, Pſ. 32. 6. Joh. 1. 3. Col. 1. 16. —— *Hanc ergo tenentes regulam, licet valde varia & multa dicunt (Hæretici) facile eos deviaſſe à veritate arguimus*, l. 1. c. 19. *Cui ordinationi aſſentiunt multæ Gentes Barbarorum —— Veterem traditionem diligenter cuſtodientes, & credentes in unum Deum fabricatorem Cœli, & Terræ, & omnium quæ in eis ſunt per Jeſum Chriſtum filium Dei.* L. 3. c. 4. vide l. 2. c. 2. l. 3. c. 8. 10. 11. p. 257. 259. l. 4. Præfat. c. 37. p. 369, 370, &c. 75. l. 5. c. 15, 18.

(i) Ὁ λόγος ἡμῶν ἕνα Θεὸν ἄγνοι τὸν τῆδε τοῦ παντὸς ποιητὴν —— Πάντα ὑὸ διὰ τοῦ παρ' αὐτοῦ λόγου πεποιηκότα. p. 5. C. Περὶ αὐτοῦ γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο. p. 10. C.

God,

God the Creator of all things, who made all things by Jeſus Chriſt, from whom, and by whom all things were made. God, ſaith (k) *Theophilus, made all things by him, and he is called the Beginning, becauſe he is the Principle, and Ruler of all things made by him.* He adds, That *by this Principle God made the Heavens:* That *God ſaid to him, let us make Man, he being his Word, by which he made all things.* *Him* (l) ſaith *Tatian, we know to have been the Author of the World, for that which was begotten in the beginning, gave beginning to the things made. He made Man the Image of his Immortality, and before Man he made the Angels. We Rational Creatures,* ſaith (m) *Clemens* of *Alexandria, are the work of God the Word, for he was, and is, the Divine Principle of all things, by whom all things were made, and who, as the Framer of all things, in the beginning, gave alſo life to us; by whom are all things, who made Man, our God and Maker, the cauſe of the creation.* In the Third Century we learn the ſame from (n) *Origen,* (o) *Tertullian,* (p) *Novatian,* St. (q) *Cyprian,* and others cited by the Learned Dr. *Bull.* So that in theſe two Verſes there be viſible theſe Gradations, one from *Chriſt's Prophetick Office* to his *Kingly Office* conferred on him as *Heir of all things,* the other from his *Kingly Office* to the Foundation of it, laid in his *Divine Nature,* and in the work of the *Creation;* it being, ſay *Irenæus,* and the *Ancient Fathers,* fit that he ſhould reform, and govern the World, by whom 'twas formed; that he ſhould give new Life to Man, who gave him his Being, and firſt Breath.

e Ver. 3. Ἀπαύγασμα τ δόξης, i. e. *the Reſplendence,* or *ſhining forth of his Glory.*] This Metaphor ſome of the *Fathers* think is taken from the Sun, whence (r) *Juſtin Martyr* ſaith, he proceedeth from the Father, as τὸ τῆ ἡλίᾳ φῶς, *the light of the Sun, without Diviſion, or Separation from him.* Others with him παραδείγματ χάριν, *for Examples ſake,* ſay (s) *he proceedeth* ὡς ἀπὸ πυρὸς ἀναπτόμενα πυρὰ, *as fire is kindled from fire without the Diminution of the fire that kindles it,* or as ἀπὸ λαμπὸς λαμπὰς, *as one Torch is lighted from another,* which is the *Metaphor* of *Tatian,* p. 145. which *Metaphors* they have borrowed from (t) *Philo,* who ſpeaking of the Spirit in *Moſes,* derived upon the Seventy *Elders,* cautions us not to underſtand this to be done κατὰ ἀποκοπὴν, ἢ διάζευξιν, *by Abſciſion,* or *Disjunction,* ἀλλ' ὅια γένοιτ' ἂν ἀπὸ πυρὸς, *but as light from fire, at which if you light a thouſand Torches, it is not diminiſhed;* accordingly the *Nicene Council* ſtyle him *Light of Light,* and hence they argue his Conſubſtantiality with the *Father,* who produces not another Eſſence, or Subſtance in the Son, but communicates the ſame Eſſence to him. The like Notions the *Jews* ſeem to have had of their Λόγ or *Wiſdom,* which is with them the ſame: For the *Book of Wiſdom* ſaith of her, *that ſhe is,* ἀπόῤῥοια τ παντοκράτορ δόξης εἰλικρινὴς καὶ ἀπαύγασμα φωτὸς ἀϊδίε, *an efflux of the ſincere Glory of the Almighty, and the ſplendor of eternal Light,* Ch. 7. 25, 26. And (u) *Philo* ſaith of the λόγ, that he is τὸ τ ἀοράτε καὶ μεγίσε θεῦ ἀνεφηγέσαλον καὶ ἀνειδεσλάλον φῶς, *the moſt illuſtrious and ſplendid Light of the inviſible and higheſt God.* And this the *Jews* might better underſtand, and if it were taken, as probably it was, from the Glory that conducted them out of *Egypt,* led them through the Wilderneſs, and dwelt among them, firſt in the *Ark,* and *Tabernacle,* and afterwards in the *Temple.* For 'tis obſervable,

1. That this δόξα, *Glory,* or *Schechinah,* ſo often mentioned in the *Old Teſtament,* and in the Writings of the *Jews,* was not the Cloud it ſelf, that being only the Cover of it, but the Light, Fire, or Splendor that iſſued from it. So *Exod.* 24. 16. *And the Glory of the Lord dwelt upon Mount Sinai, and the Cloud covered it,* (viz. the *Glory* of the Lord) *ſix days;* and *the ſight of the Glory of the Lord* (when it broke out of the Cloud after ſix days) *was as burning fire on the Top of the Mount, in the ſight of the People Iſrael.* And *Exod.* 40. 34. *Then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle.* And v. 35. *Moſes was not able to enter into the Tent of the Congregation, becauſe the Cloud abode thereon, and the Glory of the Lord filled the houſe,* 1 Kings 8. 10, 11. When

(k) Καὶ δι' αὐτ τὰ πάντα πεποίηκεν, ὅτ λέγε ἀρχὴ ὅτι ἀρχὴ καὶ πασῶν πάντων τ δι' αὐτ δεδημιργημένων. Ad Autol. 2. p. 88 C. Διὰ τ ἀρχὴν γεγονέναι τ κόσμον. p. 92. B. Τῷ ἑαυτ λόγῳ καὶ τῇ ἑαυτ σοφίᾳ. p. 96. D. Ὁ λόγ αὐτ δι' ὃν τὰ πάντα πεποίηκε. p. 100. A.

(l) Ἴσμεν ἴσμεν τ κόσμε τ ἀρχὴν —— ὁ λόγ ἐν ἀρχῇ γενηθεὶς ἀντιγένησε τ καθ' ἡμᾶς πίνησιν, αὐτὸς ἑαυτ τ ὕλην δημιργήσας, p. 145. B. C. Εἰκόνα τ ἀφθαρσίας ἄνθρωπον ἐποίησεν —— καὶ πρὸ τ τ ἀνδρῶν κατασκευῆς Ἀγγέλων δημιργὸς γίνε. p. 146. B. C.

(m) Τὰ Θεᾶ λόγ τὰ λογικὰ πλάσματα, ἡμεῖς —— ἀρχὴ Θεία τ πάντων ἦν τε καὶ ἔστιν. Adm. p. 5. C D. Ὦ τὰ πάντα δεδημιργηκώς. Λόγ ὁ καὶ τὸ ζῆν ἐν ἀρχῇ μὲν τ πλάσαι ἐπέταξεν ὡς δημιργός. p. 6. B. Δι' ὃν τὰ πάντα. p. 69. A. Ὁ δημιργήσας τ ἄνθρωπον. Paed. l. 1. c. 2. p. 81. B. Ὅτι Θεὸς καὶ δημιργός. c. 11. p. 133. A. Ὁ δημιργὸς αἴτι. Strom. 5. p. 553. A.

(n) Origen contra Celſum, l. 2. p. 63. l. 6. p. 308, 317. (o) Tertul. adv. Martion. l. 5. c. 19. *Adv. Hermog* 45. *Adv. Praxeam.* c. 19. (p) *Novatian* c. 13. M. (q) *Cyprian Teſt.* l. 2. c. 1.

(r) *Dial. cum Tryph.* p. 358. B. (s) Ὡς φῶς ἀπὸ πυρὸς, Athen. p. 27. Juſtin. ibid. D. E. & p. 284. C. p. 145. (t) Lib. de Gigant. p 223. F. (u) De Somn. p. 448. D.

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the *Prieſts* were come out of the Holy Place, *the Cloud filled the houſe of the Lord, ſo that the Prieſts could not ſtand to miniſter, becauſe of the Cloud; for the Glory of the Lord had filled the houſe of the Lord.* Ezek. 10. 4. And *the houſe was filled with the Cloud, and the court was full of the brightneſs of the Glory of the Lord.* Note,

2*dly*. That this Glory is ſtyled the Glory of the Lord, not as being it ſelf a Divine thing, or a Ray of Divinity, but as being the *Symbol* of God's glorious Preſence, and abode where it appeared, and reſided. Thus the Cloud which conſiſted of a dark part to cover the fire, or light, and a bright ſide by the appearance of the light, is called the *Cloud of Jehovah*, Exod. 40. 38. Num. 10. 34. becauſe God was gloriouſly preſent in it; or as *Rabbi Moſes Ben Nachman* on *Exod.* 40. 34. ſaith שוכן בתוך הענן כי כבוד *becauſe the Glory dwelt in the midſt of it*; whence God ſaid, *Lo I come to thee in a thick Cloud*, Exod. 19. 9. *I will appear in the Cloud upon the Mercy Seat*, Lev. 16. 2. *He ſpake to Moſes out of the Cloud*, Num. 7. 89. And when he went to receive his Commands, it is ſaid, *And Moſes drew near to the thick darkneſs where God was*, Exod. 20. 21. And laſtly, *God is ſaid to go before them by Day in a Pillar of Cloud, and by Night in the Pillar of Fire*, Exod. 13. 21. Num. 14. 14.

Again, the *Ark* in which this Glory dwelt between the *Cherubims*, is called, כבוד יי *the Glory of the Lord*, i. e. of that glorious Majeſty who dwelt in it, whence the God of *Iſrael* is often ſtyled the God that *ſitteth between the Cherubims*, becauſe here, ſay the (x) *Jews*, he fixed his Reſidence, and Preſence, notwithſtanding that he fills Heaven and Earth, and his Majeſty is in Heaven, and in all the Earth. And when the *Ark* was to be taken up and carried any whither, they ſung thus, *Ariſe Jehovah, and let thine Enemies be ſcattered*, Num. 10. 35. Pſal. 68. 2. and when it reſted, thus, *Give reſt, Jehovah, to the many thouſands of Iſrael*, not ſtyling the *Ark Jehovah*, but *the glorious Majeſty that dwelt in it*, or *him, and the Ark of his ſtrength*, Pſ. 132. 8. where alſo it may be noted, That the *Targum* of *Jeruſalem* and *Jonathan* read thus, *Riſe up, O Word of the Lord, and Return, O Word of the Lord.* And *Pſal.* 24. when the *Ark* was brought from the Houſe of *Obed-Edom*, and ſettled in *Mount Sion*, and placed in the *Holy of Holies*, they ſung thus, *Lift up your heads, O ye Gates, that the King of Glory may come in*, i. e. *the Lord of Hoſts*, who dwelt in the *Ark*.

Accordingly our *Lord Jeſus* after his Aſcenſion, appeared ſtill in, or with the Glory of the Lord. When he was tranſfigured on *Mount Tabor* he was in this *Splendor*, Matth. 17. 2. ſtyled by St. *Peter* μεγαλοπρεπὴς δόξα, *the Magnificent Glory*, 2 Pet. 1. 17. So he appeared to *Stephen*, who *ſaw the glory of the Lord, and Jeſus ſtanding at the right hand of God*, Acts 7. 55. So to *Saul*, when *a light brighter than the Sun ſhone round about him, and he heard a voice out of it ſaying to him, I am Jeſus whom thou perſecuteſt*, Acts 9. 5. 26. 13. He being ὁ Κύριος τῆς δόξης *the Lord of Glory*, 1 Cor. 2. 8. ſee *Rev.* 1. 14, 15. 2. 18. 18. 1. 19. 12. And becauſe of God's reſidence in this Glory, the word Glory doth often ſignifie God himſelf; as when we read of the Throne, and the Houſe of Glory, *i. e.* of the glorious God. So (y) *Rabbi Joſeph Abbo, it is the manner of the Scripture to call the viſible Glory and Splendor of the Divine Majeſty by the Name of God.* So Pſal. 106. 20. *They turned their Glory into the ſimilitude of a Calf*, Jer. 2. 11. *My People have changed their Glory for that which doth not profie.* And ſo the *Fathers* ſeem to take the word Glory here for the *Divine Majeſty*. Note,

3*dly*. That from this Glory, when God did any wondrous works of Power, Mercy, and Judgment, there is ſaid to be an Emanation or ſhining forth of Glory; as when *Fire went forth from the Glory of the Lord to conſume their Sacrifices*, in token of his favourable acceptance of them. So *Lev.* 9. 23, 24. *The Glory of the Lord appeared, and there came a Fire out from before the Lord, and conſumed upon the Altar the Burnt Offering, and the fat.* So 2 *Chron.* 7. 1, 2, 3. Accordingly they begg'd his Favour in theſe words, *Thou that dwelleſt between the Cherubims, ſhine forth*, Pſ. 80. 1. See Pſ. 50. 2, Deut. 33. 3. And to conſume Tranſgreſſors, *viz. Nadab* and *Abihu*, Lev. 10. 2. and *the two hundred and fifty men that offered incenſe*, Numb. 16. 35. See *Exod.* 14. 24, 25. And in like manner may the Son be ſaid to be ἀπαύγασμα τῆς δόξης *an Emanation, or ſhining forth from the Glory of the Father*; as being before all things, Prolatus à Patre, ſive generatus, *begotten or brought forth by the Father*, ſaith *Irenæus*, l. 2. c. 48. 4. 28. being always in him, *but* πρὸ ὑλικῶν ξυμπάντων ἰδέα καὶ ἐνέργεια εἶναι προελθών, *coming forth before all things to be the Idea, and active Power of all material Beings*, So *Athenagoras*, p. 10. *The word, whom the Father begat*, ἐξεφάνσεν τε πρὸ πάντων, *ſending him forth before all things, who was always in God, and became* λόγος προφορικός, *when he would create the World.* So (z) *Theophilus* whom he made προπηδᾶν *to leap from him.* Say (a) *Juſtin Martyr* and *Tatian*, he being in him before all Ages, προελθὼν ὁ λόγος δημιουργίας, *the Word coming forth, which is the cauſe of the Creation*, προγεννη-

(x) *Buxt. Hiſt. Arcæ*, p. 109. (y) *Buxt. Hiſt. Arcæ*, p. 7. (z) *Ad Autol.* l. 2. p. 88. B. p. 100. A. (a) *Juſt. Dial.* p. 359. B. & *Tat.* p. 145. B.

δι' ὃ τὰ πάντα, and *forebegotten, by which all things were made,* ſaith (b) *Clemens Alexandrinus. The Word brought forth by the Father, and by that Prolation generated, and therefore the Son of God,* ſaith (c) *Tertullian.*

f Ibidem. Καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, *The Impreſſion,* or *Repreſentation of his Subſiſtence.*] The Phraſe ſignifies, ſaith *Theodoret,* that he ſubſiſts by himſelf, ᾗ ἐν ἑαυτῷ δείκνυσι τὰς πατρικὰς χαρακτῆρας, *and in himſelf Repreſents the Characters of his Father.* Χαρακτὴρ, ſaith *Phavorinus,* is διατύπωσις ὅλως ἀπὸ τῆς ὑπόστασιν, *a Form or Draught manifeſting the Subſtance whence it was taken.* Ὑπόστασις, ſaith he, is the *Subſtance with the Properties;* ὅτι μετὰ τῶν ἰδιωμάτων, or συνδρομὴ τῶν περὶ ἑκάστου ἰδιωμάτων, *a Concourſe of all the Properties of any Being;* ſo that the *Character of his Subſiſtance* here, is, according to him, *a Draught manifeſting,* or *exhibiting the Subſtance and Properties of God.* According to the *Greek Commentators* on the Place, it is the ſame with our Lord's being in *the Form of God,* before he took our Nature on him, *Phil.* 2. 5. Accordingly Wiſdom is, by the *Author* of the Book that bears that Name, ſtiled ἔσοπτρον ἀκηλίδατον τῆς τοῦ Θεοῦ ἐνεργείας καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ, *The unſpotted Mirror of the Power* or *Activity of God,* and *the Image of his Goodneſs,* Chap. 7. 26. The λόγος is, ſaith (d) *Philo,* ἀΐδιος εἰκὼν αὐτοῦ, *the Eternal Image of God.* (e) *The Image of God* δι' οὗ τοὺς ὅλους ὁ κόσμος ἐδημιουργεῖτο, *by which the whole World was made.* And of the Angel which God ſent before *Iſrael,* in whom God's Name was, *Exod.* 23. 22. the *Jews* ſay he was מלאך פני i. e. *the Angel of his Face;* becauſe ſaith, (f) *R. M. Gerundenſis,* God's Face, or Glory, might be ſeen in him, or he exactly Repreſented him; yea the Government of the whole World was committed to him, and God had made him Lord over his whole Houſe, and had made all things ſubject to him. Now theſe things ſo exactly agree with what the *Apoſtle* here aſcribes to *Chriſt,* that I could not think them unworthy to be noted here.

g Ibid. Φέρων τε πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, *And upholding all things by the Word of his Power.* The Hebrew Word נשא is ſome times rendred φέρω, Suſtineo; as when 'tis ſaid of *Moſes,* Numb. 11. 14. 17. *I cannot* φέρειν *ſuſtain, or bear all this People.* And Deut. 1. 9, 12. *How can I alone* φέρειν τὸν κόπον, *bear the Labour of all this People?* And of *Chriſt,* that φέρει, *he bears the burthen of our Sins,* Iſa. 53. 4. ſometimes it ſignifies to *Govern,* when נשיא is ſometimes rendred βασιλεὺς, a *King,* Gen. 23. 6. ſometimes ἄρχων a *Prince,* as it is rendred above Sixty times: Sometimes ἀρχηγὸς in the ſame Senſe, *Numb.* 13. 3. and 16. 2. and ſometimes ἡγέμων a *Governour,* Joſ. 13. 22. 2 Chron. 5. 1. and the Greek φέρειν, ſignifies not only to *ſuſtain,* but alſo, ſuo arbitratu moderari, to *Govern at his Will:* Now which of theſe two Senſes you put upon the Words it is not much material, ſince it is equally the effect of a Divine Power to ſuſtain, and govern all things; whence this is by the *Jews* made the Deſcription of God himſelf, that he is a God סביל נלא (g) *ſuſtaining all things,* the Heavens, the Earth, and the Abyſs, and bearing all People. ברוח מימריה *by the Spirit of his Word.* Accordly of the λόγος (h) *Philo* often ſaith, That he is πηδαλιοῦχος καὶ κυβερνήτης πάντων, *he that ſits at the Helm, and Governs all things:* That he is (i) ὁ συνέχων καὶ διοικῶν τὰ πάντα, *he that containeth and diſpenſeth all things.* That God as a King and Shepherd rules according to Law and Right, placing over us *his firſt begotten Son,* (k) ὃς τὴν ὀπτηρεσίαν τῆς ἱερᾶς πάντως ἀγέλης ὥσπερ μεγάλου βασιλέως ὕπαρχος διαδέχεται, *who as the Pro-rex of the great King, takes care of the Sacred Flock.*

It remains yet to be enquired, whether theſe things are ſpoken of our Lord, as acting here on Earth, or purely of the Divine Nature he had before the World was made. The *Socinians,* and ſome others think all this relates to our Saviour, as acting here on Earth; That he was the Splendour of his Fathers Glory, becauſe God *who commanded the Light to ſhine out of Darkneſs, hath ſhined into our Hearts to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt,* 2 Cor. 4. 6. On which account the *Apoſtle* ſaith, *We have ſeen his Glory, the Glory as of the Only-begotten Son of God,* Joh. 1. 14. That he was the *Character* of his Subſtance, or his Attributes, as he was the *Image of the inviſible God,* Col. 1. 15. in which his Power, Wiſdom, Holineſs, Love and Mercy ſhined forth conſpicuouſly: That he did φέρειν, Præſtare, perform all things by the word of his Power; as he made the *Winds and Seas calm, rebuked Diſeaſes, and caſt out Devils by his Word.* And Mr. *Clerc* is poſitive, That it muſt be the Human Nature which this Sacred Writer ſpake of, that the *Jews* might underſtand what he ſaid was true; *for that alone is viſible, and nothing but what is ſuch can be called the*

(b) *Clem. Alex. Strom.* 5. p. 553. B. *Str.* 6. p. 644. A. (c) *Tertul. Apol.* c. 21. (d) *De Confuſ. ling.* p. 267. B. (e) *De Monarch.* p. 363. B. (f) *Maſius in Joſ.* 5. 14. (g) *Targ. in* 2 *Chron.* 2. 6. (h) *De Cherub.* p. 88. D. (i) *De Vita Moſ.* p. 521. B. (k) *De Agricult.* p. 152. B.

Image

Image, or brightneſs of any thing among men. On the other hand it is certain that all the *Fathers* were of another Mind; That when *Philo* and the *Ancient Jews* ſpake thus of Wiſdom, the Logos, the *Angel of God's Face*, they underſtood all that they ſaid of the Logos, and Wiſdom ſubſiſting long before our *Saviour*'s Incarnation, and ſo thought this *Logos* the Splendor, and Image of the *Father*, when he was not viſible among Men; as the *Apoſtle* ſaith he was, when he was taken from them into *Heaven*. 'Tis certain alſo, that the preceeding Words, *by whom alſo he made the Worlds*, cannot be ſpoken of *Chriſt Incarnate*; and the Words, *upholding all things by the Word of his Power*, ſeem to import the ſame with that Expreſſion of the *Apoſtle*, Col. 1. 17. *By him all things conſiſt.* Moreover could theſe things be attributed to our Lord *Chriſt* as acting in the Fleſh, yet have I proved, *Note on Col.* 1. 15. that they muſt be aſcribed to a Divine Nature reſiding in him, or to *God manifeſted in the Fleſh*, and ſo what Mr. *Clerk* ſays *muſt be the Humane Nature, muſt*, ſay I, *be the Divine Nature.*

Ibid. Δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος ἁμαρτιῶν, *when he had by himſelf purged our Sins.*] h i. e. When he had made himſelf an Expiatory Sacrifice, to purge us from the Guilt and Puniſhment of our Tranſgreſſions. To confirm this let it be noted,

Firſt, That this was the Opinion of all *Nations*, that their Expiatory Sacrifices were deſigned to take away the Guilt of Sin, and make Atonement for it to an offended *Majeſty*. For why are they ſtill ſaid, ἁγνίζειν, καθαίζειν, purgare, luſtrare, to *purge*, and to *make clean*, but from their ſuppoſed Vertue to purify them from the Guilt of Sin? And becauſe Sin is often repreſented in the Law of *Moſes*, and in the *Prophets*, under the Metaphors of *Uncleanneſs*, *Filthineſs*, *Defilement*, and *Pollution*; therefore their Sacrifices alſo are ſtill repreſented as cleanſing them from the Guilt, and the Defilement of Sin, and ſo making the Pollution to paſs from them. Hence the Blood which made the Atonement is ſtiled, αἷμα καθαρισμοῦ *the blood of Cleanſing*, or Purgation. So Exod. 30. 10. *And Aaron ſhall make an Atonement upon the Horns of the Incenſe-Offering once a Year*, ἀπὸ τοῦ αἵματος καθαρισμοῦ καθαριεῖ ἐπ' αὐτό, *with the blood of the Sin-offering ſhall he make Atonement upon it.* And the Sacrifice offered for Sin, is ſaid to be offered καθαίσαι, *to purifie* them from it by an Atonement. So Lev. 9. 15. *And he brought the People's offering, and took the Goat which was the Sin-offering, and ſlew it,* καὶ ἐκαθάρισεν αὐτὸν, *and offered it for Sin.* And *Lev.* 16. 30. In the great day of Atonement, the *Prieſt* ſhall make an Atonement for you, καθαίσαι ὑμᾶς, *to cleanſe you, that you may be clean from all your Sins before the Lord,* καὶ καθαρισθήσεσθε, *and you ſhall be cleanſed.* So *Job* is ſaid, καθαρίζειν *to cleanſe* his Sons from their ſuppoſed Sins by a Burnt-offering, *Chap.* 1. 5. and ſo enquire *ch.* 7. 21. Why doſt thou not make καθαρισμὸν τῶν ἁμαρτιῶν μου, i. e. *Why doſt thou not forgive my ſin.* Since therefore it is very reaſonable to conceive that the word καθαρίζειν uſed in an *Epiſtle* written to the *Jews* touching the *Expiatory Sacrifice* of *Chriſt*, is uſed in the ſenſe in which they always took it when applied in the *Old Teſtament*, to Sacrifices which made Atonement for their Sins; it follows, that when the *Apoſtle* here ſaid, *Chriſt* made καθαρισμὸν, a *purgation of our Sins by himſelf.* And when he adds, That whereas the Blood of the Legal Sacrifices did expiate εἰς τὴν τῆς σαρκὸς καθαρότητα, *to the Purification of the Fleſh, the Blood of Chriſt* καθαριεῖ, *ſhall much more expiate to the Purification of the Conſcience from the Guilt of Sin*, Ch. 9. 13. When he proceeds to ſay, That whereas *under the Law almoſt all things* ἐν αἵματι καθαρίζεσθαι *were purified by blood*, and *without ſhedding of blood there was no Remiſſion*, v. 22, 23. And thence argues, That *the heavenly things muſt be purged with better Sacrifices*: He in theſe Caſes muſt ſpeak of the *Blood of Chriſt*, as making *Atonement* for our Sins, by purging away the Guilt of them, and averting the Puniſhment due to us for them.

Ver. 4. Διαφορώτερον ὄνομα, *a more excellent Name*] i. e. not only Title, but Authority, and i Superiour Excellency. So *Phil.* 2. 9. *God hath highly exalted him, and given him,* ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, *a name above every name*, i. e. the higheſt Dignity, and Power, *that at the name of Jeſus every knee ſhould bow*; i. e. that all Creatures in Heaven, in Earth, or under it, ſhould own his Power and Dominion, *v.* 10. Eph. 1. 21. *He hath ſet him at his Right hand, above all Principality, Power, Might and Dominion,* καὶ παντὸς ὀνόματος *and every name.* In both theſe ſenſes *Chriſt* hath a more excellent Name, *viz.* the Name of his *only Son*, *v.* 5. the Name *of God*, *v.* 8. and a more excellent Authority and Dignity, *viz.* that of *ſitting at the Right hand of Majeſty*, v. 13. and *ruling all things by the word of his Power*; and this Excellency he hath upon a better Foundation, as being *the maker of the World*, &c. *v.* 2, 3.

Ver. 5. Υἱός μου εἶ σύ, *Thou art my Son.* *(m) R. Solomon* here ſaith, Our *Maſters have interpreted all that is written in this* Pſalm *of the King* Meſſiah. And *(n) Saadias Gaon*, doth from theſe very words prove the Dominion, and Kingdom of the *Meſſiah*, becauſe it is here ſaid, *I have ſet thee, my King, upon the holy Hill of* Sion. *I will declare the Com-* k

(m) In Dan. 7. 13. (n) Vide Cartw. Mell. Hebr. l. 2. c. 5.

mand, Jehovah *hath ſaid unto me, Thou art my Son*, &c. which alſo is apparent from the following words, *I will give the Heathen for thine Inheritance*, &c. *v.* 8. and from the Exhortation *to all Kings to ſubmit to him*. And that this was the *Ancient*, and received Expoſition of theſe words, confirmed by the Holy Ghoſt, we learn from this *Apoſtle*, who diſputing with the *Jews*, touching our Saviour's Reſurrection, when all Power in Heaven and Earth was given to him, *Matth.* 28. 18. He proves it from theſe very words, *Acts* 13. 33. And again, ſpeaking of his *Prieſthood*, which he was to exerciſe in Heaven after his Reſurrection, and Aſcenſion. He proves it to the ſame *Jews* from theſe very words, *Heb.* 5. 5.

l Ibid. Ἔσομαι αὐτῷ εἰς πατέρα. *I will be to him a Father*, &c.] Theſe words are cited from 2 *Sam.* 7. 14. and they do promiſe to *Solomon*, the Type of Chriſt, a Kingdom to be eſtabliſhed for ever, *v.* 13, 16. and ſo to *Chriſt*, the *Antitype*, and eminently *the Son of God*, an everlaſting Kingdom, and Dominion. See the Judgment of the Jewiſh Church, *p.* 61.

Note alſo, That though the *Angels* be ſometimes in *Scripture* called *the Sons of God*, Job 1. 6. 2. 1. 38. 7. God never ſaid to any of them, *I will be to him a Father*, to protect him in his Kingdom; much leſs, *Thou art my Son, this Day have I begotten thee* to a Kingdom: And ſo theſe Paſſages, in the true, and full Extent of them, cannot agree to any of the *Angels*.

m Ver. 6. Προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, *Let all the Angels of God Worſhip him.*] 'Tis generally thought theſe words are cited from *Pſal.* 97. 7. where in the *Septuagint* we have words very like them, viz. προσκυνήσατε αὐτῷ πάντες Ἄγγελοι αὐτοῦ, *worſhip him all his Angels*; *in the Hebrew it is indeed* כל אלהים *all ye Elohim*, but then *Aben Ezra*'s note, is, that ſome think כל אלהים דם המלאכים *the Word Elohim always denotes the Angels*: And (*o*) *Kimchi* ſaith, the *Hebrews* did expound this Pſalm, *of what was to come to paſs in the Days of the Meſſiah*. In the *Septuagint* it is ſtiled a Pſalm of *David*, ὅτε ἡ γῆ αὐτοῦ κατῴκισατο, *when the* Land *was eſtabliſhed to him*, or when he was made Maſter of all thoſe Countries which God deſigned to be the Inheritance of *Iſrael*, and therefore may very properly be referr'd to the *Son of David*, at his Reſurrection, or his coming again into the World, that being the time when *all Power in Heaven and Earth was given to him*, when he was ſolemnly inaugurized, and inſtated in his Spiritual, and Heavenly Kingdom, and *the Government was upon his Shoulders*, and *he ſat down on the Right hand of the Majeſty on high*, v. 3.

But it is obſervable, that theſe words are expreſly to be found, *Deut.* 32. 43. as here they are cited: And it is certain from S. *Paul*, that God there ſpeaks of the Times when the *Meſſiah* was to be preached unto the *Gentiles*, for that the *Gentiles ſhould glorifie God for his mercy*, he proves from theſe words of the ſame Verſe, *Rejoyce ye Gentiles with his People*, Rom. 15. 9, 10. Accordingly the *Jews* expound many of the Words of *Moſes* here recorded. Thus *Jonathan* on *v.* 39. ſaith thus, When מימראי *the word of the Lord ſhall reveal himſelf to redeem his People*; *he ſhall ſay to all People, ſee I am he, that am, and have been, and ſhall be* (See Heb. 13. 8.) *I by my Word kill, and make alive, I ſmite the People* Iſrael, *and I will heal them in the end of the Days*. On *v.* 40. the *Targum* of *Jeruſalem*, ſaith thus, *I live* במימרי *by my Word for ever*; that of *Jonathan*, I have prepared in the Heavens בית שכנתי the Houſe of my Majeſty; that is, ſaith *R. Solomon* מקם שכינתי *the Place of my Majeſty*; Expreſſions often uſed by (*p*) *Philo* to ſignifie the λόγος, as when he ſaith, ὄικον ἔχειν τὸν ἑαυτῦ λόγον, *God hath his houſe*, viz. *his own word*, and (*q*) that ὁ θεῖος λόγος *the Divine word is his place*, and upon *v.* 43. *Jonathan Ben Uziel paraphraſeth* thus, *He with his word will expiate for the Land, and for his People*, viz. as the *High-Prieſt* did on the Great Day of Expiation. The other words, *He will render vengeance to his Enemies, and make his Arrows drunk with the blood of the ſlain*, are fit expreſſions of *Chriſt*'s exerciſe of his *Kingly* Government over his Enemies, by which he was to *break them with a Rod of Iron, and daſh them in Pieces as a Potter's Veſſel*, Pſal. 2. 9. The import of theſe words therefore may be this, *When God was to introduce his firſt-born again into the World by the Reſurrection, and give him Power and Dominion over all things in Heaven and Earth, he ſaid, Let all the Angels of God worſhip him, and own him as their Lord and Maker.*

n Ver. 7. Πρὸς τοὺς Ἀγγέλους,] The Pſalmiſt ſpeaking, *Pſal.* 124. 4. not to, but of the *Angels*, it is neceſſary to tranſlate theſe words as our Verſion doth, *Of the Angels he ſaith*; and as the Hebrew אל ſo the *Greek* πρὸς is oft of the ſame import with δὲ & περί. He ſpake this Parable πρὸς αὐτοὺς *concerning them*, Luke 20. 19. Mark 12. 12. πρὸς δὲ τὸν Ἰσραὴλ, *but of Iſrael he ſaith*, Rom. 10. 21. πρὸς ὃν *of whom we ſpeak*, Heb. 4. 13. ſo Neh. 2. 18. *He ſpake to you of the good hand of God upon him*, καὶ πρὸς τοὺς λόγους τοῦ Βασιλέως, and of the words of the King; of the Particle אל. See *Noldius*, p. 458.

(*o*) Pug. fid. p. 133. (*p*) De migr. Abr. ab initio. (*q*) De Somn. p. 447. C.

Ver. 9.

o Ver. 9. Ὁ Θεὸς ὁ Θεός σου, *God, even thy God*:] For *Chriſt* is God of *God*, according to the *Nicene* Symbol. Hence do the *Primitive Fathers* thus Diſtinguiſh betwixt him, and the *Father*; That *God the Father is that God, above whom there is no other God*: Whereas *Chriſt is God of God*; and as to that Inferiour to God the *Father*. So (r) *Juſt. Mart.* and *Irenæus*. That this Pſalm was ſpoken of the *Meſſiah* is evident from the *Targum* on the Place, which ſaith, *becauſe thou, O King Meſſiah haſt loved Juſtice*, &c. And on ver. 3. *Thy fairneſs, O King Meſſiah, exceeds the Sons of Men*. To this purpoſe ſee *R. Solomon*, and *Aben Ezra*, on this Pſalm.

p Ver. 10. That this *Pſalm* hath Relation to the Times of the *Meſſiah*, we learn from the *Chaldee Paraphraſt*, which ſaith on *v.* 16. *Zion is builded by the Word of the Lord*: And from the *Creation of a new People to praiſe the Lord*, v. 18. which the *Jews* themſelves expound *of the World to come*, or the State of the Church under the *Meſſiah*: And 3*ly*, From the *Calling of the Gentiles*, mentioned *v.* 15. So the *Heathens ſhall fear the Name of the Lord; and all Kings of the Earth, thy Glory*. And *v.* 22. *when the People are gathered together, and the Kingdoms to ſerve the Lord*. See the Judgment of the *Jewiſh Church*, p. 38. That theſe things are here ſpoken of, and applied to *Chriſt*, is alſo evident, 1. From the connective Particle καὶ which knits this to the former Citation, and makes it to run thus: *Of the Son it is ſaid, Thy Throne, O God, is for ever,* καὶ, *and of him it is alſo ſaid, Thou Lord, in the beginning, haſt laid the Foundations of the Earth*. 2. From the Scope of the *Apoſtle*, which, both before, and after, is, to bring Teſtimonies to prove the Excellency of the *Meſſiah*, and the Truth of what he had aſſerted of him, *v.* 2, 3. and therefore he muſt purſue the ſame Deſign here. And, 3*ly*, From the Conceſſion of the *Socinians* upon the Place, That the latter words, which ſpeak of the *Deſtruction of the Heavens, and the Earth*, belong to *Chriſt*. Now theſe words, *They ſhall periſh, but thou remaineſt*, are plainly ſpoken of the ſame Perſons, *who founded the Earth in the beginning*; and therefore muſt equally belong to Chriſt; But here its objected;

Obj. That if the Author of this *Epiſtle* had indeed believed that *Chriſt* was the Creator of the World, to what purpoſe doth he ſpend ſo much time to prove him more excellent than the *Angels*? For who can doubt that the Creator is more excellent than his Creatures?

Anſw. 1. He doth not abſolutely go about to prove him more excellent than the *Angels*, but comparatively, ſo far more excellent as the Titles given him in *Scripture* ſhew'd that he exceeded them; and that was, as much as the Creator doth exceed his Creatures.

2*dly*. I have ſhew'd, Note on the 2d. and 3d. Verſes, that the *Apoſtle* had aſſerted not only *Chriſt's* Dignity, as *Heir of all things*, and ſo ſucceeding in his *Father's* Kingdom; but alſo that he was therefore *Lord of all things*, becauſe *he made the World*, and therefore was obliged in his Teſtimonies to prove both theſe things; as he doth in moſt of the Teſtimonies produced.

3*dly*, as there were then divers *Hereticks* who aſcribed the Creation of this viſible World to *Angels*, and not to *Chriſt*; ſo alſo were there divers *Jews* who held that they were God's Miniſters, or συνεργοὶ, *Co-workers in the Creation of the World*; and that God ſaid to them, *Let us make Man*, Gen. 1. 26. Now againſt theſe *Jews*, and *Hereticks*, the *Apoſtle* very appoſitely proves, that the Creation of the World was not to be aſcribed to thoſe *Angels*, who, ſay they, *gave the Law*, Ch. 2. 2. but to that *Jeſus* from whom we have received the *Goſpel*. Of the ſayings of the *Jews*, concerning the Aſſiſtance of the *Angels* in framing Man, ſee Note on Chap. 2. 5. And *Maimonides more Nevochim*, Part 2. Chap. 6. Of *Simon Magus Irenæus* doth inform us, *l.* 1. *c.* 20. That *he held that his* Ennoia *produced* Angelos & Poteſtates, à quibus & Mundum hunc factum eſſe dixit, *Angels, and Powers, by whom this World was made*: That *Menander* alſo held, Mundum factum ab Angelis, *that the World was made by Angels*, Cap. 21. l. 2. c. 9. That *Cerinthus* held that *the World was made by ſome ſeparate Vertues, inferior to God*, l. 1. c. 22, 23. and that *the World was not made by Chriſt*, but *that he rather came* ad diſſolvenda omnia opera ejus Dei qui Mundum fecit, *To diſſolve all the Works of that God who made the World*: And laſtly, χειρῷ ὁμογενεῖς Ἀγγέλους συμπεφυκέναι *That the Angels were of the ſame Rank with Chriſt, and produced together with him*. All which vain Fancies gave juſt occaſion to the *Apoſtle* to aſſert that *Chriſt* was thus Superiour to the *Angels*, and the *Creator* both of them, and of the World. Accordingly, the *Targum* of *Jeruſalem* gives this Deſcription *of the Word of the Lord*, that

(r) Εἰ καὶ λέγεται Θεὸς, καὶ Κύριος ἕτερος ὑπὲρ τὸν ποιητὴν τῶν ὅλων ——ὑπὲρ ὃν Θεὸς ἄλλος οὐκ ἔστιν. Juſt. Mart. Dial. cum Tryph. p. 275. Et p. 276. Θεὸς ἕτερός ἐστι τοῦ τὰ πάντα ποιήσαντος Θεοῦ——ὑπὲρ ὃν ἄλλος οὐκ ἔστι Θεός. Et p. 284. Θεὸν ὑπηρετοῦντα τῷ ὑπὲρ κόσμον Θεῷ, ὑπὲρ ὃν οὐκ ἔστι.

Invoco te, Domine Deus, qui es ſolus & verus Deus, ſuper quem alius Deus non eſt, lib. 3. Lib. 6. *Ubi filium ſapius Deum vocat.*

it

it is he who ſaid to the World, Be, and it was; and who will ſay unto it, be, and it ſhall be. Which Words the *Targum* of *B. Uziel* (in Exod. 3. 14.) applys to the Lord himſelf.

q Ver. 13. Κάθε ἐκ δεξιῶν μου, *ſit thou on my right hand.*] That theſe words were ſpoken of the *Meſſiah* appears, 1. From the two *Targums* on this *Pſalm*, who both declare that this was ſpoken, במי מרית *in, or to his Word.* This is, ſaith *R. Saadias Gaon*, on *Dan.* 7. 13. The *Meſſiah, our Righteouſneſs*; as it is written *Pſal.* 110. 1. *The Lord ſaid to my Lord, ſit thou on my right hand. R. Moſeh Haddarſan* ſays (*Bereſch. Rabba in* Gen. 18. 1.) *Hereafter God will cauſe the Meſſiah to ſit on his right hand; as it is ſaid,* Pſ. 110. 1. *The Lord ſaid unto my Lord,* &c. *Midraſh Tehillim* in *Pſal.* 2. 7. ſaith, *The Affairs of the Meſſiah are ſet forth in the Hagiographa, in theſe words,* Pſal. 110. *The Lord ſaid.* And again, *R. Joden* in *Pſal.* 18. 35. *in the Name of R. Chija,* ſaid, *That in the Age of the Meſſiah, the bleſſed God will ſet the King Meſſiah on his right hand; as it is written, the Lord ſaid to my Lord.* And though on this *Pſalm* he expounds the words firſt of *Abraham*, whom they introduce complaining that God has *placed his Son on his right hand, and him only on his left*; yet preſently follow theſe words, *And ſo he ſaith to the Meſſiah.* And *R. Obadiah* not only ſaith, *the Pſalmiſt compoſed this Pſalm of the Meſſiah,* but adds what illuſtrates v. 14. *That God further ſaid, Thou ſhalt ſit on my right hand, and the miniſtring Angels on my left.* See more in *Cartw. Mellificium,* p. 2969. And ſince our bleſſed Saviour confounded the *Scribes* and *Phariſees* with this Enquiry, How the *Meſſiah* could be the Son of *David*, ſince *David* here *in Spirit calls him Lord?* Matth. 22. 42. 'tis evident this was then the received Expoſition of theſe Words.

Ver. 14. Μέλλοντας κληρονομεῖν σωτηρίαν, *who* r *ſhall be Heirs of Salvation,*] i. e. by right of Son-ſhip, for *if Sons, then Heirs,* Rom. 8. 17. *If a Son then* κληρονόμος Θεοῦ, *an Heir of God through Chriſt;* Gal. 4. 7. *Heirs according to the Promiſe,* Gal. 3. 29. *For to as many as believed he gave power to be the Sons of God,* John 1. 12.

CHAP. II.

Verſe 1. THerefore we [*knowing the excellency of the Perſon ſpeaking now to us in the Goſpel above all other Prophets, and above thoſe Angels which were employed in delivering the Law of Moſes*] ought to give the more earneſt heed to the things which
a we have heard [*from the Son of God*] [a] leſt at any time we ſhould let them ſlip [*out of our Memory.*]

b 2. For if the word [b] ſpoken by Angels [*from Sinai*] was ſtedfaſt [*and by God's dealing with the Jews confirmed,*] and every [*wilful*] Tranſgreſſion and Diſobedience [*of it*] received a juſt Recompence of Reward: [*The Atonements of the Law being only for Sins of ignorance and error,* Ch. 5. 2. *and cutting off being the Puniſhment for wilful Sins, as being Acts of Rebellion againſt God their Governour*]
3 How ſhall we eſcape [*the Divine Wrath*] if
c we [*Chriſtians*] neglect [c] ſo great Salvation? which at the firſt began to be ſpoken by the
d Lord [*Chriſt himſelf*] and [*after*] was [d] confirmed to us by them that heard him.

4. God alſo bearing them Witneſs both with Signs and Wonders [*as he did to Moſes*
e *delivering the Law to the Jews*] and [e] with divers Miracles and Gifts [*or Diſtributions*] of the Holy Ghoſt [*perform'd*] according to his own will.

f 5. [f] For unto the Angels hath he not put in Subjection the World to come, whereof we ſpeak [*but unto Chriſt now crowned with Honour and Glory,* v. 9. *to whom all Power both in Heaven and Earth is given.*]

6. [g] But one in a certain place [viz. *Da-* g *vid,* Pſal. 8. 4.] teſtified, ſaying, Lord, what is Man, that thou art [*ſo*] mindful of him; or the Son of Man, that thou [*ſo*] viſiteſt him?

7. Thou madeſt him [*but*] a little lower than the Angels, thou crownedſt him with Glory and Honour, and didſt ſet him over the Works of thine Hands, [*Pſal.* 8.]

8. Thou haſt put all things [*and ſo the World to come*] in ſubjection under his feet; for in [*ſaying*] that he [*hath*] put all [*things*] in ſubjection under him [*it is manifeſt that*] he left nothing that is not put under him; but now [*as for Adam, and his Poſterity of whom theſe things were primarily ſpoken*] we ſee not yet all things put under him.

9. But we ſee Jeſus [*the ſecond Adam*] who was made a little lower than the Angels for the ſuffering of Death, that he by the Grace of God might taſte Death for every Man, [*already*] [h] crowned with Glory and h Honour [*and therefore know that all things are, and ſhall be ſubjected to him.*]

10. [*To this Jeſus, I ſay, who by the Grace of God taſted Death for every Man.*] [i] For it i became him for whom are [*were*] all things and by whom are [*were*] all things [*order'd*] in [*his deſign of*] bringing many Sons to Glory

Glory, to [*effect this by*] make-[*ing*] the
k Captain of their Salvation [k] perfect through Sufferings; [τελειῶσαι *to conſecrate him to that work by Sufferings.*]
l 11. For both he [*our Prieſt*] [l] who ſanctifieth [*i. e. by his oblation purgeth us from ſin,*] and they who are ſanctified [*or purged from it*] are all of one [*Original, and Nature;*] for which cauſe he is not aſhamed to call them Brethren.
m 12. Saying [m] [*Pſal.* 22. 22.] I will declare thy name unto [*among*] my Brethren: In the midſt of the Church [*or Congregation*] will I ſing praiſe to thee.
n 13. And again [*Iſa.* 8. 17.] [n] I will put my truſt in him; And again [*v.* 18.] Behold, I and the Children which God hath given me.
14. Foraſmuch then as the Children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through [*the*] Death [*they had deſerved, and he ſuffer'd in their ſtead,*] he might deſtroy [*evacuate, and fruſtrate*]
o him [o] who had the power of Death, that is the Devil.
15. And [*might*] deliver them [*from the ſting of it*] who [p] through fear of [*the*] Death [*threatned to the Poſterity of Adam, without any Promiſe of a Reſurrection,*] were all their lives time ſubject unto Bondage.
16. For verily he [q] took not on him the nature of [ἐπιλαμβάνεται *he laid not hold of, he helped not the fallen*] Angels, but he took on him [Gr. *he laid hold of*] [r] the Seed of Abraham.
17. Wherefore in all things it behoved him to be made like to [*theſe*] his Brethren, that he might be a merciful [*High-Prieſt to them under all their Sufferings*] and [*a*] faithful high-prieſt [*exactly performing his Prieſtly Office*] in things pertaining to God, [*ſo as*] to make reconciliation [s] for the Sins of the People.
18. For in that he himſelf hath [*actually*] ſuffered, [t] being tempted, he is [*become*] [u] able [*and willing*] to ſuccour them who [*at any time*] are tempted; [*i. e. expoſed to Sufferings.*]

Annotations on Chapter II.

a Verſe 1. Μήποτε παραῤῥυῶμεν.] Τισὶ μὴ ἐκπέσωμεν, *leſt we fall off from them*; ſo *Oecumenius*, *Theophylact*, and *Phavorinus*, which Senſe agrees well with the ſcope of this *Epiſtle*, but the Senſe given by our Tranſlation is alſo very good and proper; for in this Senſe παραῤῥυεῖν, is uſed in thoſe words of *Solomon*, *my Son* μὴ παραῤῥυῇς, τηρησὸν δὲ ἐμὼ βελὴν, *be not forgetful of*, but *keep in mind*, or *lay up in thy heart my Counſel*, Prov. 3. 21. So the *wiſe Man* interprets himſelf, in the beginning of that Chapter, *My Son forget not my Precepts, but let thy Heart keep my Words*, v. 1. So (*a*) *Origen* ſpeaking of the Feſtivals of the Church, the *Lord's Day*, *Eaſter*, *Pentecoſt*, ſaith, *The Common People had need of thoſe ſenſible Admonitions*, or *Memorials of the Bleſſings then celebrated* ἵνα μὴ τέλεον παραῤῥυῇ, *that they may not entirely ſlip out of their Memories*: And this Tranſlation, and Interpretation is confirm'd from the Word ἀμελεῖν, v. 3. which ſignifies *to be unmindful of* this great Salvation.

b Ver. 2. Ὁ δι' Ἀγγέλων λαληθεὶς λόγ@, *the Word ſpoken by Angels*] (*b*) *Maimonides* ſaith expreſly, non invenies Deum ullum opus feciſſe niſi per manum alicujus Angeli, *God doth no work but by the hand of ſome Angel.* To confirm this he cites that Paſſage of their *wiſe Men*, That God does nothing without conſulting before the Family above. And that in (*c*) *Bereſchith Rabba*, whereſoever it is ſaid in *Scripture*, ויהוה *and Jehovah* did this, or that, ibi intelligitur ipſe, & Domus Judicii ejus, *there we muſt underſtand*, that all things are done *by him*, mediantibus Angelis, *by the Mediation of Angels.* (*d*) *Joſephus* ſaith the Law was given, τ@ Θε@ διαλεγομένυ πρὸς αὐτὸς περὶ τῶν πρακτέων, *by God, declaring to them what they ought to do.* And yet he introduces *Herod*, proving that Legates, or Ambaſſadors were Sacred, from this, That (*e*) the *Jews had received the choiceſt of their Laws from God by Angels*, i. e. by Meſſengers, or Legates, as that name imports, (*f*) *Philo* is expreſs that God ſpake the Law, δι' αὐτ@ μόν@, ἀ προσχρηπάμεν@ ἀλλ@, *by himſelf, uſing no other*; but yet, ſaith the ſame (*g*) *Philo*, he did this, κελεύσας ἠχὼ ἀόρατον ἐν ἀέρι δημιυργηθῆναι, *commanding an inviſible ſound to be formed in the Air.* And to whom could this command be directed, but to ſome of the *Angels* then attending on him? He therefore ſeems only to mean that the *Decalogue* was adminiſtred by God himſelf ſpeaking to the People, and not by *Moſes*, the Mediator betwixt God and them, as the reſidue of his Laws were. For in his Book *De Somniis*, he obſerves that the *Holy Scripture* ſpeaks of thoſe Dreams as, θεόπεμπτοι, *ſent from God*, which proceed, διὰ τῶν ὑποφητῶν αὐτ@

(a) *In Celſ.* l. 8. p. 393. (b) *More Nevoc.* l. 2. c. 6. p. 200. (c) P. 201. (d) *Antiq.* l. 3. c. 4. p. 78. F.
(e) Ἡμῶν δὲ τὰ κάλλιστα τῶν δογμάτων, καὶ τὰ ὁσιότατα τῶν ἐν τοῖς νόμοις δι' Ἀγγέλων παρὰ τ@ Θε@ μαθόντων, Antiq. l. 15. c. 8. p. 522. B. (f) Lib. de Decal. p. 576. (g) P. 577. lin. penult.

καὶ ὑπαδῶν ἀγγέλων, *from his Miniſters, and Attendants the Angels*, p. 461. He adds, That that theſe Meſſengers are imployed in bringing τὰς τοῦ πατρὸς ἐπικελεύσεις τοῖς ἐκγόνοις, *the Commands of the Father to his Sons*. And that this is done, becauſe we cannot bear his immediate Chaſtiſements, nor yet his excellent Benefits, *p.* 455. *F.*

As for the *Fathers*, they ſeem univerſally to conſpire in this Doctrine, that the *Apoſtle* ſpeaks here and *Gal.* 3. 19, Περὶ τῶν διακονησαμένων τῷ λόγῳ Ἀγγέλων, *of the Angels miniſtring to the Delivery of the Law*. So (*b*) *Origen*; ſo *Chryſoſtom* on this Place, *Theodoret*, on *Gal.* 3. 19. *Oecumenius* and *Theophylact*. (*i*) *Origen* ſpeaking of *Jeruſalem*, ſaith, *The Angels have now deſerted her, who before were always helpful to her*: Δι' ὧν διετάγη καὶ ὁ Μώσεως νόμος, *by whom alſo the Law of* Moſes *was ordained*; it being, ſaith, the *Apoſtle*, *ordained by Angels*. The ſame is the Opinion of St. *Jerom* on *Gal.* 3. 19.

And though *Jehovah* ſpeaks to *Moſes* in, and from *Mount Sinai*, and from him the *Jews* received the Law; yet that he uſed the miniſtry of *Angels* in the Diſpenſing of it, is evident from many Paſſages of the New Teſtament. For,

1. St. *Stephen* ſpeaketh thus unto the *Jews*, *You have received the Law* εἰς διαταγὰς [καὶ διαλαγάς, *Oecum.*] ἀγγέλων, *by the Diſpoſition of Angels, and have not kept it*, Acts 7. 53. Now when he was aggravating their Guilt in violating this Law, from the Conſideration of the Dignity of the Perſons, who were by God employed in giving it to them, he would not have omitted the Son of God, or the Λόγος, the principal Actor, and ſpoken of theſe inferiour miniſtring Spirits, could he both truly, and according to the then preſent Notion of the *Jews*, have ſaid, it was the Λόγος, who by his *Father* was imploy'd in giving the Law. For though moſt of the *Fathers* ſay the Λόγος, or the Son of God, appeared to *Moſes*, and the *Patriarchs*, and others under the *Old Teſtament*, they (*k*) all agree in this, that he appear'd then as ἄλλος *one* that ſuſtained another Perſon, or as the *Legate*, the *Ambaſſador*, or as ὑπερέτης, i. e. the *Miniſter* of God the *Father*, as alſo *Philo* ſtill ſaith.

2*dly*. When the Apoſtle *Paul* affirms after St. *Stephen*, That the Law was, διαταγεὶς δι' ἀγγέλων, *adminiſtred by Angels*, Gal. 3. 19. he cannot reaſonably be ſuppoſed to mean only that 'twas delivered *inter Angelos*, *between Angels*, or by God attended with his *Angels*. For (1.) as, *by* is the proper Import of the word διὰ, ſo it is very rarely, if at all, that it is rendred *inter*, between, or among; it is ſo rendred indeed by our Tranſlators, 2 *Tim.* 2. 2. but with the Note in the Margin, *by*, to ſhew they thought it might there bear that ſenſe, as it doth thus, *The Things which thou haſt heard from me*, (and which have been confirm'd) διὰ πολλῶν μαρτύρων, *by many witneſſes, commit to faithful Men*. (2.) Seeing here the word ſpoken δι' ἀγγέλων, being put in oppoſition to the word ſpoken, διὰ Χριστοῦ, by Chriſt, ſhews that διὰ retains its proper ſenſe, and muſt be rendred, *by Angels*; why ſhould we put another ſenſe on the ſame Particle uſed, *Gal.* 3. 19. by the ſame *Apoſtle*, with reſpect to the ſame Subject?

3*ly*. That the word ſpoken *by Angels* here reſpects the Law in general, and not only the Threatnings made by the *Prophets*, to whom the Λόγος ſent his *Angels* to bring back the People of *Iſrael* from their wickedneſs; is alſo evident from the words. For, (1.) *The word ſpoken by Angels* here, ſeems to be the ſame with the word, *adminiſtred by Angels*, Acts 7. 53. Gal. 3. 19. Now that was the Law, ſay both St. *Stephen* and St. *Paul*. (2.) It was ὁ Λόγος ἐβέβαιος, *the word made firm*, by the Miracles done by *Moſes* to eſtabliſh it, as was the Goſpel by more glorious Miracles; the Miracles done by *Moſes* being only, σημεῖα καὶ τέρατα, *Signs and Wonders*, whereas the Goſpel was confirmed alſo *by divers Powers, and Diſtributions of the Holy Ghoſt*, v. 4. (3.) As the *Apoſtle* ſaith here, *Every Tranſgreſſion of this Word received a juſt recompence of reward*, ſo he ſaith Chap. 10. 28. *He that deſpiſed Moſes Law died without Mercy*; where the Argument being in ſenſe the ſame, demonſtrates that the Word ſpoken here, muſt be the Law of *Moſes*. (4.) We are properly ſaid to tranſgreſs, and diſobey a Law, but as for Threatnings, though we may diſregard, we are not properly ſaid to tranſgreſs them. In fine, I can anſwer the Argument of *Slichtingius* on the Place, "That God the in Perſon could not give "Law from *Mount Sinai*, ſince, were it gi-"ven by God himſelf, it muſt on that ac-"count be preferr'd before the Goſpel: By ſaying the Compariſon is here made only betwixt God ſpeaking to the *Jews* by the Miniſtry of *Angels*, and the ſame God ſpeaking to us *by his Son*, which ſuppoſes God the *Father* to be the ſupreme Author both of the Law, and the Goſpel, aſſerting only that

(b) *In* Matth. Ed. Huet. p. 454. E. (i) *Hom.* 13. *in* Jer. Ed. Huet. p. 129. *D.* (k) Τῷ ἐν τοῖς ἀρχαίοις ὑπηρετῶν, Juſt. Mart. Dial. p. 279. A. D. p. 280. B. 283. A. B. 284. A. 293. 299. 311. Et paſſim Philo, Ἀγγέλῳ ὑπηρέτῃ τῷ Θεῷ λόγῳ, De Nom. Mut. p. 819. C. Alleg. l. 2. p. 60. Ὄργανον Θεοῦ, C. p. 100. B.

his

his Ambaſſadors, or Miniſters in the one, were much inferior to his Ambaſſador, and his great *Prophet*, by whom the other was revealed; But I am not able to reſiſt the Evidence of his Second Argument, That *the Oppoſition put between the Word ſpoken by* (1) *Angels to them, and the Goſpel delivered to us by the Son of God, will not permit us to own that the Law was given to the Jews by the ſame Son of God, ſeeing that Suppoſition wholly deſtroys the force of the Apoſtle's Argument in this Place.* But then I do not think that any *Angel* was ſo imploy'd in the delivery of the Law, as to take upon him *the Perſon of God*; or that any Creature ſaid, *I am the Lord thy God*, &c. but only that the *Divine Majeſty* there preſent with his *Thouſands of Angels*, Deut. 33. 2. Pſal. 68. 17. made ſome of them his Miniſters to form the Voice, by which he ſaid, *I am the Lord thy God*, &c. And it may probably be conjectured, that where-ever there is mention of an *Angel*, and *Jehovah* together, or any Worſhip, or Excellency ſpecified which is proper to God, there was an appearance of the *Schechinah*, or *Divine Majeſty* conjunct with the *Angel*.

c Ver. 3. Τηλικαύτης σωτηρίας, *ſo great Salvation.*] That under the Diſpenſation of the Goſpel the Deliverance of the faithful from Perſecutions at, or after the Deſtruction of *Jeruſalem*, ſhould here be repreſented as that *great Salvation which began to be ſpoken by the Lord, was teſtified to by the Apoſtles, and even by God himſelf by ſo great Miracles*, is incredible. No, ſure, our *Saviour brought Life and Immortality to light by the Goſpel*, 2 Tim. 2. 11. his *Apoſtles* teſtified *to us eternal Life*, 1 John 1. 2. And this is the *Teſtimony of God himſelf, that he hath given us eternal Life, and that Life is in his Son*, 1 John 5. 11. See Note on Chap. 4. 3.

d Ibid. Ἐβεβαιώθη εἰς ἡμᾶς, *was confirmed to us.*] *Jews*, not to us *Apoſtles*, by whom it was confirmed: Vain therefore is the Argument taken from theſe words, to prove St. *Paul* was not the Author of this *Epiſtle*, becauſe the Goſpel was not confirmed to him by them that heard *Chriſt*, he receiving it by immediate Revelation from him, *Gal.* 1. 12. And uſual is it with St. *Paul* in this and other *Epiſtles*, to ſay *we*, when not he himſelf but only they he ſpeaks to, or of, muſt be underſtood. So Chap. 6. 1. *Let us go on to Perfection.* See Chap. 10. 25. 12. 1. *Rom.* 3. 5, 7. 1 Cor. 10. 8, 9. 2 Cor. 7. 1. Eph. 2. 3. 1 Theſſ. 4. 15. Tit. 3. 3.

e Ver. 4. Ποικίλαις δυνάμεσι, *with divers Miracles.*] *Becauſe*, ſaith *Theodoret*, *the Law was confirmed by Miracles, the Apoſtle thought it neceſſary to ſhew the Goſpel was in this ſuperior to it*, as it was in theſe two reſpects.

1. That the *Apoſtles*, and *Diſciples* of our Lord abounded in theſe miraculous Diſpenſations which confirmed the Goſpel, as well as *Chriſt* himſelf.

2. That *Moſes* chiefly wrought σημεῖα καὶ τέρατα, *Signs and Wonders*; whereas the δυνάμεις, *Powers, and Diſtributions of the Holy Ghoſt* here mentioned, were the proper Confirmations of the Goſpel Diſpenſation. For here are four things mentioned, which will admit of a diſtinct Conſideration; the firſt and ſecond are, σημεῖα καὶ τέρατα, *Signs and Wonders*, which refer to portentous Actions done in the *Heavens*, as when the *Sun ſtood ſtill*; *In the Earth*, as when *it opened to ſwallow up* Dathan *and* Abiram; *In the Air*, as when it was *turned into Darkneſs*; *In the Waters, as when they were turned into blood*: And theſe were often wrought by *Moſes*, and others under the *Old Teſtament*, and ſtill are ſtyled, σημεῖα καὶ τέρατα: So Exod. 7. 3. πληθυνῶ τὰ σημεῖα μου καὶ τὰ τέρατα. *I will multiply my Signs and Wonders in the Land of Egypt.* And again, v. 9. *Deut.* 4. 32. *He took his People out of that Nation*, ἐν σημείοις καὶ τέρασι, *by Signs* and Wonders. Shewing, σημεῖα καὶ τέρατα μεγάλα, *Signs and great Wonders upon Pharaoh, and all his Houſe*, Chap. 6. 22. 7. 19. 11. 3. 26. 8. 29. 3. *And there aroſe not a Prophet like unto Moſes*, ὃν πᾶσι τοῖς σημείοις καὶ τέρασιν, *in all the Signs, and Wonders which God ſent him to do in the Land of Egypt*, Deut. 34. 11. See *Neh.* 9. 10. *Pſal.* 134. 9. *Jer.* 32. 42. Thus *Nebuchadonoſor* declares σημεῖα καὶ τέρατα, the *Signs and Wonders which the moſt high God had ſhewed to him*, Dan. 4. 2. And *Darius* ſaith of him, Ch. 6. 27. ποιεῖ σημεῖα καὶ τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, *He doth Signs, and Wonders in the Heavens, and on the Earth.*

Moreover, Σημεῖα and δυνάμεις are uſed in the *New Teſtament*, with Relation to the Miracles wrought by the *Apoſtles* upon others, in caſting out Devils, making the blind to ſee, and the Lame to walk, and healing all manner of Diſeaſes; now none of theſe things were done by *Moſes*, and very rarely by any of the *Prophets*. And laſtly, as for the Diſtributions of the Holy Ghoſt, conſiſting in the internal Gifts of Wiſdom, Knowledge, Faith, the Gifts of Tongues, and the Interpretation of them; Theſe were peculiar to the latter Days, that is, the times of the *Meſſiah*.

Ver. 5. For explication of theſe words, f let be obſerved,

1. That both the *Scriptures*, the *Jewiſh* Records, and the *Primitive* Fathers do repreſent the State preceding our Lord's *Advent*, and his advancement *to the right hand of Majeſty in the Heavens*, as a ſtate ſubject to *Angels*, or in which God dealt with them by the Miniſtry of his *Angels*; this of the *Jews* hath partly been confirm'd already, by ſhewing, that

(1) *Nam ſi lex per Dei filium, quomodo D. Autor per Angelos eam traditam fuiſſe affirmare & hac in parte eam Evangelio quod hoc per Dei filium & Dominum ipſum annunciatum ſit opponere, eoque nomine Evangelio poſtponere potuit, ſi non minus lex quam Evangelium ipſum Dei filium, & necdum in ſtatu humiliationis conſtitutum, latorem & prædicatorem habuit.*

their Law was *the Word ſpoken by Angels:* That they were brought out of *Egypt* by the Miniſtry of an *Angel*, *Moſes* himſelf declares in his Meſſage to the King of *Edom*, *when we cried to the Lord, he heard our Voice, and ſent an Angel, and hath brought us forth out of the Land of Egypt*, Numb. 20. 16. This *Angel*, ſaith the *Targum* of *Jonathan*, was *a Miniſtring Angel*. Nor is it to be thought the *King* of *Edom*, who had no notion of the *Logos*, could underſtand him otherwiſe. And hence the Note of *Paulus Fagius* runs thus, Omnis Iſraelitici Populi ſalus, & ductio per Angelos adminiſtrata eſt, *the whole Conduct, and Preſervation of the People of Iſrael was adminiſtred by Angels.* That they were led through the Wilderneſs by an *Angel*, and that an *Angel* drove out the Inhabitants of the Land of *Canaan* before them, we learn from theſe words of God himſelf; *Behold, I ſend an Angel before thee, to keep thee in the way, and bring thee into the Land I have prepared for thee*, Exod. 23. 20. *He ſhall go*, ſaith the *Greek*, Ἡγεμὼν σου, *as thy Guide, and Captain.* And v. 23. *My Angel ſhall go before thee, and bring thee to the Amorites and Hittites*, &c. *and I will cut them off.* Now that here he ſpeaks of *a miniſtring Angel*, may be argued from theſe words, *My Name is in him*, that is, as the *Targums* of *Onkelos* and *Jonathan* well expound the Phraſe, *His Word is in my Name*, by him do I declare my Will and Pleaſure. So *Maimon* in *more Nevoch.* Part I. c. 64. *Some think this Angel was the Eternal Son of God; but this I am afraid to aſſert*, ſaith the Biſhop of *Ely*, *becauſe it ſeems dangerous to me to call him ſimply an Angel*, i. e. *a Miniſter, or Meſſenger, without any ſuch addition as that in* Mal. 3. 3. *The Angel of the Covenant; for ſo he was at his Incarnation, of which he there ſpeaks, before which I dare not aſcribe to him ſuch miniſterial Works as theſe, of bringing the Children of Iſrael out of Egypt, and going before them to lead them in the way to Canaan; this was properly the work of an Angel to whom Moſes aſcribes it.* But though we thus underſtand it, this excludes not the Preſence of God himſelf, but rather proves it; for this *Angel* was ſent from the *Schechinah*, or Majeſtick Preſence of God which was in the *Cloud*, and is therefore ſtyled the Angel of his Preſence, *Iſa.* 63. 9. becauſe, ſaith the *Targum*, he was an Angel ſent מן קדמוהי *from before him*, or from before his Face: And thus it was true which the Lord ſaid to *Moſes*, *My Preſence ſhall go with thee*, Exod. 33. 14. *in the Cloud, and my Angel ſhall go before thee*, Exod. 23. 23. as being ſent from before me to conduct thee. And again, *Exod.* 33. 2. *I will ſend an Angel before thee; and will drive out the Canaanite, the Amorite*, &c. *for I will not go up in the midſt of thee, for thou art a ſtiff-necked People, leſt I conſume thee in the way.* He therefore who was to be ſent, could not be God himſelf, or the *Divine Logos* equal to him, for then he would have had the ſame reaſon to conſume them for their Diſobedience. Accordingly we find *Maſius* on *Joſh.* 5. 14. confeſſing that the *Jews* generally thought this was the *Angel Michael.* And partly from them, and partly from *Daniel*, who ſtyles him *Michael their Prince*, Chap. 10. 21. *and* Michael *the Prince which ſtandeth for the Children of thy People*, Chap. 12. 1. it ſeems to be, that many (m) *Chriſtian Fathers, and Ancient Commentators*, have ſo expreſly ſaid, That *God over all placed over them the Angel* Michael, *as* Daniel *hath taught us, and God alſo promiſed* Moſes *he would ſend an Angel with his People.* And both *Theodoret*, and St. *Jerom* in their Comments on *Dan.* 11. 21. ſay, that *Michael*, eſt Archangelus cui creditus eſt Populus Judæorum, *is that Archangel to whom was committed the care of the People of the Jews.* And the *Author* of the *Recognitions* ſpeaking of God's dividing of the *Nations to Angels*, adds, (n) That *the Government of the Jews themſelves, and the diſpoſal of their Affairs were by God committed to an Archangel.*

Now if this Suppoſition be admitted, and *the World to come*, according to the *Jewiſh* import of that Phraſe, be taken for the *Goſpel State*, then the *Apoſtle*'s Argument runs thus, " You have greater reaſon to take " heed to the things taught by *Chriſt* under " the Goſpel Diſpenſation, than had the " *Jews* to take heed to the things taught " by the *Moſaical* Diſpenſation; for *unto the* " *Angels God hath not ſubjected the Goſpel State*, " but unto *Chriſt*, i. e. to him who is more " able to reward his Obedient Servants, and " bring them into the *Cæleſtial Canaan*, and " more able to conſume, and puniſh them " who do neglect the great Salvation tendred in this Diſpenſation.

As to the *Gentile* World, the Doctrine of the *Jews* in relation to them, is evident from theſe words of the *Septuagint*, *when the Almighty divided the Nations, he ſet the borders of them*, κατ' ἀριθμὸν Ἀγγέλων Θεοῦ, *according to the number of the Angels of God*, Deut. 32. 8. *That is*, ſaith *R. Menachem*, *He placed Seventy Angels over the Seventy Nations.* For ſaith the *Son* of *Syrach*, ἐκάστῳ ἔθνει κατέστησεν ἡγούμενον, *in the Diviſion of the Nations of the whole Earth, he ſet a Ruler over every People*, Eccleſ. 17. 17. Accordingly in *Daniel*, we find mention of the *Prince* of *Perſia*, and of *Greece*, i. e. of the *Angels*

(m) Καὶ γὰρ τὸν Μιχαὴλ αὐτοῖς ἐπέστησεν ὁ τῶν ὅλων Θεὸς καὶ τοῦτο ἡμᾶς ὁ μακάριος ἐδίδαξε Δανιὴλ, καὶ τῷ μεγάλῳ Μωσῆ ὑπέσχετο συμπέμψειν τὸν ἄγγελον τῷ λαῷ, Theod. in Gal. 3. 19.

(n) *Uni vero, qui in Archangelis erat maximus, ſorte data eſt diſpoſitio eorum qui præ cæteris omnibus excelſi Dei cultum & ſcientiam receperant*, Recogn. lib. 2. § 42. p. 428.

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which preſided over thoſe Places. *Euſebius* (o) doth frequently inform us, *That all the Nations of the Earth were formerly by Lot divided to many Angels;* And this was the Doctrine of (p) *Juſtin Martyr*, of (q) *Irenæus*, (r) *Athenagoras*, and the two (s) *Clements*. So that in the Judgment of the *Jews* and of the *Primitive Fathers*, all the whole *Heathen* World were ſubject to the Government of *Angels*.

And then the Argument of the *Apoſtle* is to this Effect, " That now the World of " Believers gathered from the *Heathens*, is " put under *Chriſt*'s immediate Power, and " ſubject not to *Angels*, *but to him who will* " *come in flaming fire to execute Vengeance upon* " *all that obey not his Goſpel*; and that there- " fore it concerns them to give more dili- " gent heed to the Words ſpoken by him, " and not to neglect that great Salvation " which he tenders.

Οἰκουμένην μέλουσαν, *the World to come.*] This I conceive imports primarily the Chriſtian State, and in order to the Government of that, the whole World ſubjected to *Chriſt* from the time of his Reſurrection, and Aſcenſion; (*when he ſat down on the right hand of the Majeſty on high, and had all Power in Heaven and Earth committed to him*; for when God brought him by his Reſurrection again, εἰς οἰκουμένην, *into the Earth*, he ſaid, *Let all the Angels of God worſhip him*, i. e. Let them all bow, and be ſubject to his Authority, Chap. 1. 6.) to the time when he ſhall aboliſh Death the laſt Enemy of his Subjects, and put the Crown upon their heads, and condemn all his Enemies to endleſs puniſhments, and ſo give up his mediatory Kingdom to the *Father*, 1 Cor. 15. 28. And this I gather from the following Proof of this Subjection of the World to *Chriſt*, taken from *Pſalm* the Eighth; For the *Apoſtle* plainly doth inſinuate, that it is begun already, in that *Jeſus* is already *Crown'd with Glory and Honour*, v. 9. and he as plainly teſtifies that it muſt continue till the Day of Judgment, and only will be then compleated by ſaying, That *he muſt reign till all his Enemies be put under his feet*, 1 Cor. 15. 25. and proving this from thoſe words of the *Pſalmiſt*, *For he hath put all things under his feet*, v. 27. So then the Argument runs thus, " How ſhall they eſcape who neglect " that great Salvation; tendred by him " who hath all the World, and all things in " it ſo ſubject to him, as to continue ſo till " he hath put all his Enemies under his feet?

It may be alſo noted, That when this World to come doth reſpect only the *Chriſtian* State, from the Reſurrection of *Chriſt* to the final Judgment, then it is ſtiled, Holam habba, *the Age to come*, which is the frequent import of the World to come, in the *Jewiſh* Writers; and in this ſenſe is *Chriſt* ſtiled, ὁ πατὴρ μέλλοντος αἰῶνος, *the Father of the World to come*, Iſa. 9. 6. and the Gifts vouchſafed to believers, and exerciſed by them in the firſt Ages of the Church, are ſtiled in this *Epiſtle*, δυνάμεις μέλλοντος αἰῶνος, *the Powers of the World to come*; but when it alſo doth include that Earth in which they dwell, and in which they are to continue to the Day of Judgment, then is it ſtiled, οἰκουμένη μέλλουσα *the World to come*, after the other four *Kingdoms*, which are ſtiled, οἰκουμένη, *the Earth*, and are ſaid to have *Dominion over all the Earth*. Thus of the Kingdom of *Aſſyria* and *Babylon*, *Daniel* ſaith to *Nebuchadonoſor*, that *God had made him Lord of all things*, and ſetled his Kingdom *where-ever the Sons of Men dwell*, Dan. 2. 37, 38. and his Kingdom is by *Iſaiah* often ſtiled οἰκουμένη, and the Fall of it is repreſented, *as the Deſolation of the whole Earth*. Thus in his Viſion againſt *Babylon*, he ſaith, *The Lord cometh*, καταφθεῖραι πᾶσαν τὴν οἰκουμένην, *to lay waſt the whole Earth*, v. 6. *Behold the day of the Lord comes cruel, and with fierce Anger*, θεῖναι τὴν οἰκουμένην ἔρημον, *to lay the land* [of *Babylon*] *deſolate*, Chap. 13. 9. and v. 11. ἐπιτελέσω τῇ οἰκουμένῃ ὅλῃ κακά, *I will pronounce evil to the whole Earth*; See alſo Chap. 14. 26. *Cyrus* the *King* of *Perſia* ſpeaks thus, *The Lord hath given me all the Kingdoms of the Earth*, Ezra 1. 2. and he is ſtyled, τῆς οἰκουμένης ὁ Κύριος, *the Lord of the Earth*, Eſdr. 2. 3. And *Artaxerxes* in his *Epiſtle* for the Deſtruction of the *Jews*, writes thus, being Lord over many Nations, καὶ πάσης ὑπηκούσης οἰκουμένης, *and having Dominion over all the World*, &c. *Eſth.* 13. 2, 4.

(o) Αὐτὸς ἤδη λοιπὸν ὁ Σωτὴρ, καὶ ἰατρὸς τῶν ὅλων κατεῖδε εἰς ἀνθρώπους πάντα τὰ ὑπὸ γῆς ἔθνη τὸ πρότερον πλείοσιν Ἀγγέλοις κεκληρώμενα, ὑπὸ τὴν οἰκείαν ὑποδυόμενον ἐξουσίαν. Euſeb. Demonſtr. Evang. l. 4. c. 10. p. 162. D. 163. A.

(p) Ὁ Θεὸς τὰ πάντα κόσμον ποιήσας καὶ τοὺς πάντας ἀνθρώπους καὶ τὰ ὑπὸ τὸν οὐρανὸν πρόνοιαν Ἀγγελίαις, ἃς ὁπὸ τάξει ἔταξε, παρέδωκεν. Juſt. Mart. Apol. 1. p. 44.

(q) *Et quando diviſit Altiſſimus Gentes, ſtatuit Terminos Gentium ſecundum numerum Angelorum Dei, Populum autem qui credit Deo jam non eſſe ſub Angelorum poteſtate, ſed ſub Domini.* Iren. l. 3. c. 12. p. 266. Vide Feuardentium in locum.

(r) Ἡ γὰρ τῶν Ἀγγέλων σύστασις τῷ Θεῷ ὁπὸ προνοίᾳ γέγονε τοῖς ὑπ' αὐτὸν διακοσμήσασι. Athenag. Legat. p. 27. C.

(s) Εἰσὶ γὰρ συνδιανενημένοι προστάξει θείᾳ τε καὶ ἀρχαίᾳ. Ἄγγελοι καὶ ἔθνη, ἀλλ' ἡ μὲν κυβέρνησις ἡ δόξα πεπόνται. Clem. Al. Strom. 7. p. 702. C. D. *Eſt enim uniuſcujuſque Gentis Angelus, cui credita Gentis ipſius Diſpenſatio a Deo.* Clem. R. Recog. l. 2. § 42.

As for the third, that is, the *Grecian Monarchy*, the Prophet *Daniel* ſaith expreſly of it, *It ſhall bear-Rule over all the Earth*, Dan. 2. 39. Accordingly *Alexander* is celebrated in all *Hiſtorians* and *Poets* which ſpeak of him, as the Conquerour of the World; when he came to *Babylon*, Embaſſadors were ſent unto him, ἐξ ἁπάσης σχεδὸν τ̃ οἰκουμένης, *from almoſt the whole World*, ſaith *Diodorus Siculus*, Hiſt. l. 17. p. 579. and when he died this Inſcription was writ upon his Tomb, γ̃ν ὑπ' ἐμοὶ πᾶσαι, *I have put the Earth under me.* And laſtly, as for the *Roman Monarchy*, as it was ſtiled by the *Poets*, παμβασιλεία, *the Univerſal Kingdom*, and by the *Hiſtorians*, Orbis Terrarum, *the World*, ſo is it in the *Scripture* repreſented as the Government, πάσης τ̃ης οἰκουμένης *of the whole Earth*, Luke 2. 1. for, ſaith (t) *Dionyſius Halicarnaſſæus*, ἡ Ῥωμαίων πόλις ἁπάσης μὲν ἀρχεῖ τ̃ς γ̃ης, ὅση μὴ ἀνέμβατός ἐστιν, ἀλλ' ὑπ' ἀνθρώπων κατοικεῖτ̃αι, *Rome preſides over the whole habitable Earth*: Now this Kingdom of Chriſt being propheſied of by *Daniel*, as that which was to be ſet up *after theſe Kingdoms* which bore that name, and to break in pieces all other *Kingdoms*, is therefore ſtiled, ἡ οἰκουμένη μέλλουσα, *the Kingdom of the World to come*; and if (as we may probably conjecture from the *Angel, the Prince of Perſia*, and *the Angel, the Prince of Greece*, Dan. 10. 13, 20.) *Angels* were by God appointed to preſide over thoſe *Monarchies*, then hence ariſeth another Reaſon why the *Apoſtle* might ſay, *Unto the Angels hath he not ſubjected the World to come, of which we ſpeak.*

g Ver. 6, *&c.* Here note, 1. That though theſe words of the *Pſalmiſt* may be allowed in their firſt, and obvious ſenſe, to relate to the firſt *Adam*, created after God in his Similitude and Likeneſs, with reſpect to his Dominion, yet doth not this hinder that they be expounded in the *Myſtical* ſenſe of *Chriſt*, the ſecond *Adam*; for the *Jews* acknowledge that the firſt *Adam* was a *Type* of the ſecond *Adam*, that is, of *Chriſt*, who is by them ſtiled, האדם האחרון *the laſt*, or ſecond *Adam*. Moreover, the *Myſtery of Adam*, is, ſay they, *the Myſtery of the Meſſiah*, and the Man created the ſixth day, ſignifies the *Meſſiah*. For thus they ſpeak, (u) Our Redemption is ſignified *by the ſix Days of the Creation*, eſpecially by the ſixth *in which man was created*, by whom we are not to underſtand the Nations of the World, but סוד אדם הוא *the Myſtery of Man, is the Myſtery of the Meſſiah*, as it is ſaid, *Dan.* 7. 13. *he came like to the Son of Man.* And this lays a Foundation for the Inference of the *Apoſtle*, that what was ſpoken of Man in General, and more particularly related in the *firſt Adam*, was only punctually fulfilled to the *ſecond Adam*, taking the Nature of Man on him; for, ſaith he, we ſee it not in any meaſure fulfilled in any other Man; but as for *Chriſt*, we do already ſee it actually fulfilled, as to the firſt clauſe of it, he being *now crowned with Glory and Honour*, and ſo as all things are already ſubject to his feet, as far as the Preſent Neceſſities of the *Church* require, *Eph.* 1. 22. ſo will they compleatly and actually be ſo when Death, the laſt Enemy, ſhall be deſtroyed, 1 *Cor.* 15. 25, 26, 27.

Ver. 9. Δόξῃ κ̀ τιμ̃ῇ ἐστεφανωμένον, *crowned* h *with Glory and Honour.*] That theſe words are in conſtruction to follow the enſuing words, That *he by the Grace of God might taſte Death for every man*; See note, on Chap. 7. v. 20. but the *Apoſtle* puts theſe words laſt, as being to diſcourſe of our Lord's Sufferings for us.

Ver. 10. Ἔπρεπε γ̀.] Conveniens hoc fuit i Dei Sapientiæ, *ſaith* Grotius, *He thought fit to do this*, ſaith Dr. *Hammond*; 1. Becauſe thus the ſame Nature ſuffered which had ſinned, and therefore purged us from the Guilt we in that Nature had contracted, and ſo diſſolved that Death to which we became ſubject by the Sin of *Adam.* This is the Reaſon of Chriſt's ſufferings which all the *Primitive Fathers* do ſuggeſt and on which they eſpecially inſiſt; aſſigning this Reaſon of our Lord's Death ἵνα τὸ θνητὸν ἡμ̃ῶν καθαρεύσῃ, that our Obnoxiouſneſs to Death might be expiated. So (e) *Ignatius.* He died, ſaith (y) *Juſtin Martyr* for Mankind, ὃ ἀπὸ τ̃ῆς Ἀδὰμ ὑπὸ θάνατον κ̀ πλάνην τ̃ῆς ὄφεως ἐπεπτώκει, *which from* Adam, *became ſubject to Death, and the Deceit of the Serpent*, (z) Irenæus ſaith, That *as Mankind, by man overcome, was obnoxious to Death*; ſic enim per hominem Victorem aſcendamus in vitam; *ſo by a Man conquering Death we may riſe to life*: And as Death prevailed againſt us by Man, ſic iterum nos adverſus mortem per hominem accipiamus Palmam, *ſo we may prevail againſt it by Man*, that as in the Animal *Adam* we all died, ſo in the Spiritual we might all be made alive. And (a) *Athanaſius*, in his Oration of the Incarnation, is very Copious on this Subject; de-

(t) *Vide Lipſium de* Magn. Rom. l. 1. c. 3.
(u) *Tzeron Hammor.* Sect. Beriſchith.
(x) Apud Theod. Dial. 1.
(y) Juſtin. Martyr. Dial. cum Tryph. *pag.* 316. A.
(z) Iren. lib. 5. cap. 21, 23. l. 3. c. 20, 31. & paſſim.
(a) Athan. Orat. Incarn. p. 60. Ὅθεν εἰκότως ἔλαβε σ̃ῶμα θνητὸν, ἵνα κ̀ ὁ θάνατ⊙ ἐν ἀυτ̃ῷ λοιπὸν ἐξαφανισθ̃ῆναι δυνηθ̃ῇ, κ̀ οἱ κατ' εἰκόνα πάλιν ἀνακαινισθ̃ῶσιν ἄνθρωποι, p. 66. C.

claring

claring that *Chriſt took our Nature on him*, πάλιν τὸ φθαρτὸν εἰς ἀφθαρσίαν ἐνεγκεῖν, *to reduce again our Corruptible to Incorruption*; that our Lord ſeeing Mankind loſt by Death, exerciſing the Dominion of Corruption over them, and ſeeing the Puniſhment threatned to our Tranſgreſſion, διὰ ἑαυτοῦ τὸ καθ' ἡμᾶς φθορεῦν, (b) *prevailing over us to Corruption, and ſeeing the whole Race of Men ſubject to Death, he, in compaſſion to them* (c) τὸ τοῦ θανάτου κράτησιν οὐκ ἐνέγκας, *and not enduring this Dominion of Death, that what he created might not periſh, took a body to himſelf, not alien from ours; and becauſe we were all ſubject to Corruption*, (d) ἀντὶ πάντων αὐτὸ θανάτῳ παραδιδοὺς, *delivering it to the Death for us all, he offered it to the Father, that, as it were, all men dying in him, the Law of the Corruption of Mankind might be diſſolved, and he might tranſlate them again to Incorruption. And this*, (e) ſaith he, *is the firſt cauſe of his Incarnation.* Hence many of them ſay, that (f) *the Hand-writing which was blotted out by the Death of Chriſt, was the Threat made to* Adam, *In the Day that thou eateſt thereof thou ſhalt die.* Here then is one Reaſon why the Death, or *Blood of Bulls and Goats could not take away Sin*; viz. they did not partake of the ſame Nature that had ſinned, and therefore could not in that Nature diſſolve the Debt we had contracted, and ſo tranſlate us to Incorruption. 2. It became him thus to ſuffer, becauſe theſe Sufferings fitted him to be a merciful *High-Prieſt* to them that ſuffer as he did, and alſo to be a faithful *High-Prieſt*, to make *Atonement for our Sins*, v. 17. Obſerve here, that the *Apoſtle* doth not ſay, Chriſt's Sufferings were abſolutely neceſſary to ſatisfie Divine Juſtice; that Infinite Mercy could not pardon Sin, without a ſatisfaction made to Juſtice, and that Infinite Wiſdom could contrive no other way for the Atonement of our Sins, but that Divine Wiſdom *ſaw it fit*, that Chriſt ſhould ſuffer for the Ends fore-mentioned: And why then may not others be permitted to think, and ſpeak with the *Apoſtle*, without adding that which the *Apoſtle*, in all this long, and excellent Diſcourſe concerning the Ends, the Reaſon, and neceſſity of our Saviour's Sufferings, thought not once fit to mention?

k Ibid. Τελειῶσαι διὰ παθημάτων, *to ſanctifie, to conſecrate, and dedicate him to that work by his Sufferings.*] That this is the true import of theſe words will appear, 1. From the like words uſed by this *Apoſtle*, Chap. 5. 8, 9, 10. *Though he were a Son, yet learned he Obedience by the things that he ſuffered, and being made perfect*; [τελειωθεὶς] i. e. being conſecrated, to his *Prieſtly* Office, *he became the Author of Eternal Salvation to all that obey him, being called of him an High-Prieſt after the Order of Melchiſedek.* And again, Chap. 7. 27, 28. *The Law maketh them High-Prieſts which have Infirmity, but the word of the Oath, which is after the Law, maketh the Son ſo* εἰς τὸν αἰῶνα τετελειωμένον, *who is conſecrated an High-Prieſt for evermore.* 2*ly*. From the Collation made betwixt the Call of *Aaron* to his *Prieſthood*, and of *Chriſt* to his: For as *Aaron* took not this Honour to himſelf, *but was called of God to it*; ſo *Chriſt glorify'd not himſelf to be made an High-Prieſt*, but was conſtituted ſo by him, who ſaid, *Thou art a Prieſt for ever after the Order of* Melchiſedek. Now the Conſecration of *Aaron* and the Legal *Prieſts*, is continually expreſſed by this word: For what is in the *Hebrew*, *thou ſhalt fill the hands of* Aaron, *and his Sons*, and is by us tranſlated, *thou ſhalt conſecrate them*, is by the *Septuagint* thus rendred, τελειώσεις Ἀαρὼν τὰς χεῖρας αὐτῶν ἁγιάσαι αὐτάς. So *Numb.* 3. 3. ἐτελείωσαν τὰς χεῖρας αὐτῶν ἱερατεύειν, *they conſecrated them to the Prieſthood.* Accordingly the *Prieſt* conſecrated is in the Greek, ὁ τετελειωμένος, *Lev.* 21. 10. the Day of his Conſecration is ἡμέρα τῆς τελειώσεως *Lev.* 8. 33. the *Sacrifice* then offered for Sin is θυσία τελειώσεως; *the Burnt-offering*, ὁλοκάυτωμα τελειώσεως, v. 28. The *Ram offer'd* is κριὸς τελειώσεως, *v.* 22. the *Fleſh of Conſecration* τὸ κρέας τῆς τελειώσεως, Exod. 29. 34. By theſe Sufferings he became an *High-Prieſt for ever, after the Order of Melchiſedec*; And the *Author of Salvation to all that obey him*, Becauſe appearing with this *Sacrifice* before God in Heaven *for ever, He is able to ſave for ever, them that come unto God by him.*

Ver. 11. Ὁ ἁγιάζων, *He that Sanctifies*, &c.] I have ſhewed, Note on Chap. 9. 13. that the word ἁγιάζειν, in this *Epiſtle*, is uſed in the Sacrifical ſenſe, or with Relation to the *Expiation* of Sin: In the *Old Teſtament*, when it reſpecteth Sacrifices, it ſometimes ſignifies to *devote, conſecrate*, and offer them to God. So *Lev.* 22. 3. *The holy things which the Children of* Iſrael *hallow to the Lord*, ὅσα ἂν ἁγιάζωσιν, *which they ſhall offer to the Lord*; for *Numb.* 18. 9. theſe Holy things are thus enumerated, *every Heave-offering*, v. 8. *every Meat-offering, every Sin-offering, every Treſpaſs-offering*, Deut. 15. 19. *All the firſtlings of thy flock thou ſhalt Sanctifie to the Lord thy God*, ἁγιάσεις τῷ Κυρίῳ. For if they were clean, they were to be offered to God, and their Blood was to be ſprinkled on the Altar, and their Fat burnt for an Offering made by Fire, *Numb.* 18. 19. But if they were unclean ἃ θύσεις αὐτὸ τῷ

(b) Ibid. C. (c) Ibid. D. (d) P. 61. A. (e) P. 68. B. (f) Chryſ. Oecumen. Theoph. in Col. 3. 14.

Κυρίῳ,

Κυείῳ, *thou ſhalt not ſacrifice them to the Lord* ſaith the Text, *Deut.* 15. 21. And 1 *Chron.* 23. 13. *Aaron was ſeparated, that he might ſanctifie the moſt holy things*, ἅγια ἁγιασθῆναι, i. e. that he might offer them in Sacrifice, *and to burn Incenſe*, for he was ſeparated to execute the *Prieſthood*, Exod. 28. 1. And that was to be performed by *Offering Gifts, and Sacrifices for Sin*, Heb. 5. 1. And in this ſenſe our *Saviour* ſaith, ὑπὲρ αὐτῶν ἁγιάζω ἐμαυτὸν ἵνα ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ, *for their ſakes I ſanctify my ſelf*, i. e. I offer my ſelf a *Piacular Victim*, that they may be ſanctified in the Truth, *John* 17. 19. *i. e.* that they may be conſecrated to their Office, or ſet apart for my Service: For as *Aaron* and his Sons were hallowed, and ſet apart for God's Service by a *Sacrifice*, to expiate them from their Sins; and this was done ἁγιάζειν αὐτὲς ὥστε ἱερατεύειν, *to ſanctifie them to the Prieſt-hood*, Exod. 29. 1, 14, 21. as well as by the Holy anointing: *Exod.* 30. 30, 31. 40. 13. So *Chriſt's Apoſtles* were ſanctified and ſet apart to their Office, not only by the Unction of the *Holy Ghoſt*, but alſo by that *Piacular Victim* Chriſt offer'd for their Sins: And accordingly, in theſe words, *he that ſanctifies* is Chriſt that offers himſelf, that he might ſanctify, ἁγιάζειν, i. e. purge them from their Sins by his own Blood, *Heb.* 13. 12. *and they that are ſanctified*, are they that by this Blood are purged from their Sins, and ſo are fitted to draw nigh to God, and made a *Royal Prieſthood to ſhew forth his Praiſes, and offer up Spiritual Sacrifices acceptable to God, through Jeſus Chriſt.*

2*ly*. The word doth alſo ſignifie to purge, purifie, and make clean, by *ſacrifice*, both in the *Scripture*, and profane Authors. Thus of the *Altar* it is ſaid, *he ſhall ſprinkle the Blood upon it with his Finger, ſeven times, and he ſhall cleanſe it, and hallow it*, καθαριεῖ αὐτὸ, καὶ ἁγιάσει αὐτὸ, *from the Uncleanneſs of the Children of Iſrael*, Lev. 16. 19. So *Exod.* 29. 33. And they ſhall eat thoſe things אשר כפר בהם ἐν οἷς ἡγιάσθησαν ἐν αὐτοῖς, *by which, or for whom the Atonement was made to conſecrate*, καὶ ἁγιάσαι αὐτὸς, and to ſanctifie them; and *v.* 36. *thou ſhalt cleanſe the Altar* בכפרך עליו ἐν τῷ ἁγιάζειν σὲ ἐπ' αὐτῷ, when thou haſt made an Atonement for it. In Profane *Authors* to purge by Sacrifices from guilt, or uncleanneſs, is ſometimes ἁγιάζειν, ſometimes ἁγνίζειν, and the *Sacrifices* that did this, are ſtiled ἁγνιστικὰ, *Sacrifices of Purgation*; according to this ſenſe of the word, *he that ſanctifieth*, is he that purgeth, and *they that are ſanctified*, are they who are purged from the guilt of Sin.

Ver. 12. *Pſal.* 22. 22. This *Pſalm* being interpreted by the *Jews* themſelves concerning the *Meſſiah*, the *Apoſtle* might well apply this paſſage of it to him. m

Ver. 13. *I will put my Truſt in him*; and again, *I, and the Children which God hath given me.*] Theſe two Citations being from the ſame Place, *Iſa.* 8. 17. make but one Proof, that *he who ſanctifies, and they who were ſanctified*, have the ſame Nature, ſhewing that he who ſaid, *I will put my Truſt in him*, called them whom God had given him, *his Children*, or *Off-ſpring*, and ſo declared them to be of the ſame Nature, or Original with him. Now that theſe words were anciently adapted to *Chriſt*, we learn from the words of *Simeon*, who applies the words following to him, *Luke* 2. 34. and from the *Jews* who expound the words, *he ſhall be a ſtumbling Stone, and a Rock of Offence*, of our *Saviour*, Pug. Fid. Part. 2. c. 5. §. 2. to whom they are applied by St. *Paul*, Rom. 9. 33. and by St. *Peter*, 1 Pet. 2. 7. n

Ver. 14. Καταργήσῃ τὸ κράτος ἔχοντα τοῦ θανάτου, *that had the Power of Death.*] That by ſeducing *Adam* to eat of the forbidden fruit, the *Devil*, whom the *Jews* call'd *Sammael*, had Power to accuſe Men, and to demand that they might die, according to the Threat pronounced againſt them, is the conſtant Opinion of the *Jews*, (g) Our Wiſe Men ſay, it is a Tradition, that *Satan* the Adverſary, the *Angel* of *Death*, *deſcendeth and ſeduceth, aſcendeth and accuſeth, receives Power, and takes away the Soul or Life.* Hence they ſay of him, That (h) *he cauſed Death to the whole World.* o

Καταργεῖν τὸν Διάβολον is to fruſtrate and bring to nought his Deſign of ſubjecting all Men to the Power of Death, and keeping them under the Dominion of it, and render it of no Effect, *Rom.* 3. 3, 21. *Rom.* 4. 14. 1 *Cor.* 1. 28. 2. 6. 6. 13. 13. 8, 10, 11. 15. 24, 26. 2 *Cor.* 3. 7, 11. 13, 14. *Gal.* 3. 17. 5. 11. *Theſſ.* 2. 8. And thus *Chriſt* is ſaid καταργεῖν θανατὸν, *to aboliſh Death*, 2 Tim. 1. 10. That therefore we are ſtill ſubject to Death, is, ſay the *Fathers*, not that we are now puniſh'd with it, but out of Mercy, that Sin might not be immortal in us, the Time of our Reſurrection being that in which Death ſhall be totally aboliſhed, 1 *Cor.* 15. 26.

Ver. 15. Φόβῳ θανάτου, *the fear of Death.*] That the whole *Heathen* World was ſubject to this Fear, and that it was the *King of Terrors* to them, ſee note on *Rom.* 8. 22. From this Fear we are deliver'd at Preſent by our deliverance from that guilt of Sin, which alone makes it truly terrible, 1 *Cor.* 15. 55, p

(g) Maim Duct. l. 3. c. 22. p. 398. (h) Buxt. in Voce Sammael.

56. and by the Promiſe of a glorious Reſurrection, when *Death ſhall be ſwallowed up in Victory*, v. 54.

q Ver. 16. Οὐκ ἐπιλαμβάνε]] This word, ſay the *Gloſſaries*, ſignifies Manum injicere, *to lay hold upon*, manu prænendere, *to hold with the Hand*. So Ecclus 4. 11. *Wiſdom* ἐπιλαμβάνε, *layeth hold of them that ſeek her*. Suſ. 39. 40. *The Man we could not hold being too ſtrong for us*, ταύτης ὃ ἐπιλαμβανόμενοι, *but laying hold of her, we asked her*, &c. And ſo in the *Septuagint* it ſignifies almoſt continually, ἐπιλάβε, *take hold of his Tail*, Exod. 4. 4. See *Kircher* in the Words תפש חוק אחז

r Ibid. *The ſeed of Abraham.*] The note of the beſt *Commentators* here, is this, That the *Apoſtle* writing to the *Jews*, thought it ſufficient to mention only the Mercies deſigned by the *Meſſiah* for the *Jews*. And true it is that they confined the Seed of *Abraham* to themſelves; but the *Apoſtle* reckons all Believers as the Seed of *Abraham*, Rom. 4. 12, 16, 17. *Gal.* 3. 14, 29. tho' Chriſt is here ſaid to have taken upon him the Seed of *Abraham*, becauſe he derived his Fleſh from his Poſterity.

ſ Ver. 17. Εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τ λαῦ, *to make Atonement for the Sins of the People.*] *i. e.* ἱλάσκεσθαι τ Θεὸν περὶ ἁμαρτιῶν, *to make Atonement to God for their Sins.* So in (i) *Porphyry*, ἱλασμεῖσθαι τὰς τ πολλῶν ἁμαρτίας, *to propitiate for the Sins of many*, is in the ſame place, ἱλασμεῖσθαι τὸ Θεῖον, *to propitiate the Deity for them.* This ſenſe the words require, for Chriſt is here ſaid to *be a faithful High-Prieſt* τὰ πρὸς τ Θεὸν εἰς τὸ ἱλάσκεσθαι, *in things pertaining to God*, that he might *make Atonement*, ſurely, to him. This Reconciliation therefore muſt reſpect God. Again this Phraſe when it reſpects the *Jewiſh Sacrifices*, hath ſtill Relation to the guilt of Sin to be expiated, and taken away by them; and every Sin-Offering offered by the *Prieſt*, is ſaid to be offered by him, ἱλάσκεσθαι περὶ ἁμαρτίας αὐτῶν, *to make Atonement for their Sins*, Lev. 4. 35. 5. 6, 10. 13. 44. *Ezek.* 44. 27. And of the *Piacular Victim* it is ſtill ſaid, καὶ ἐξιλάσεται περὶ αὐτῶν ὁ ἱερεὺς, καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία, *the Prieſt ſhall make Atonement for them, and the Sin ſhall be forgiven*, Lev. 4. 20, 31. 5. 6, 10, 13, 18. 12. 7, 8. 14. 18, 19, 29, 31. 15. 30. 19. 22. *Numb.* 6. 11, 15, 28. The *Apoſtle* therefore here ſpeaking to the *Jews* in the Phraſe always uſed by them, of ſuch Sacrifices as ſuffered in their ſtead, to expiate the Guilt of their Sin, muſt be ſuppoſed to teach them that the like was done for them by our *Saviour*'s Sacrifice.

Ver. 18. Πεπονθὼς, *being tempted.*] i. e. t *Expoſed to Agonies and Sufferings*; for πεπονθέναι in the *Epiſtles*, ſignifies to be expoſed to ſuch Afflictions, as ſubject us to great Temptations to deſiſt from our Duty, and Obedience; as when the *Apoſtle* ſaith, *No Temptation hath befal'n you, but what is* ἀνθρώπινος, *ſupportable by Man; for the Lord is Faithful who will not ſuffer you* πειρασθῆναι, *to be tempted above what you are able* [or expoſed to Sufferings beyond your ſtrength] *but will with the Temptation make a way* [ſo far] *to eſcape, that you may be able to bear it*, 1 *Cor.* 10. 13. So the *Apoſtle* finding his *Theſſalonians* ἐν τ θλίψει, in great afflictions from their Perſecutors, ſends to know their Faith, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, *leſt the Tempter might have prevailed on them by Reaſon of theſe Tribulations*, to deſert it, 1 Theſſ. 9. 3, 4, 5. *Rev.* 2. 10. *Fear none of thoſe Things which thou ſhalt ſuffer: Behold Satan ſhall caſt ſome of you into priſon, ἵνα πειρασθῆτε that you may be tempted*; i. e. *be tried by Temptations.* See *Jam.* 1. 2, 12. 1 *Pet.* 1. 6. 2 *Pet.* 2. 9. *Rev.* 3. 10. So here, Our *Saviour* tried by theſe Agonies, which he ſuffered in the hour of Darkneſs, when the Tempter fell upon him with all his fury, is become experimentally able to ſuccour us under thoſe Sufferings, which render Obedience ſo hard to Fleſh and Blood.

Ibid. Δύναται, *he is able.*] He hath δύναμιν u συμπαθητικὴν, a Power joined with a ſympathy towards us, and a Propenſity to ſuccour us. So *Rom.* 11. 23. *They ſhall be graffed in* δυνατὸς γάρ ἐστιν ὁ Θεὸς, *for God is able.* And Chap. 14. 4. *The weak ſhall ſtand*, δυνατὸς γάρ, *for God is able to make him ſtand.* Thus to encourage us to Charity the *Apoſtle* ſaith, δυνατὸς ὁ Θεὸς, *God is able to make all Grace abound towards us*, 2 Cor. 9. 8. *I know whom I have believed, and I am perſwaded*, ὅτι δυνατός ἐστι, *that he is able to keep that which I have committed to him to that Day*, 2 Tim. 1. 12.

(i) De Abſtinentia, *&c.* l. 4. §. 5. p. 148.

CHAP.

CHAP. III.

Verſe 1. WHerefore, holy Brethren, Partakers of the Heavenly Calling [i. e. *the calling to celeſtial Bleſſings*] conſider the Apoſtle, and High-Prieſt of our Profeſſion Chriſt Jeſus [*who, as our Apoſtle, taught theſe things, and as our High-Prieſt, ſuffered to obtain theſe Bleſſings for us, and confirm them to us.*]

a b Ver. 2. [a] Who was faithful to [b] him that appointed him [*to be an Apoſtle, and High-Prieſt*] as alſo [*it is ſaid of*] Moſes [*that he*] was faithful in all his Houſe [*i. e. in all the Houſe of God,* Numb. 12. 7.]

Ver. 3. For this Man [*this Jeſus*] was counted worthy of [*or dignified with*] more
c Glory than Moſes, inaſmuch as he [c] who hath builded [Gr. ὁ κατασκευάσας, *who orders, or governs*] the Houſe, hath more Honour than the Houſe, [*of which Moſes only was a part.*]

Ver. 4. For every Houſe is builded [κατασκευάζεται, *ordered, and Governed*] by
d ſome Man, but [d] he hath built [ὁ κατασκευάσας, *that orders, and governs*] all things, is God.

Ver. 5. And *Moſes* verily was faithful in [*the Adminiſtration of*] all [*things in*] his
e Houſe, [*but this he was only*] [e] as a Servant, for a Teſtimony of thoſe things which were to be ſpoken after, [*by God to them.*]

Ver. 6. But Chriſt as a Son [*is placed*] over his own Houſe [i. e. *he enters upon the Government of it as an Heir, and Succeſſor into the Rights of his Father, the Father now judging no Man, but having committed all Judgment to his Son,* John 5. 22.] whoſe Houſe
f we [*Chriſtians*] are [*and ſhall continue to be*] if we hold faſt the [f] Confidence, and the
g [g] Rejoicing of the Hope firm to the end.

h Ver. 7. Wherefore as the [h] Holy Ghoſt
i ſaith [*by David,* Pſ. 95. 8.] [i] to day if you will hear his voice,

Ver. 8. Harden not your Hearts, as [*your Fore-fathers did*] in the [*time of*] provocation, in the Day of Temptation in the Wilderneſs; [*Hence learn that 'twas in their Power to prevent the hardneſs of their Hearts.*

Ver. 9. [k] When [*where*] your Fathers k
[l] tempted me, [i. e. *doubted of my Preſence* l
with them, ſaying, Is the Lord among us, or not? Exod. 17. 7. *Numb.* 14. 11, 21.] [m] m
proved me, and ſaw my Works [n] forty n
years.

Ver. 10. Wherefore I was grieved with that Generation, and ſaid, They do always err in their hearts [*not with the Heart believing,* v. 11.] and they have not known my Ways, [i. e. *not hearkned to me, to walk in them,* v. 22.]

Ver. 11. So I ſware in my Wrath [*v.* 21.]
o [o] they ſhall not enter [Gr. *if they ſhall enter*] into my Reſt.

Ver. 12. Take heed [*therefore*] Brethren, leſt there be in any of you [*as there was in them*] an evil heart of unbelief [p] in depar- p
ting from the [q] Living God. q

Ver. 13. But exhort one another [*to ſtedfaſtneſs in the Faith*] daily, whilſt it is called to day, [*before the night come upon you,* John 12. 35.] [r] leſt any of you be hardned r
through the Deceitfulneſs of Sin.

Ver. 14. For we are made Partakers of [*the Bleſſings purchaſed by*] Chriſt, if we hold
f [f] the beginning of our Confidence ſtedfaſt to the End.

Ver. 15. While it is ſaid [Gr. ἐν τῷ λέγεσθαι, *in that it is ſaid*] to Day if you will hear his Voice, harden not your Hearts, as in the Provocation, [*You may diſcern the Miſchief of Unbelief and hardneſs of Heart, and the Neceſſity of the Exhortation tendred,* v. 12, 13.]

Ver. 16. [t] For ſome when they had heard t
did provoke, howbeit not all that came out of Egypt by Moſes [*not Caleb, and Joſhua.*]

Ver. 17. But [*And*] with whom was he grieved forty years? Was it not with them that had ſinned [*by Unbelief*] whoſe Carcaſſes fell in the Wilderneſs?

Ver. 18. And to whom ſware he, that they ſhould not enter into his Reſt, but to them that believed not?

Ver. 19. [u] So we ſee [καὶ βλέπομεν, *we ſee therefore*] that they could not enter in be- u
cauſe of Unbelief.

Annotations on Chap. III.

Verſe 2. Πιστὸν ὄντα, *who was faithful,* &c.] That is, as *Moſes* faithfully diſcharged all that the Lord commanded him to ſay, or do for the Church of *Iſrael*; ſo *Chriſt* was faithful in the Diſcharge of his *Prophetick* Office, doing, and ſpeaking as the *Father* had given him Commandment, *John* 12. 49, 50. 14. 10. And in his *Prieſtly* Office, in laying down his Life for the Sheep, according to the Commandment he had received from the *Father*, John 10. 18. and doing all things requiſite to make Atonement for the Sins of the People, *Chap.* 2. 17. I know indeed the Criticks ſay נאמן and πιστὸς ſignifie one eſtabliſh'd in his Office, as in thoſe words, πιστὸς Σαμουὴλ εἰς προφήτην

φήτλω τῷ κυρίῳ, *Samuel was eſtabliſhed a Prophet to the Lord*; but this *Criticiſm* is here needleſs, and the word πιστὸς, *Chap.* 2. 17. bearing not this ſenſe, I chuſe rather to follow the ordinary import of the Word.

Ibid. Τῷ ποιήσαντι αὐτὸν, *to him that appointed him.*] So the word ſignifies, 1 *Sam.* 12. 6. *God is witneſs* ὁ ποιήσας, *who appointed*, or choſe *Moſes* and *Aaron*. See *v.* 8. b

Ver. 3. Ὁ κατασκευάσας,] Is he that orders, and governs, and provides, or prepares all things. So *Phavorinus*, κατασκευάζω, κατατρύομαι, ἐξαρτύομαι, ordino, guberno, moderor. And thus ἐν πολιτείαν, καὶ πόλεις κατασκευασθῆναι, in *Plato* Epiſt. 11. *is to have Cities and Polities well ordered.* So *Wiſd.* 9. 2. *Thou in thy Wiſdom* κατασκευάσας ἄνθρωπον, *haſt ordered man to have Dominion over thy Creatures.* Thus *Philo*, de Cherub. p. 100, ſaith, *God is the Cauſe of the World*, δι' ὃ γέγονεν, *by which it was made, and the* λόγος δι' ὃν κατεσκευάσθη, *Logos, the cauſe by which it was ordered*, or put into that Frame and Order in which it is. The words preceding ἠξίωται, he was dignified with more honour, ſeem plainly to refer unto Chriſt's *Regal* Office, by which all Power in Heaven and Earth was given to him, and he was made *Head over all things for his Church*, which is his Body, and in which he dwells as in his Houſe, *Eph.* 1. 21, 22. And this to me ſeems to eſtabliſh this ſenſe of the Word. c

Ver. 4. Ὁ δὲ κατασκευάσας τὰ πάντα ὁ Θεὸς, *he that built all things is God.*] The *Apoſtle*, ſay the *Socinians* on the Place, *proves* Chriſtum tanto præſtantiorem eſſe Moſe, quanto Deus præſtantior eſt ſuo Populo, qui Dei domus eſt, idque merito, *that Chriſt is as much more excellent than Moſes, as God is more excellent than his own People.* And this he had juſt cauſe to ſay; and if ſo, *Chriſt* muſt be properly and truly God, for nothing elſe can ſo far excel *Moſes*, the chiefeſt of that People, as God himſelf excels them; by this Interpretation therefore they do not avoid, but confirm the Argument for our Saviour's Deity from this Text. The Argument ſeems plainly to run thus; He that governs all things is God, but *Chriſt*, as Pater familias, *Father of his Family*, governs all things in his Houſe, that is, the Church diſperſed throughout all the World; and hath in order thereunto all Judgment, and all Power in Heaven and Earth committed to him: He therefore muſt be God, that is, the Exerciſe of his Kingly Office ſhews that he muſt be God as well as Man. Thus *Philo*, De Victim. Offer. p. 661. C. often ſaith of that Power, καθ' ἣν ἀνήπται τῷ ὅλων τὸ κράτος, *to which the Government of all things is committed*, that οὐκ ἀνθρώπων μόνον, ἀλλὰ καὶ ἀγγέλων ὄντως ὁ Θεὸς, μέγας τέ ὄντως ὢν ὄντως καὶ ἰσχυρὸς, καὶ κραταιὸς, *he is God not only of Men, but Angels, a great Being, who truly doth exiſt, both ſtrong, and mighty.* d

Ver. 5. Ὡς θεράπων, *as a Servant.*] The Government of *Iſrael* was a *Theocracy*, where God gave all the Laws, and Precepts, and *Moſes*, only as his Servant and Miniſter, told them what things God thought fit to command them; but the Government of the *Chriſtian* Church is entirely committed to our Lord *Jeſus*, and he, as Supreme Head, and Lord of all things, governs both it, and all things in Earth and Heaven for the Good of it; and therefore if he be not truly God, God doth not now govern the World as formerly, but hath given up the Adminiſtration of it to a Creature. [*Whoſe Houſe we are,*] *Chriſt* living in our hearts by Faith, *Gal.* 2. 20. *Eph.* 3. 17. abiding in us by his Spirit, *John* 14. 23. *Rom.* 8. 9, 10, 11. and dwelling in our Bodies, and in the Body of the Church, as in his Temple, 1 *Cor.* 3. 16, 17. 6. 17. 2 *Cor.* 6. 15, 16. *Eph.* 2. 20, 21, 22. 4. 16. e

Ver. 6. Παῤῥησίαν, *the confidence,*] Or the free Profeſſion of the Faith; for παῤῥησία is a Liberty, or freedom of ſpeaking; as when 'tis ſaid of *Chriſt*, that he ſpake, ἐν παῤῥησίᾳ, *freely*, Mark 8. 32. John 7. 13, 18, 20. and of his *Apoſtles* that they ſpake μετὰ παῤῥησίας, *with all Freedom and Courage*, Acts 2. 29. 4. 13, 29, 31. 28. 31. 2 *Cor.* 3. 12. 7. 14. *Eph.* 6. 19. *Phil.* 1. 20. 1 *Tim.* 3. 13. *Heb.* 4. 16. So *Phavorinus* παῤῥησιάζομαι, ἐλευθερόστομῶ. f

Ibid. Καύχημα τῆς ἐλπίδος, *the rejoicing of hope.*] i. e. the Hope which cauſes us to rejoice in Expectation of the Glory of God, *Rom.* 5. 2. 2 *Cor.* 1. 14. *Gal.* 6. 4. *if we hold this firm unto the end.* Which ſuppoſes that they who were partakers of this Heavenly Calling, and had at preſent this Cauſe of Rejoicing, might not hold it *firm unto the End*, but might fall off from it, *v.* 14. might *depart from the living God*, v. 11. Chap. 4. 11. Yea, the *Apoſtle* in this Epiſtle plainly doth ſuppoſe that they who had *taſted of the heavenly Gift, and were made Partakers of the Holy Ghoſt*, &c. *might fall away*, Chap. 6. 4, 5, 6. That *the Juſt who lives by his Faith might draw back unto Perdition*, Ch. 10. 38, 39. that they might *fall from the Grace of God*, Ch. 12. 15. g

Ver. 7. Τὸ πνεῦμα τὸ ἅγιον, *the Holy Ghoſt ſaith.*] Hence it appears, that *David* writ his Pſalms by the *Afflatus*, or Inſpiration of the *Holy Ghoſt*. See Note on *Matth.* 23. 43. h

Ibid. Σήμερον, *to day.*] At preſent, for now is the day of Salvation, 2 *Cor.* 6. 2. We muſt *do God's Commandments to day*, ſay the *Jews*, from Deut. 7. 11. *and receive the Reward to morrow. We muſt repent to day, leſt we die to morrow, before we have repented.* See *Cartw.* in locum. And again, *If Iſrael would repent but one day, the Meſſiah would come*; And this they prove from theſe words of the Pſalmiſt אם בקלו תשמעו *when you* i

hear his Voice, ſpeaking in the *Prophets*; or as the *Targum* אם במימריה *when you hear him ſpeaking by the Word*, proceeding from the *Father*, *harden not your Hearts*; That this is the frequent ſenſe of the Particle אם ſee *Noldius*, p. 89. §. 31. and it is alſo the ſenſe of the Greek ἐὰν. So ἐὰν εἶπῃ, *when he ſaid thus*, Gen. 13. 8. ἐὰν ἐξελθῶσιν, *when the Daughters of Shilo come forth*, Judg. 21. 21. ἐὰν κοιμηθῶ, *when I lie down*, 1 Sam. 7. 12. ἐὰν πληρωθῶσι, *when thy days be fulfilled*, 1 Kings 13. 31. ἐὰν ἀποθανῶ, *when I die*, Job 7. 4. ἐὰν καθίσῃς, *when thou ſitteſt*; ἐὰν καθεύδῃς, *when thou lieſt down*, Prov. 3. 24, 25. ἐὰν πορεύῃ, *when thou goeſt*; ἐὰν πρόχῃς, *when thou runneſt*, Prov. 4. 12. See alſo in the *New Teſtament*, ἐὰν ὑψωθῶ, *when I ſhall be lifted up*, John 12. 32. ἐὰν πορευθῶ, *when I ſhall go*, John 14. 3. 16. 7. ἐὰν φανερωθῇ, *when he ſhall appear*, 1 John 3. 2. Theſe words are therefore to be extended to the whole time of their hearing God, ſpeaking to them by his *Prophets*, and eſpecially to the time of God's ſpeaking to them by his Son, who was to bring them into a better reſt than that of *Canaan*, into which *Joſhua* led them.

k Ver. 9. When, ὅ, *where*.] So the Hebrew אשר is render'd *Numb.* 22. 26. *Deut.* 8. 15. *Pſal.* 84. 3. *Eccleſ.* 8. 10. So *Numb.* 20. 13. *Theſe are the Waters of Contention* אשר *where the Children of Iſrael contended.*

l Ibid. Ἐπείρασαν με, *tempted me*.] That to tempt God in the *Scripture* Phraſe, is always to diſtruſt his Power, or Goodneſs, after ſufficient Demonſtrations given of it. See Note on *Matth.* 4. 7. and Note here that the *Apoſtle* ſaith they tempted *Chriſt*, 1 *Cor.* 10. 9. which ſhews that theſe words may truly be applied to him.

m Ibid. Ἐδοκίμασάν, *proved me*.] The *Hebrew* word which is here rendred *proved me*, is *Mal.* 3. 16. rendred by the *Greek* ἀντέστησάν, *they reſiſted* God; and by the *Chaldee*, the *Syriac*, and by our Verſion, they who *tempted* God; that is, ſaith Dr. *Pocock*, who went about to try, and prove him whether he could or would puniſh Sinners, and to provoke, and dare him to do his worſt, to execute his Judgments, if he were a God of Judgment; and then to ſee his Works forty Years, muſt be to ſee his Judgments executed upon them forty Years.

n Ibid. Τεσσεράκοντα ἔτη, *forty years*.] If this be the right Connexion of the words, then to ſee God's Works forty Years muſt be to ſee his Puniſhments ſo long upon them, as he plainly threatned they ſhould, ſaying, *you ſhall bear your Iniquities forty years*. Numb. 14. 33. and that ſo viſibly, that all the *Nations* ſhould diſcern his Judgments on them; For *ſurely, as I live*, ſaith he, *all the Earth ſhall be filled with the glory of God*, v. 21. But if according to the reading of the *Hebrew*, and the *Septuagint*, the forty Years ſhould be added to the following Verſe thus, *Wherefore I was angry with that Generation forty years*, as the *Apoſtle* doth intimate by that enquiry, *v.* 17. with whom was he angry forty Years? Then the גם ראו and ἀγ εἶδον will be beſt rendred, *though they ſaw my Work*, as גם ſignifies. *Noldius*, p. 220. And ἀγ, *Luke* 18. 7. *John* 16. 32. *Acts* 7. 5. According as God ſpeaks to them, *Numb.* 14. 22. *For all theſe men which have ſeen my glory, and my ſigns which I did in Ægypt, and in the Wilderneſs, and yet have tempted me theſe ten times, and have not hearkned to my Voice, ſurely they ſhall not ſee the Land:* And *v.* 11. *How long will it be ere they believe me after all the ſigns?* &c.

o Ver. 11. אם יבאין εἰ εἰσελεύσονται, *if they ſhall enter*.] i. e. let me not be God, or let me not be true, if they enter. This is a form of ſwearing very frequent in the Old Teſtament. So *Deut.* 1. 35. The Lord was wrath, and ſwore, ſaying εἰ ὄψεται אם יראה if any of theſe Men ſhall ſee that good Land of Promiſe, *Pſalm* 95. 11. So 1 *Sam.* 3. 14. אם יתכפר εἰ ἐξιλασθήσεται, *if the Iniquity of the Houſe of Eli ſhall be purged with Sacrifice*, Pſal. 89. 35. Once have I ſworn by my Holineſs אם אכוב εἰ ψεύσομαι, *if I fail David*, Pſalm 132. 2, 3. *Lord, remember David, how he ſware,* אם אבא εἰ εἰσελεύσομαι, *if I go into my Tabernacle,* אם אעלה εἰ ἀναβήσομαι, *if I climb up into my Bed,* אם אתן εἰ δώσω, *if I give ſleep to my Eyes.* So *Mark* 8. 12. *Verily I ſay unto you,* εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, let me not be true, *if a ſign be given to this Generation*, where *Chriſt* himſelf ſwears, and therefore cannot be ſuppoſed abſolutely to forbid all ſwearing, *Matth.* 5. 34.

p Ver. 12. Ἐν τῷ ἀποστῆναι, *in departing*.] The *Jews* that tempted God, *Numb.* 14. are ſaid ἀποστῆναι, *to depart from the Land of Canaan*, v. 31. *They ſaid one to another, Come let us make a Captain,* ἀγ ἀποστρέψωμεν, *and let us turn back into Ægypt*, ver. 4. and are ſaid, ἀ πιστεύειν, *not to believe God*, ver. 11.

q Ibid. *The living God.*] So ſtiled, to ſhew that he is always able to puniſh Unbelievers. Note alſo, That as he who believeth in *Chriſt*, believeth in God the *Father* alſo, *John* 12. 44. So he that deſerts him, doth alſo deſert the *Father* who ſent him, and makes him a Lyar, 1 *John* 5. 9, 10. *For he that denies the Son, hath not the Father*, 1 John 3. 23.

r Ver. 13. Ἵνα μὴ σκληρωθῇ τις, *Leſt any man be hardned.*] To be hardned, in the *New Teſtament*, imports Infidelity, and want of Faith. Thus *Chriſt* upbraids to his *Diſciples* their unbelief, ἀγ σκληροκαρδίαν, *and hardneſs of heart*, that they believed not, *Mark* 16. 14. and the *Jews* that believed not are ſaid to be *hardned*, Acts 19. 9. And ſo

it

it will be evident that here it ſignifies, to him that compares, *v.* 15. with *v.* 19.

f Ver. 14. Τὴν ἀρχὴν τ ὑποστάσεως, *the Beginning of their Hope.*] That Hope to which we have *fled for Refuge*; Chap. 6. 18. That Hope which cauſeth us to rejoice, *v.* 6. Faith being ἐλπιζομένων ὑπόστασις, *the firm Expectation of things hoped for*, Ch. 11. See the Note there.

t Ver. 16. Τινὲς γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' ὐ πάντες, &c. I would render theſe words thus, *For who were they, that hearing, did provoke? Were they not all that came forth out of Ægypt?* For, 1. Τινὲς ſignifies as well *who*, as *ſome*. So *Acts* 19. 15. Τίνες ἐστὲ *who are ye?* Rev. 7. 13. Τίνες εἰσὶ, *who are they that are cloathed with white Robes?* Iſa. 60. 8. Τίνες ὅιδε, *who are theſe?* So *Heb.* 1. 5. Τίνι γὰρ *for to whom of the Angels ſaid he?* And here *v.* 18. τίσι δὲ *to whom did he ſwear?* So *Joſephus*, Cap. 17. *of his Maccabees*, τίνες ὐκ ἐθαύμασε τὴν τ θείας νομοθεσίας ἀθλητὰς; τίνες ὐκ ἐξεπλάγησε; *who did not admire? who were not aſtoniſhed at the Champions of the Divine Law?* And then the Anſwer to this enquiry muſt be this, *Were they a few? Yea, were they not all?* &c. As if it had been ὐχὶ πάντες. Tis alſo evident that ὐ and ὐκ are often Interrogatives, as 1 *Cor.* 12. 15. *John.* 8. 42. See *Noldius* p. 487. And if the Greek will bear this Conſtruction, it Anſwers beſt (1) to the ſtory, as it is repreſented, *Numb.* 14. For notwithſtanding the Exception made, *v.* 38. of *Joſhua* and *Caleb*, it is ſaid, *v.* 12. that πᾶσα ἡ συναγωγὴ, *all the Congregation*, καὶ πάντες, *and all the Children of Iſrael murmured againſt Moſes, and Aaron*; that πᾶσα ἡ συναγωγὴ, *all the Congregation ſpake of ſtoning Joſhua, and Caleb*, v. 10. and πάντες οἱ ἄνδρες, *all the Men*, v. 22. are the οἱ παροξύναντες, *Provokers*, v. 23. the συναγωγὴ πονηρὰ, *evil Congregation, and the Murmurers*, v. 27, 35. *Joſ.* 5. 6. And (2) it agrees beſt with the following Verſes, which are plainly Interrogatives and Anſwers, *With whom was he grieved? Was it not with them? To whom ſware he? Was it not to them that believed not?* And laſtly, with the cloſe of the Argument, which ſaith generally, *they could not enter in.*

Ver. 19. Καὶ here ſignifies idcirco *therefore*, as the Hebrew ו often does. See *Noldius* p. 279. So *Joſh.* 23. 11. καὶ φυλάξετε, *take good heed therefore.* Pſalm. 2. 10. καὶ νῦν σύνετε, *be wiſe now therefore.* See Pſalm 7. 7. 18. 42.

CHAP. IV.

Verſe 1. LET us therefore fear, leſt a promiſe being left us of entring into his Reſt [*in the Celeſtial Canaan, as to them in the Terreſtrial*] any of you ſhould [a] ſeem to come ſhort of it [i. e. *ſhould fail of it.*]

a

2. For unto us was the Goſpel preached, [b] as well as unto them, [Gr. καὶ γάρ ἐσμεν εὐηγγελισμένοι καθάπερ κἀκεῖνοι, *for we have now the Goſpel preached to us, as they had then the Law to them*] but the word preach'd [*Gr. heard*] did not profit them, not being mixed with faith in them that heard it.

b

3. For we which have believed [οἱ πιστεύοντες, *who are Believers*,] do enter into Reſt, as [*may be gathered from what*] he ſaid [*viz.*] as I have ſworn [*or ſo I ſware*] in my Wrath, if they ſhall enter [c] into my Reſt, although the Works [*of God in the Creation*] were finiſhed [Gr. *had been done*,] from the Foundation of the World.

c

4. For he ſpake in a certain Place of the ſeventh Day [*from the Creation, ſaying,*] on this wiſe, and God did reſt the ſeventh Day from all his Works.

5. And in this Place [*he ſaith*] again; [*long after*] If they ſhall enter into my Reſt, [i. e. *if they ſhall have a Reſt from their Labours and Travels, reſembling that of mine from the Creation of the World.*]

6. Seeing therefore it remains that ſome muſt enter in [*to this Reſt of God, it being not a Reſt provided in Vain, or to be enjoy'd by none,*] and they to whom it was firſt preached, [i. e. *to whom the Promiſe of a Reſt was firſt made,*] entred not in, becauſe of Unbelief.

7. [d] Again, he [*God*] limiteth a certain Day, ſaying, in [*theſe Words of*] David, To day, after ſo long a time [*of their Continuance in the Reſt of Canaan*] as it is [*there*] ſaid, To day if you will hear his Voice, harden not your hearts, [&c. *ſpeaking not of the Reſt of Canaan, of which they were poſſeſſed in the Days of Joſhua, as he ſaith to the Reubenites and Gadites, And now the Lord hath given Reſt unto your Brethren, as he promiſed them*, Joſh. 22. 4.]

d

8. [e] For if Jeſus [i. e. *Joſhua*] had given them (a) Reſt [*like to that of God*] then would not he [i. e. *God, by David*] afterward have ſpoken of another Day [*of Reſt, after their Reſt in Canaan.*]

e

9. There remaineth therefore [*yet*] a [*more glorious, and compleat*] [f] Reſt to the People of God.

f

10. For he that is [*thus*] entred into his Reſt, he alſo hath ceaſed from his own Works [i. e. *from the Labours, and Travels of this Life*, Rev. 14. 13.] as God [*after he had finiſhed the Creation*] did from his.

11. Let us labour therefore to enter into that Reſt [*which yet remaineth for the People of God*] leſt any Man fall [Gr. *that we may not fall from it,*] after the ſame Example of Unbelief [*by our Infidelity, as they did.*]

g 12. For the word of God [*mention'd* v. 1, 2.] is quick and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow, and is a Diſcerner [*or Cenſurer*] of the Thoughts, and Intents of the Heart.

13. Neither is there any Creature which is not manifeſt in his ſight [*whoſe Word this is*] but all things are naked and open to the h Eyes of him, h with whom we have to do; [Gr. *to whom we muſt give an account, and ſo there is no hope theſe Unbelievers ſhould eſcape his Judgments.*]

14. Seeing then that we have a great High-Prieſt [*merciful, and faithful to make Reconciliation for our Sins,* Chap. 2. 17. that is paſſed into the Heavens [*to appear for ever there to make Interceſſion, and to prepare this Reſting place for us,* John 14. 2. *even*] Jeſus the Son of God, let us hold faſt our Profeſſion [*without wavering.*]

15. For we have not an High-Prieſt who cannot be touched with the ſenſe of our Infirmities, but [*one who*] was in all points tempted [i.e. *expoſed to Sufferings*] like as we are, [*and this*] without Sin, [*to deſerve the leaſt of them*; See Note on Chap. 2. 18.]

16. Let us therefore [*depending on his Power, his Interceſſion for, and Sympathy with us*] come boldly i to the Throne of Grace, i [*this ἱλαστήριον,* or *mercy-Seat,* Rom. 3. 25.] that we may obtain mercy [*in the Pardon of our Sins*] and find Grace [*or Favour*] to [*a ſuitable*] help in time of need [Gr. εἰς εὔκαιρον βοήθειαν, *for ſeaſonable help in all our ſufferings for his ſake.*]

Annotations on Chap. IV.

a Verſe 1. Δοκῇ τις ὑστερηκέναι, *ſhould ſeem to come ſhort.*] That the Word ὑστερηκέναι ſignifies to fail of, or fail from any thing, See Note on Chap. 12. 13. and that δοκέω is oft an Expletive, all *Criticks* do acknowledge, ſo μὴ δόξητε λέγειν, *ſay not,* Matth 3. 9. οἱ δοκοῦντες ἄρχειν, *they who Rule,* Mark 10. 42. ὃ δοκεῖ ἔχειν, *that which he hath,* Luke 8. 18. Matth. 25. 29. ὁ δοκῶν ἑστάναι, *he that ſtandeth,* 1 Cor. 10. 12. See the Note on 1 Cor. 7. 40.

b Ver. 2. Καθάπερ κἀκεῖνοι, *as well as they.*] This by ſome is referr'd to their hearing of the Law, as in the *Paraphraſe,* by others as probably to the *Goſpel* Bleſſings then Typified to them, for the *Apoſtle* informs us, that *they all eat the ſame Spiritual meat, and Drank the ſame Spiritual Drink; for they Drank of the Rock that followed them, and that Rock was Chriſt,* 1 Cor. 10. 3, 4. This ſounds flat to them only who are averſe to this Doctrine, that the Bleſſings of the *Goſpel* were typified to the *Jews.*

c Ver. 3. Εἰς τὴν κατάπαυσίν μου, *into my Reſt.*] Upon the true interpretation of theſe words here, and v. 1. καταπαυσιν αὐτοῦ, depends the true ſenſe of this Chapter. Now ſome refer this to that Deliverance from their Perſecutors, and the Peaceable days of Profeſſing the Goſpel, the *Chriſtians* in *Judea,* and elſewhere, ſhould enjoy after the Deſtruction of *Jeruſalem*; but to this I can by no means aſſent: For, (1) the bearing of the Croſs, the ſuffering Perſecution, being ſo often hinted as the Portion of *all that will live godly,* I cannot believe that a Promiſe of Deliverance from them ſhould be ſo often repreſented by the *Holy Ghoſt* as the great Goſpel Bleſſing promiſed to Believers, the ἐπαγγελία, the *Evangelical* Promiſe made to *Chriſtians* by God, that *they ſhould enter into his Reſt,* v. 1. the *Sabbatiſm remaining for the People of God,* v. 9. The *Reſt* which they ſhould *ſtrive to enter into,* v. 11. and *be afraid leſt they ſhould fail of,* V. 1. (2) I know of no ſuch happy Change of the Affairs of *Chriſtians* in all other Parts of the World, that the *Apoſtle* ſhould here, and almoſt in all his other *Epiſtles,* ſpeak of it, as this Interpretation maketh him to do, as one of the greateſt Bleſſings of *Chriſtianity*; nor were there any ſuch *Halcyon Days* enjoyed by *Chriſtians* after the Deſolation of *Jeruſalem.* This will be evident from *Chriſt*'s Meſſage to the *Aſiatick Churches* after the times of *Domitian*; for there he ſpeaks to the *Angel* of the Church of *Smyrna, Fear none of thoſe things which thou art about to ſuffer: Behold Satan is about to caſt ſome of you into Priſon, that ye may be tried ten days. Be thou faithful to the Death, and I will give thee a Crown of life,* Rev. 2. 10. To the Church of *Pergamus,* thus, *I know thy Works, and where thou dwelleſt, where is the Throne of Satan, and thou holdeſt my Name, and haſt not denied the Faith in the Days in which Antipas my faithful Martyr ſuffered, who was ſlain among you where Satan dwells.* Ibid. v. 13. To the Church of *Philadelphia,* thus, *Becauſe thou haſt kept the Word of my Patience, I will alſo keep thee from the Hour of Temptation, which ſhall come upon all the World, to try them that dwell upon the Earth,* Chap. 3. 10. This Argument a Reverend Perſon endeavours to evade by ſaying, that *John* writ his Revelations in the 9th year of *Claudius.* But, 1*ſt.* this is contrary to the Teſtimony of all *Antiquity,* excepting only the ſingle Teſtimony of *Epiphanius,* which alſo is fully anſwered by Dr.

Moor:

Moor: For it is generally agreed that he writ his Revelation in, or after he came from the Iſle of *Patmos*, as may be proved from *Chap.* 1. 9, 10, 11. Now all the *Ancients* ſay that *John* was baniſhed thither by *Domitian*, and writ his Revelations about that time. So (a) *Irenæus* ſpeaks expreſly, ſaying, if the name of Antichriſt had been to be divulged it would have been mentioned *by him who ſaw the Revelation; for it was not ſeen long ago, but almoſt in our Age, at the End of the Reign of Domitian*; which Paſſage cannot be underſtood of the Name only of the *Beaſt*, but of the whole *Revelation*, as is evident, (1) Becauſe *Euſebius*, who cites this Paſſage, muſt underſtand him ſo; for he ſaith, that *he returned from his Exile in this Iſland, μετὰ τὴν Δομιτιανοῦ τελευτὴν*, c. 23. *after the Death of Domitian*, and ſo he muſt have writ his *Revelation* while he lived. And (2) Becauſe *the Name of the Beaſt* is not ſaid to be reveal'd to the *Evangeliſt*, but only *the Number of his Name*. And, (3) the Words, ὃ καὶ τὴν Ἀποκάλυψιν ἑωράκατο, even force this ſenſe; for they are properly rendred, *who ſaw alſo the Revelation*, diſtinguiſhing the *Revelation* from the *Name*. And, laſtly, a Name cannot properly be ſaid *to be ſeen*, nor doth St. *John* ever uſe any ſuch Expreſſion about it; but a *Revelation* may be properly ſaid to be ſeen, and St. *John* often ſaith he ſaw them. Again, in this Perſecution of *Domitian*, ſaith (b) *Euſebius*, κατέχει λόγος, *the Tradition runs*, that *John the Evangeliſt was baniſhed to the Iſle of Patmos, for the Teſtimony he gave to the Divine Word*. And in his (c) *Chronicon* he adds, that under him the *Apoſtle John* being *baniſhed to the Iſle of Patmos*, ἔνθα τὴν Ἀποκάλυψιν ἑώρακεν, ὡς φησὶ Εἰρηναῖος, *there ſaw his Revelation, as Irenæus teſtifies*; which both confirms the Tradition, and gives the true ſenſe of the words of *Irenæus*, cited by him. So alſo (d) St. *Jerom* ſaith, that St. *John being baniſhed into the Iſle of Patmos in the 14th Year of Domitian*, Scripſit Apocalypſin, *compoſed the Book of the Revelations*. So almoſt all the *Greek* and *Latin* Writers ſaith *Huet.* in *Orig. Com. p.* 72. *Vide Oroſ. l.* 7. *c.* 10, 11. *Martyr. Timoth. apud Phot. Cod.* 254. *p.* 1403. *l.* 1. *Aret. in Apoc.* 1. 9. (2) 'Tis certain, from the ſecond Text here cited, that *Antipas* had ſuffer'd Martyrdom before the Writing of theſe *Epiſtles* to the Churches. Now that *Antipas* ſuffer'd Martyrdom under *Domitian*, the Old *R. Martyrology* aſſures us; and Dr. *Hammond* on the place confeſſes; 'Tis therefore evident that St. *John* ſpeaking of this *Martyrdom*, which hapned in the Days of *Domitian*, as a thing paſt, muſt write the Revelations in, or after the Reign of *Domitian*. This the *Doctor* ſaw, and therefore interprets theſe words, *Thou haſt not denied my Faith*, καὶ ἐν ταῖς ἡμέραις, *even in thoſe Days* [of fiery Trial] *in which Antipas*, ἀπεκτάνθη *was, or hath been ſlain*: Thus *the Time is approaching wherein Antipas, I foreſee, will be cruelly martyred*; that is [if this was written in the 9th of *Claudius*, and *Antipas* ſlain the 10th of *Domitian*] I foreſee he will be ſlain forty years hence: Which Deſcant, to ſpeak in his own words, *is too vain to be ſeriouſly* conſidered. Laſtly, The *Chriſtians* had no ſuch *Halcyon*-days for any conſiderable time after the Deſtruction of *Jeruſalem*; for *Jeruſalem* was deſtroyed, *Anno Chriſti* 70. and the ſecond Perſecution began under *Domitian*, Anno Domini 96. They had therefore only Reſt for *twenty Years*, and then comes the ſecond *Perſecution*, in which many * *Chriſtians* were exiled, and ſome *ſuffered Martyrdom; for even Heathen Writers*, ſaith (e) *Euſebius*, mention τοὺς διωγμοὺς καὶ τὰ ἐν αὐτοῖς μαρτύρια, *the Perſecutions, and the martyrdoms of our Men*. And in his *Chronicon* he ſaith, That *Brutus in his Hiſtory affirms that* πολλοὶ χριστιανῶν ἐμαρτύρησαν Δομιτιανοῦ, *many Chriſtians ſuffered martyrdom under Domitian*. Ten years after the end of this Perſecution, comes on a third Perſecution under *Trajan*, in which, ſaith (f) *Euſebius, ſo great, and heavy was the Perſecution in moſt places*, that *Pliny, one of the Celebrated Preſidents of the Provinces, being moved with the multitude of the Martyrs, writ to the Emperor concerning the multitude of the martyrs, that had ſuffered, and received this Anſwer from him, That they ſhould not be enquired after, but only puniſhed as they fell into their hands. And that* (g) *though hereupon the Open Perſecutions ceaſed, yet in divers Provinces they continued, and exerciſed many of the Chriſtians with divers kinds of martyrdom.*

In the 17th year of *Trajan*, the *Jews* in *Meſopotamia* rebel, and many *Myriads* of them Periſh. In the ſecond of *Hadrian* they rebel again, and are overcome. In the 17th of *Hadrian*, *Barchochebas* ſet up for their *Meſſiah, and drew an infinite multitude of Jews after him*. Now all theſe, and eſpecially the

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(a) Δι' ἐκείνης οὖν ἐρρέθη τὸ καὶ τὴν Ἀποκάλυψιν ἑωρακότος, οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομιτιανοῦ ἀρχῆς. Apud Euſeb. Hiſt. Eccl. l. 3. c. 18.

(b) Τὸν εἰς τὸ θεῖον λόγον ἕνεκεν μαρτυρίας Πάτμον οἰκεῖν καταδικασθῆναι τὴν νῆσον. Ibid. c. 8.

(c) Ad An. 14. Dom. (d) Verbo Joan.

* Μετὰ πλείστων ἑτέρων καὶ φλαβίαν. (e) Hiſt. Eccl. l. 3. c. 18.

(f) Τοσοῦτός γε μὴν ἐν πλείοσι τόποις ὁ κατ' ἐκεῖνο ἐπετάθη ὁ διωγμὸς, ὡς Πλίνιον Σεκοῦνδον ὅτι τῷ πλήθει τῶν μαρτύρων κινηθέντα Βασιλεῖ κοινῶσαι περὶ τοῦ πλήθους τοῦ κατὰ τὴν πίστιν ἀναρμιθμήτων. ——

(g) Ὡς καὶ ἀνδρὶ σεφανῶν διωγμῷ μεικρὸς κατ' ἐπαρχίαν ἐξάπτεσθαι, πολλοὺς δὲ τῶν πόλεων διαφόροις ἀναγωνίζεσθαι μαρτυρίοις. Hiſt. Eccl. l. 3. c. 33.

laſt

laſt, were ſevere *Perſecutors* of the *Chriſtians* of thoſe Places. For (h) *Juſtin Martyr* oft informs us, That *even after the Deſtruction of Jeruſalem, they retained ſtill the ſame hatred to the Chriſtians, and cut them off where-ever they had Power and Opportunity.* And in the Days of *Barchochebas put thoſe Chriſtians to exquiſite Torments, who would not deny Chriſt.* And could theſe be the times of quiet and ſafety to the *Chriſtians* from their Perſecutors, and of Proſperous, and Peaceable Days for the Publick Worſhip, and Service of God? Is this the ἐπαγγελία, *Goſpel Promiſe of a Reſt, and Sabbatiſm to the People of God?* The Reward which it is juſt with God to render them for all their Sufferings for his ſake? 2 *Theſſ.* 1. 7. See Dr. *Hammond* on that Place.

To come then to the true import of this Phraſe, let it be noted, that there is a double Reſt mentioned in this, and the former Chapter, *viz.*

1. The Reſt promiſed to the *Jews* in the Land of *Canaan*, Chap. 3. 11. And this, ſaith the *Apoſtle*, could not be the Reſt of God: For *if* Joſhua *had given them* (ſuch) *Reſt*, David *could not have ſpoken of another Day*, v. 8. Why not? ſaith Mr. *Cl.* Anſwer, Becauſe then, by entring into that they would have already entred *into the Reſt of God.*

2*dly*. A Reſt after the Example of God, *ceaſing from his Labours* when he had finiſhed the Creation, which is the Reſt of the Bleſſed that die in the Lord, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν, *that they may reſt from their Labours*, Rev. 14. 13. And that this is the Reſt which the *Apoſtle* now begins to ſpeak of, is evident from theſe words, *v.* 10. *He that is entred into Reſt, he hath alſo ceaſed from his own Works, as God did from his*: For what can we underſtand by *reſting from his own Works*, but, as the (i) *Fathers* do interpret it, τῶν διωγμῶν, τῶν πειρασμῶν, τῶν θλίψεων, *from his Perſecutions, Temptations, and Afflictions*, to which he is obnoxious in this preſent World? The Phraſe ſeems plainly to be taken from *Iſa.* 57. 1. where it is ſaid of the *Righteous taken away from the Evil to come, they ſhall enter into Peace, they ſhall reſt in their Beds.* Of this Reſt, that of *Canaan*, and the *Sabbatiſm* there obſerved, were a *Type*, as the *Jews* themſelves inform us; and therefore it ſeems reaſonable to interpret theſe Words agreeably to that Senſe.

Ver. 7. Here Mr. *le Clerc* ſpeaks thus, d
"*I ſay again, there is no* mention in the *Pſal-*
"*miſt, of any future reſt*; which if true, there is no ſenſe in the *Apoſtle*'s Words, nor any ſtrength in his Argument; for it doth evidently run thus, there muſt be a Reſt to the People of God, beſides, *i. e.* ſucceeding that which *Joſhua* procured them in the Land of *Canaan*, becauſe the *Pſalmiſt*, ſo long after their Reſt in *Canaan*, makes mention of a future Reſt; ſo the *Apoſtle*; *There is no mention in the Apoſtle of a future Reſt*, ſaith Mr. *le Clerc.* He had ſpoken in one Place, *of the Reſt of God*, ſaith the *Apoſtle*, v. 4. and he ſpeaks again, ἐν τούτῳ, *in this place* of the *Pſalmiſt*, of *this Reſt*, v. 5. into which Unbelievers not entring, in this Paſſage of *David*, he again, τινὰ ὁρίζει ἡμέραν, *ſets, or defines a certain Day*, by ſaying to them, who lived ſo long after theſe Unbelievers miſcarried, *to Day if you will hear his Voice*, (and ſo enjoy this Reſt,) Chap. 3. 18, 19. *harden not your hearts*, ſpeaking there of a Reſt not already enjoyed, but hereafter, to be enjoyed by them, and ſo not of the Reſt procured to them by *Joſhua*, εἰ γὰρ, *for if* Joſhua *had given them the Reſt called the Reſt of God*, *David* would not have here ſpoken *of another Day of Reſt*; but having done ſo, ἄρα, certo, utique, *we conclude, that there remains yet a Reſt to be enjoyed by the People of God.*

Ver. 8. Εἰ γὰρ Ἰησοῦς, *for if* Joſhua] For e
Explication of the *Apoſtle*'s Argument, here let it be noted, That all the *Greek Commentators* on this Place concur in this, that the *Apoſtle* here ſpeaketh of a threefold Reſt.

1*ſt*. Of the Reſt of God, mentioned, *Gen.* 2. 2. in theſe words, *and God reſted on the 7th Day from all his Works that he had done.* Which Reſt, ſay the *Ancients*, was *the Symbol of the Reſt of the juſt from all their Labours.* So (l) *Irenæus* ſaith, *the Seventh Day which was ſanctified, and in which God reſted from all his Works, is the true Sabbath of the Juſt, in which they ſhall do no earthly labour*; And (m) *Origen* ſaith that *Celſus underſtood not the Myſtery of the Seventh Day, and the Reſt of God in which all that had done their work in Six, and had left nothing undone which belonged to them, ſhould feaſt with God, aſcending to the Viſion of him, and in that to the general Feſtivity of the juſt, and*

(h) Ἐχθρὰς ἡμᾶς καὶ πολεμίους ἠγεῖτο ὁμοίως ὑμῖν ἀναιροῦντες καὶ κολάζοντες ἡμᾶς ὁπόταν δύνωντο. —— Καὶ ὁ Βαρχοχέβας —— Χριστιανοὺς μόνους εἰς τιμωρίας δεινὰς εἰ μὴ ἀρνοῖντο Ἰησοῦν καὶ Χριστὸν, καὶ βλασφημοῖεν ἐκέλευεν ἀπαγεσθαι. Apol. 2. p. 72. E. Dial. p. 234. Καὶ νῦν, &c. B C. p. 335. D. Ἀλλὰ καὶ ἡμᾶς μισεῖτε καὶ φονεύετε ὁπόταν ἂν λάβητε ἐξουσίαν. p 363. D. (i) Chryſoſt. Theod. Oecum. Theoph.

(l) *Hæc ſunt in Regni temporibus, hoc eſt in ſeptima die quæ eſt ſanctificata, in qua requievit Deus ab omnibus operibus quæ fecit, quæ eſt verum juſtorum Sabbathum in qua non facient omne terrenum opus.* L. 5 c. 33.

(m) Οὐ γὰρ οἶδε τις ἡ τοῦ Σαββάτου, καὶ τῆς καταπαύσεως Θεοῦ ἡμέρα, ἐν ᾗ ἑορτάσωσιν ἅμα τῷ Θεῷ οἱ πάντα τὰ ἔργα ἑαυτῶν τῆς ἓξ ἡμέρας πεποιηκότες, καὶ διὰ τὸ μηδὲν ἀφῆλειφθαι τῶν ὀφειλομένων ἀναβαίνοντες ὅπῃ τῆς θεωρίας, καὶ τῆς ἐν αὐτῇ τῶν δικαίων, καὶ μακαρίων πανηγυρεῖν. L. 6. p. 317.

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bleſſed. And again, (n) *If we farther enquire which are the true Sabbaths, we ſhall find that the Obſervation of the true Sabbath reaches beyond the World; the true Sabbath, in which God will reſt from all his Works, being the World to come, then when all Grief, Sorrow, and Sighing ſhall fly away, and God ſhall be all in all.*

2*dly.* Of the Reſt of the *Jews* in *Canaan*: which is the Reſt God ſware the murmuring and unbelieving *Jews* ſhould not enjoy, perhaps, as well in the *Spiritual* Senſe, as in the *Natural*. For the *Jews* themſelves repreſent their Sin as that in which they made bold, (o) φλαδολογίαν κατακρίνειν τοῦ Θεοῦ, *to charge God with a Lye.* And the (p) *Jeruſalem Targum* ſaith, God threatned to remember it in the day of Judgment. In *Midraſh Tillim*, an Evil Tongue is ſaid to be worſe than Idolatry: And this is proved from what theſe Rebels ſpake againſt God, דין גזר *the Sentence of Judgment being paſſed upon them for their Evil Words*, Num. 14. 28. Now *Idolatry* is ſtill reckon'd by them a Sin excluſive from the Heavenly *Canaan*, *they ſhall not enter into the Reſt of the Houſe of my Sanctuary*, ſaith the *Chaldee*, on *Pſalm* 95. 11. However, thoſe *Jews* who entred into *Canaan*, when they were to have Reſt from all their Enemies round about, ſo as to dwell ſafely, *Deut.* 12. 9, 10. did ſo far diſobey the Voice of the Lord, that he ſaid he would not drive their Enemies out from before them, but would leave them to be as *Thorns in their Sides, and Pricks in their Eyes, to vex them in the Land where they dwelt*, Judg. 2. 2, 3. *Joſh.* 23. 13. *Numb.* 33. 55. So that the *Jews* themſelves expected a farther Completion of that Promiſe, in the times of the *Meſſiah*, as we learn from thoſe Words of *Zacharias*, the Father of the *Baptiſt*, *Bleſſed be the God of Iſrael, who hath viſited, and redeemed his People, and hath raiſed up a mighty Salvation for us in the Houſe of his Servant David, as he ſpake by the mouth of his Holy Prophets, which have been ſince the World began; that we ſhould be ſaved from our Enemies, and from the hands of all that hate us: That we being delivered out of the hands of our Enemies, might ſerve him without fear*, Luke 1. 68, 74. And hence the *Apoſtle* here concludes, that *Joſhua* gave them not the Reſt, emphatically ſtiled, *The Reſt of God*, as reſembling his Reſt from all his Works, when he had finiſhed the World; and ſo there muſt be yet another Reſt remaining to the People of God, as it follows, *v.* 9.

Ver. 9. *A Reſt*, Σαββατισμός.] The *Apoſtle* by thus changing the word ἀνάπαυσις, Reſt into *Sabbatiſm*, and by comparing of this *Sabbatiſm* with *the Reſt of God on the Sabbath*, or Seventh Day, clearly leads us to the Interpretation of all the *Ancient Chriſtians*, that our Glorious and Compleat Reſt hereafter with God, is that of which God's *Reſting on the Seventh Day* was a *Symbol*; and to the Spiritual *Sabbath*, of which the *Jewiſh Doctors* ſpeak ſo generally, as the great thing ſignified by their Sabbath, as when they ſay, (q) *the Sabbath was given to be* דוגמא שרשל העולם הבא δεῖγμα, *a Sign, or Exemplar of the World to come. The Sabbath-Day, what is it?* (r) *A Figure of the Land of the Living*, to wit, *of the World, or Age to come, the Age of Souls, the Age of Conſolations.* Thus in their Deſcants upon the 92*d Pſalm*, which bears this Title both in the *Hebrew*, and the *Greek*, a Song לום השבת εἰς τὴν ἡμέραν τῶν Σαββάτων, *upon the Sabbath-Day.* They ſay (s) *this is the Age to come*, שכלו שבת *which is all Sabbath.* The *Pſalmiſt*, ſaith, *R. Solomon Jarchi*, in locum, *ſpeaks of the buſineſs of the World to come, which is all Sabbath. A Pſalm upon the Sabbath-Day*, ſaith *R. Eliezer*, Cap. 19. p. 42. *that is, upon the Day which is all Sabbath, and Reſt, in the life of the World to come.* And again, *Cap.* 18. *p.* 41. *The bleſſed Lord created ſeven Worlds*, (i. e. *Ages*) *but one of them is all Sabbath, and Reſt in life eternal*: where he refers to their common Opinion, That the World ſhould continue ſix thouſand Years, and then a perpetual Sabbath ſhould begin, typified by God's reſting the Seventh Day, and bleſſing it. *So* Bereſchith Rabba, *If we expound the Seventh Day of the Seven thouſand Years, which is the World to come, the Expoſition is, and he bleſſed; becauſe that in the Seventh Thouſand all Souls ſhall be bound in the Bundle of Life, for there ſhall be there the Augmentation of the Holy Ghoſt, wherein we ſhall delight our ſelves. And ſo our Rabbins, of bleſſed memory, have ſaid in their Commentaries, God bleſſed the Seventh Day, the Holy God bleſſed the World to come, which beginneth in the Seventh Thouſand of Years.* (t) *Philo* is very copious in this Allegory, who diſputing againſt thoſe, who, having learned that the written Laws were, σύμβολα νοητῶν πραγμάτων, *Symbols of Intellectual Things*, did upon that account neglect them, ſaith, *That though the Seventh Day was a Document of the Power of God, and of the Reſt of the Creature,* f

(n) *Si altius repetamus quæ ſint verâ Sabbata, ultra hunc mundum eſt veri Sabbati obſervatio——— Erit ergo verum Sabbatum in quo requieſcet Deus ab omnibus operibus ſuis, ſæculum futurum, tunc cum aufugiet dolor, & triſtitia, & gemitus, & erit omnia, & in omnibus Deus.* Hom. 23. in Num. F. 136. A. *See* Clem. Alex. Strom. 6. p. 682, 683. Barnab. Ep. Sect. 15. & Coteler. *Ibid.*

(o) Joſeph. l. 3. c. 13. (p) In Pſ. 39. 2. (q) Buxt. Flor. 299. (r) Zohar. *in* Gen. fol. 5. Col. 2. (s) Midraſh Tillim. in v. 15.

(t) Μὴ γὰρ ὅτι ἡ ἕβδόμη δυνάμεως μὲν τοῦ ὄντος ἀποτελεσμάτων τε καὶ τοῦ κτίσματος ἀναπαύσεως ἐστὶ σύμβολον τοῦ νοητοῦ διδαγμά ἐστι τὰ ἐπ' αὐτῇ νομοθετηθέντα λόγια. De Migr. Abr. p. 314. E. 315. A.

yet

yet was not the outward Reſt to be caſt off. And again, *'Tis fitly ſaid, δι' ὑπονοιῶν, by Allegories, or Figurative Expreſſions, the Sabbaths of the Land ſhall be meat for you,* Lev. 25. 6. (u) *For Reſt in God producing the greateſt Good, Peace ſecure from War, is only that which truly nouriſheth, and is to be enjoyed with Pleaſure.* And a third time, (x) *This is the reaſon of the Seventh Day, or the Septenary,* i. e. *of the Soul reſting in God, and performing no more mortal Works.*

Ver. 12. *'Ο λόγος τ θεȣ̃, the Word of God.*] g The *Apoſtle* ſeems not to ſpeak here of the *Eſſential Word* of God, the ſecond Perſon of the Trinity. (1.) Becauſe St. *Paul*, in all his Writings, never applies this Phraſe to our Lord Chriſt, it being peculiar to St. *John*. (2*dly*.) The *Apoſtle* muſt have very abruptly ſpoken here of him under this *Metaphor*, of whom nothing went before, but very appoſitely of the Goſpel to which theſe Attributes do well agree; for (1.) The Word is quick and vital, not only promiſing Life to the Obedient, but threatning Death to the Diſobedient from the living God, who can quickly execute it, *Ch.* 3. 12. (2*dly*.) 'Tis powerful, being *the Power of God for the deſtruction of ſtrong holds, and every thing that exalts it ſelf againſt the Knowledge of God,* 2 Cor. 10. 4, 7. (3*dly*.) *'Tis ſharper than a two-edg'd Sword, and piercing even to the dividing aſunder of the Soul and Spirit, the Joints and the Marrow*; ſlaying *Ananias* and *Sapphira*, and delivering up others to *Satan* for *the deſtruction of the Fleſh*, 1 Cor. 5. 5. 1 Tim. 1. 20. 'Tis (4*thly*.) *a diſcerner of the Thoughts and Intentions of the Heart*, there being then *a gift of diſcerning Spirits*, attending the Preachers of it, by which they judged and diſcerned of them; and *ſo the ſecrets of their Hearts were made manifeſt*, 1 Cor. 14. 24, 25, And, which makes this extremely pertinent to the preſent Exhortation, all this was very viſible in the Inſtance of the Unbelievers here mentioned, to terrifie the *Jews* from falling by the ſame example of Unbelief. For (1.) The Word of Threatning was ſo quick upon thoſe *Spies, who brought up the evil Report upon the Land*, that they died immediately by the hand of God, or *by the Plague before the Lord*, Numb. 14. 37. And as for the Reſt of the Unbelievers, *they were conſumed*, ſaith *Moſes, by God's anger, and by his wrath were troubled: They were carried away as with a Flood, they vaniſhed as a Dream, or as the Morning Graſs, which in the Evening is cut down, and withereth*, Pſal. 90. 5, 6. And thus they found the weight of that Threat, *γνώσεσθε τ θυμὸν τ ὀργῆς μȣ, ye ſhall know the Vehemency of my Wrath*, Numb. 14. 34. They were alſo thus puniſhed for the Evil Intentions of their Hearts; for, ſaith St. *Stephen, in their hearts they turned back into Egypt*, Acts 7. 30. So that by *The Word of God* I am inclined to underſtand his Threats denounced againſt Unbelievers, *Numb.* 14. *Pſal.* 95. 11. It alſo may deſerve to be noted, that *Philo, lib. de Cherub. p.* 86. G. aſcribes moſt of theſe Epithets to the λόγος, ſaying, *The flaming Sword was a Symbol of the Word, eſpecially of the Firſt Cauſe, ὀξυκινότατον γὰρ ἡ θερμὸν ὁ λόγος, for his Word is quick and fervent.* And again, (y) *God*, ſaith he, *whetting his Sword, the Diſſecter of all things, divides the inform Eſſence of all things, and cuts them in the middle.*

Ver. 13. *Παρ' ὃν ἡμῖν ὁ λόγος, to whom we* h *muſt render an account.*] So *Matth.* 12. 36. *Of every idle word that Men ſhall ſpeak, ἀποδώσȣσι λόγον, they ſhall give an account in the day of Judgment*, Matth. 18. 23. *The Kingdom of Heaven is like to a certain King, who would συναραι λόγον, make up an account with his Servants*, Luke 16. 2. *Ἀπόδος λόγον, give up an account of thy Stewardſhip*, Rom. 14. 12. *every one λόγον δώσει τῷ Θεῷ, ſhall give an account of himſelf to God*, Philip. 4. 17. *I deſire Fruit that may abound, εἰς λόγον ὑμῶν, to your account*, Heb. 13. 17. *ὡς λόγον ἀποδώσοντες, as they that muſt give an account.* 1 Pet. 3. 15. *Being always ready to give to every one that asks you, λόγον, an account of the hope that is in you.* And *Ch.* 4. 5. *Οἱ ἀποδώσȣσι λόγον, who ſhall give an account to him that is ready to judge the quick and dead.*

Ver. 16. *To the Throne of God.*] The *Jews* i ſay God hath a double Throne, one of Judgment, and the other of Mercy, and when he beholds the World obnoxious to condemnation, he riſes from his Throne of Judgment, and places himſelf on that of Mercy. This Throne of Mercy is our bleſſed *Jeſus*, ſtiled by this Apoſtle *ἱλαστήριον, the true Propitiatory, or Mercy-Seat*: By this *High Prieſt* and Interceſſor, muſt we come unto God, *he being able to ſave to the uttermoſt, them that come unto God by him*, Chap. 7. 25.

Note alſo, That ſome Great Men think the Reſt, and *Sabbatiſm* diſcourſed of Chapters the third and the fourth, refers to the *Millennium*, or the time of the Converſion of the *Jewiſh* Nation, and the *New Heavens*, and *New Earth* then promiſed, but I am

(u) *Τερπνὸν γὰρ καὶ ἀπλανὲς μόνον ἡ ἐν Θεῷ ἀνάπαυσις τὸ μέγιστον ἀγαθὸν παρεχομένη τ πόλεμον εἰρήνην.* Lib. de Profug. p. 371. D.

(x) *Αὕτη δ' ἡ κατάστασις ὄνομα ἑβδόμας ἀναπαυομένης ἐν Θεῷ ψυχῆς, καὶ τοῦ μηδὲν τ θνητῶν ἔργων ἔτι πονεμένης.* Lib. quod Deus ſit immut. p. 230. F.

(y) *'Ο Θεὸς ἀκονησάμενος τ τομέα τῶν συμπάντων, ἀιτῆ λόγον, διαιρεῖ τὸ ἄμορφον καὶ ἄποιον τ ὅλων ȣ̓σίαν.* Lib. quis Rer. Divin. Hæreſ. p. 391. A.

not

not able to aſſent to that Opinion, for this Reaſon, that the *Apoſtle* writes to the believing *Jews* of the preſent Age, warning them, That *there be not in them an evil heart of unbelief, in departing from the living God*, and exhorting them to continue unto the end in the Faith, *Ch.* 3. 13, 14. that *ſo they might not fail of this Reſt of God; and to fear, leſt a Promiſe being made of entring into this Reſt, any of them ſhould fall ſhort of it*, Ch. 4. 1, 2. And again, *v.* 11. *Let us give diligence to enter into this Reſt, that we fall not by the ſame Example of unbelief.* Now theſe Exhortations could not be properly directed to the believing *Jews* of that Age, concerning the *Millennium*, or the glorious times which were to happen at the Converſion of the *Jewiſh* Nation, they being to die 1700 Years before that Converſion, which is not yet accompliſhed, and before thoſe Glorious Days, which are not yet come; for what advantage, in reference to that, could they receive by this Diligence, who were to die ſo long before it happen'd, and being once in *Heaven*, or *Paradiſe*, could neither expect nor deſire to come down thence to be partakers of any Enjoyments, or better Company here on Earth? But theſe Exhortations are very properly directed to them, to take care they fail not of their Reſt in the *Cœleſtial Canaan*, typified by their Reſt in the *Earthly Canaan*, the time when they ſhould reſt with God, ſaith *Origen*, *aſcending to the Viſion of him, the Reſt of Souls in the Land of the Living, the Reſt in the Life, and the World to come, and in life eternal*; See Note on *v.* 8, 10. Seeing theſe Bleſſings only can belong to, and at the Time of Retribution will only be conferred upon them who uſe this Diligence. And hitherto the *Apoſtle* ſeems plainly to refer it, when he ſpeaks of ſo *great Salvation*, Chap. 2. 3. of *bringing many Sons to Glory*, v. 10. of their being *Partakers*, κλήσεως ἐπουρανίου, *of an Heavenly Calling*, Chap. 3. 1. *The Hope and Confidence of which he exhorts them to hold faſt unto the end*, v. 6. and then immediately begins his Diſcourſe of this Reſt.

CHAP. V.

LET *us come*, ſaith he, *to God's Throne of Grace with freedom, as having there ſuch an High-Prieſt, in whom are all things by way way of excellency to be found, for which the Levitical Prieſthood was ordained, and repaired to, as having,*

1. *A better* Prieſthood, viz. *after the Order of Melchiſedec*, Chap. 7.
2. *A better Conſecration to it*, viz. *by an Oath.*
3. *A better Tabernacle in which to Miniſter.*
4. *A better Sacrifice to offer there.*
5. *A better Covenant to eſtabliſh in his Blood.*

Verſe 1. For every High-Prieſt taken from among Men, is ordained for [*the ſervice of*] Men, in things [a] pertaining to [*the Worſhip and Propitiation of*] God, that he may [b] offer both Gifts and Sacrifices for Sins.

2. [*And he is one*] who can have compaſſion [c] on the Ignorant, and on them that are out of [Gr. *err from*] the way, [*offering willingly, and interceding affectionately on their behalf*;] for that he himſelf alſo is compaſſed with [*the like*] Infirmity.

3. And by reaſon hereof [*of which Infirmities*] he ought [*by God's Command, and from the Nature of the thing,*] as for the People, ſo alſo [d] for himſelf, to offer [*Sacrifices*] for Sins.

4. And [e] no Man taketh this Honour to himſelf, but he [*only enjoys it*] who is called of God, as was Aaron, [*and his Poſterity.*]

5. [*And*] ſo alſo [*was it with our Lord*] Chriſt, [*for he*] glorified not himſelf, to be made an High-Prieſt, but he [*appointed him to be ſo*] who ſaid unto him, Thou art my Son, [f] to Day have I begotten thee.

6. As he ſaith alſo [*of him*] in another place, thou art a Prieſt for ever after the order of Melchiſedec; [*as being raiſed up to appear for ever in the Heavens, and there officiate as a Prieſt for us.*]

7. Who in the days of his [*continuance in the*] Fleſh, when he had offered up [Gr. *offering up*] Prayers and Supplications, with ſtrong cryings and tears to him that was able to ſave him from Death, and was [Gr. *being*] [g] heard [h] in that he feared; [*and being heard ſo far as to obtain deliverance from his fears, which he did by an Angel ſent to ſtrengthen him*, Luke 22. 43.]

8. Though he were a Son, yet learned he [*the difficulty of*] Obedience [*to the Death*] by the things which he ſuffered; [*i. e. by the Agonies, and Terrors which he ſuffered at the apprehenſion and approach of the Death he was to ſuffer, and ſo was the more fitted to be to us a compaſſionate High-Prieſt under our Sufferings for his ſake.*]

9. And being [*by theſe Sufferings*] [i] made perfect [τελειωθεὶς, *conſecrated to his Prieſthood*] he became the Author of eternal Salvation to all them that obey him.

10. [*Being*] called, [*or conſtituted*] of God an High-Prieſt after the Order of *Melchiſedec*, [i. e. *for ever.*]

11. Of whom [i. e. *whoſe Prieſthood*] we have many things to ſay, and [*thoſe*] [k] hard

to be uttered, [*or explained, not from the nature of the things themſelves, but*] ſeeing [ἐπεὶ *becauſe*] ye are dull of hearing.

12. For when for the time [*you have profeſſed the Faith*] you ought to [*have been able to*] be teachers [*of it to others*] you have need that one teach you again, which be the
1 [1] firſt Principles of the Oracles of God, and are become ſuch as have need of Milk, [*the Food of Babes*, and not of ſtrong meat, [*the Food of Men.*]

13. For every one that uſeth Milk is [*as yet*] unskilful in the Word of Righteouſneſs, for he is [*but*] a Babe [*in Chriſt*, 1 Cor. 3. 2. 14. 20. Gal. 4. 19. Eph. 4. 14.]

14. But ſtrong meat belongeth to them [*only*] [m] who are of full Age, [i. e. *Perfect Men*] even [*to*] thoſe who by reaſon of uſe have their Senſes exerciſed to diſcern both Good and Evil. m

Annotations on Chap. V.

a Verſe 1. Τὰ πρὸς τὸν Θεὸν, *in things pertaining to God.*] To procure *and perform thoſe things which Relate to the Worſhip, and the Propitiation of the Deity.* So *Crellius.*

b Ibid. Δῶρά τε καὶ θυσίας, *Gifts, and Sacrifices.*] both theſe may relate to Sacrifices for Sin; for not only Peace-offerings, but Gifts of any kind are called הקרבנות δῶρα, *Matt.* 5. 23. and מנחה is by the Seventy *Interpreters* often rendred θυσία, *Gen.* 4. 3, 5. *Exod.* 29. 41. 30. 9. 40. 26. *Levit.* and *Numb.* Centies.

c Ver. 2. Τοῖς ἀγνοοῦσι καὶ πλανωμένοις.] He refers to the Sins which go under the Names of אשם וחטאת for the Word חטאת belongs properly to the thing in doing which we err from the way, and an expiatory Sacrifice was therefore required from him that did ſo, becauſe he knew שחטא ושגג כדרן that he had erred and gone from the way; But אשם was a Sin committed out of Ignorance of the command of God. So *Abarbinel.* For Sins committed ἑκουσίως, wittingly, and with *an high hand*, or from a Will ſet in oppoſition to the Law of God, there was no Sacrifice appointed by the Law, and to this the *Apoſtle* alludes, *Chap.* 10. 26. ſaying, *to them that Sin wilfully there remains no more Sacrifice for Sin.*

d Ver. 3. Περὶ ἑαυτοῦ, *for himſelf,*] Here *Grotius* Notes, that this being ſpoken generally of every *Prieſt* taken from among men, *Chriſt* alſo muſt have offered for himſelf a Sacrifice for Sin, *i. e.* that he might be delivered from thoſe Sorrows which were the Puniſhments of Sin, and were inflicted on him upon occaſion of our Sins. But in this he ſeems Guilty of great, and manifold miſtakes; for (1.) the *Apoſtle* plainly ſpeaks of the ſinful Infirmities of theſe *Prieſts*, who therefore were to offer for their own Sin, *Chap.* 7. 27. Whereas of *Chriſt* he declares, That though he was in all other things made like to us, yet χωρὶς ἁμαρτίας, *without Sin*, Chap. 4. 15. That *he offered himſelf to God a Lamb without ſpot*, Chap. 9. 14. That being thus *Holy, free from evil, undefiled, and ſeparate from Sinners, he needed not*, upon a Day *as thoſe High-Prieſts, to offer up Sacrifice firſt for his own Sins, and then for the Peoples*, Chap. 7. 26, 27. (2.) He was not, nor could he, after he became our Surety, be delivered from thoſe Sorrows, which were the Puniſhment of our Sins, he being, as our Expiatory Sacrifice, not only on occaſion of our Sins, but in our ſtead, to bear the Puniſhment of our Iniquity.

Ver. 4. Καὶ οὐχ ἑαυτῷ τις, *no man.*] i. e. e According to the Law, ſay moſt *Interpreters*, but I ſee no neceſſity of this Limitation, it being true, that no Man can promiſe to himſelf God will accept his Offerings, who hath no Commiſſion from God to make ſuch Offerings; whence doth ariſe a good Argument, to ſhew that Sacrifices are of Divine, and not of humane Inſtitution only.

Ver. 5. *This Day.*] I have ſhewed, note f on *Chap.* 2. 10. that *Chriſt* was by his Death *conſecrated to his Prieſthood*; whence it muſt follow, that he could not exerciſe his *Sacerdotal* function till after Death, and this the *Apoſtle* ſheweth here, by ſaying, He was made an High-Prieſt by the *Father*, ſaying, *Thou art my Son this day have I begotten thee*; for that this Relates unto the *Reſurrection* of our Lord, is evident, becauſe we find the ſame *Apoſtle* proving his Reſurrection from theſe words, *Acts* 13. 33. which he could not have done, had they not been intended as a Prediction of his Reſurrection.

Ver. 7. Εἰσακουσθεὶς, *he was heard.*] i. e. g Delivered from his fear. So the Word doth, and muſt ſignify, when it relates to Prayer for Deliverance from Evils. So *Pſal.* 22. 21. Σῶσόν με, *ſave me from the Mouth of the Lion*, καὶ ἀπὸ κεράτων μονοκερώτων, *and hear me from the horns of the Unicorn.* Pſal. 34. 6. *This poor Man cryed*, καὶ εἰσήκουσε αὐτοῦ, *and the Lord heard him, and ſaved him out of all his Troubles.* And v. 4. *I ſought the Lord*, καὶ ἐπήκουσε, *and he heard me, and delivered me from all my Fears.* Pſal. 55. 2. *Attend unto me*, καὶ εἰσάκουσόν με *and hear me*, ἀπὸ

ἀπὸ φωνῆς ἐχθρῦ, καὶ ἀπὸ θλίψεως ἁμαρτωλῦ, *from the voice of the Enemy, and from the Vexation of the Wicked.* And v. 16. *I cried to the Lord, and the Lord* εἰσήκουσέ μου *heard me,* v. 18. *He delivered my life,* ἀπὸ τῶν ἐγγιζόντων μοι, *from thoſe that drew nigh to me* Ecclus. 51. 10, 11. εἰσηκούσθη ἡ δέησις μου, *my Prayer was heard, for thou ſavedſt me from Deſtruction.* See Pſ. 31. 7.

h Ibid. Ἀπὸ τῆς εὐλαβείας, *from his fear.*] Some would have this rendred ſo, he was heard *by reaſon of his Reverence of God*; but it is truly rendred, from his fear; and ſo the word continually ſignifies both in the *Old*, and the *New Teſtament*, and when 'tis uſed, as it very often is, by *Philo*. So *Joſh.* 22. 24. ἕνεκεν εὐλαβείας ἐποιήσαμεν τῦτο, *We did this out of fear.* And Wiſd. 17. 8. καταγέλαστον εὐλάβειαν ἐνόσει, *they were affected with a Ridiculous fear,* Heb. 12. 28. *Let us ſerve God acceptably,* μετ' αἰδῦς καὶ εὐλαβείας *with Reverence and Godly fear.* Acts 23. 10. εὐλαβηθεὶς ὁ χιλίαρχος, *the Captain fearing.* Heb. 11. 7. *Noah* εὐλαβηθεὶς *fearing, prepared an Ark.* So *Joſephus*, ſaith of the King, *Eſther's* Husband, That *he held forth the Scepter,* εὐλαβείας αὐτὴν ἀπολυων, *delivering her from her fear.* And in the *Septuagint*, εὐλαβεῖσθαι ἀπὸ προσώπου κυρίου, is *to fear before God,* Exod. 3. 6. Jer. 5. 22. Hab. 2. 20. Zeph. 1. 7. 3. 13. Zach. 2. 13. and εὐλαβεῖσθαι ἀπὸ προσώπου ἀνθρῦ *is to fear before Man,* or be afraid of Men. 1 *Sam.* 18. 15. *Job.* 19. 29. *Iſa.* 57. 11. *Jer.* 22. 25. *Eccluſ.* 7. 7. This ſenſe alſo the particle ἀπὸ doth require, which rarely doth import the meritorious Cauſe; His Prayers and Tears, alſo do expreſs the greatneſs of his Fears; and laſtly, The ſcope of the *Apoſtle* requires this ſenſe, he being here repreſenting our Lord as *one of like Paſſions with us,* that he might ſhew, he was *a merciful high-Prieſt.* This fear he became ſubject to, ſay *Grotius* and the *Fathers*, becauſe the Divinity for a Seaſon as it were withdrew its influence from the Humane Nature, καὶ γὰρ τὴν ἀνθρωπότητα τῦτο παθεῖν ἡ θεότης συνεχώρησε, *for the Deity permitted the Humanity thus to ſuffer,* ſaith *Theodoret.* And this doubtleſs all thoſe *Fathers*, intended who followed that Reading, Chap. 2. 9. *that he taſted Death for every Man,* χωρὶς Θεῦ; for that this was no Depravation of the *Neſtorians*, as *Oecumenius* and *Theophylact* phanſied, is evident from this, that his words are thus cited by (*a*) *Origen*, and by Saint (*b*) *Ambroſe*, who lived before *Neſtorius.*

Ver. 8. Ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, He learned Obedience from the things that he ſuffered.

Ver. 9. *Made perfect* τελειωθεὶς.] That this i word is taken here, in the Notion of *Conſecration*, may appear, ſaith the *Reverend Doctor Hammond*, by the words following, as the Application of it, *being pronounced, or declared an High-Prieſt*, which belongs to Chriſt after his Reſurrection, and not before, that being the time when he entred into his heavenly Tabernacle, living there for ever to appear before God, and exerciſe that Function in his Preſence for us; and ſo he became an *High-Prieſt* for ever.

Ver. 11. Δυσερμήνευτος, *hard to be uttered.*] k See here what are St. *Paul's* δυσνόητα, *things hard to be underſtood,* 2 *Pet.* 3. 16. viz. thoſe things which were not ſo in themſelves, or through the Difficulty of the matter Revealled, but through the Imbecillity, and Weakneſs of them to whom they were ſpoken.

Ver. 12. Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τῦ Θεῦ, l *the firſt Principles of the Oracles of God.*] It is the Deſcant of all the (*c*) *Ancient Commentators* on this Place, that by theſe firſt Principles the *Apoſtle* underſtands the *Humanity of Chriſt*, becauſe the *Preachers of the Goſpel ſpake of that only to them who were not yet perfect in the Faith*: And yet this ſeemeth neither to be true, nor ſafe; not true becauſe the *Apoſtle* had in the firſt, and ſecond Chapters of this *Epiſtle*, as all theſe *Commentators* teach, ſpoken to theſe *Rude Jews* of the Deity of Chriſt; and becauſe he mentions not *Chriſt's* Humane Nature among he Principles of the Doctrines of *Chriſt*, reckoned up Chap. 6. 1, 2. Not ſafe, becauſe it ſeems to intimate that *Chriſtians* might be taught the Faith before they had knowledge of the Divinity of Chriſt, and conſequently that this was no neceſſary part of *Chriſtian* Faith.

Note, ſecondly, That hence we may fairly gueſs who were, in the *Epiſtles* to St. *Timothy*, the Teachers of the Law, *who neither underſtood what they ſaid, nor whereof they affirm'd,* 1 Tim. 1. 7. and the ἑτεροδιδάσκαλοι *the falſe Teachers, who were proud, knowing nothing, but doting about queſtions, and ſtrifes of words, men of Corrupt minds, and deſtitute of the Truth,* Ch. 5. 3, 4, 5. and who they were who were *always learning, and never able to come to the knowledge of the truth,* 2 Tim. 3. 7. *viz.* not the *Gnoſticks*, but in all likelihood, the *Jewiſh falſe-Teachers*, and ſuch as were perverted by them.

Note, thirdly, That this ſeems not to be ſpoken of all the *Jews*, but only of the greateſt part of them; that therefore which is ſpoken of the *Deity* of *Chriſt*, the *Melchiſe-*

(a) Χωρὶς γὰρ Θεῦ ὑπὲρ παντὸς ἐγεύσατο θανάτου, ὅπερ ἔν τισι κεῖται τῶν πρὸς Ἑβραίους ἀντιγράφοις χάριτι Θεῦ. Orig. Com. in Joh. Ed. Huet. Tom. 2. p. 38. D.

(b) *Ut ſine Deo pro omnibus guſtaret mortem.* De Fide. ad Grat. l. 2. c. 4. *Theodoret* in locum.

(c) Στοιχεῖα τ' ἀρχῆς τῶν λογίων τῦ Θεῦ, τὰς ταπεινοτέρας φησὶ τῦ Χριστῦ λόγους ἐκάλεσε. Τοῖς γὰρ μηδέπω τὴν πίστιν ὑγιῶς τελείαν, τὰ περὶ τ' ἀνθρωποτήτ@ προσφερεσθαι μόνα τ' ἀληθείας οἱ κήρυκες Ita Theodoret. Chryſoſt. Oecum. Theophylact in locum. Τὴν μὲν καθ' ἄνθρωπον παρουσίαν τῦ κυρίου. Iren. l. 4. c. 75.

decian Prieſthood, the Virtue of Chriſt's *Prieſthood*, belonged to the more perfect, who were not to be debarr'd of the knowledge of theſe things, by reaſon of the Imbecillity of their Brethren.

m Ver. 14. Τελείων δὲ.] See the ſenſe of the word *perfect*, Note on 1 *Cor.* 2. 6. This *Metaphor* ſeems to be taken from the digeſtion of the Stomach; that which is light of Digeſtion, and needs not much Concoction, as ſolid Food, and ſtrong meat doth, being here repreſented by the Name of *Milk*; and ſo in Reference to the Judgment, that which can eaſily be learned, and apprehended aright, and in which we are in no great Danger of miſtaking, as are the firſt Principles of Religion, mentioned Chap. 6. is compared to *Milk*; but that we cannot eaſily diſcern, and about which we are ſubject to miſtakes, and wrong Conceptions, as the things mentioned in the former note, were to the *Jews*, is called *ſtrong meat*.

CHAP. VI.

Verſe 1. THerefore leaving the Principles of the Doctrine of Chriſt [*tho' your ſmall proficiency in them makes it ſeem almoſt neceſſary to diſcourſe anew of them to you,*] a let us go on unto Perfection [i. e. *to the Doctrines which will render you perfect men in the knowledge of Chriſt,*] not laying again the Foundation of [*Chriſtianity in the Doctrines of*] Repentance from Dead works [i. e. *from works deſerving Death*, Rom. 6. 23. 8. 13.] and of Faith towards God.

b 2. [*And*] of the b Doctrine of Baptiſms, [*that of water and of the Spirit, by which they that repent and believe, are initiated into the* c *Church of Chriſt,*] and c of laying on of hands [*after Baptiſm, for the receiving of the Holy Ghoſt,*] and of the Reſurrection of the Dead, and d of Eternal Judgment; [*the* d *great motives to engage all Chriſtians, herein to exerciſe themſelves, to have always Conſciences void of Offence towards God, and towards all Men*, Acts 34. 15, 16.]

e 3. e And this will we do, if God permit.

4. [*I ſay, let us not attempt wholly to lay again the Foundation of Chriſtianity in thoſe who have quite fallen from it;*] for it is impoſſible for f thoſe who were once f enlightned [*in Bap-* g *tiſm,*] and g have taſted of the heavenly Gift, and were made partakers of the Holy Ghoſt [*ſent down from Heaven, and conferred on them by the Impoſition of hands.*]

h 5. And have h taſted the good word of God [*preached among them with ſuch variety of tongues, and confirmed by ſo many miracles,*] and i [*have ſeen, and felt*] i the Powers of the World to come.

6. If they ſhall fall away [*from Chriſti-* k *anity*] k to renew them again to Repentance, ſeeing they [*by ſo doing*] crucifie to themſelves, [*or by themſelves,*] the Son of God afreſh, and put him to an open ſhame.

7. For [*as*] the Earth which Drinketh in the Rain which cometh oft [*from Heaven*] upon it, and [*ſo*] brings forth Herbs meet for them, by whom it is dreſſed, receiveth [*farther*] bleſſing from God [*ſo is it with them who become fruitful under the Dew, and Showers of Divine Grace.*]

8. But that [*Earth*] which [*being thus dreſſed, and watered*] beareth [*only*] Thorns and Briars, is l rejected, and nigh unto l Curſing, whoſe end is to be burnt.

9. But, Beloved, we are perſwaded better things of you, and things that accompany Salvation, though we thus ſpeak [*to warn you of the Danger of falling off from the Chriſtian Faith.*]

10 For [*if you be not wanting to your ſelves*] God is not unrighteous to forget m your m work [*of Faith,*] and [*your*] labour of Love, which you have ſhewed to his Name, in that you have miniſtred to the [*Neceſſities of the*] Saints, and [*yet*] do miniſter [*to them.*]

11. And we deſire [ἐπιθυμοῦμεν ὃ *we deſire therefore*] that every one of you do ſhew the ſame Diligence [*which hitherto you have done,*] to the [*Intent that you may retain a*] full aſſurance of Hope to the end.

12 n That ye be not ſlothful [*Gr. may* n *not be ſlothful*] but followers of them who through Faith and Patience inherit [*ed*] the Promiſes.

13. For when God [*upon his Faith in offering his Son Iſaac*] made a Promiſe to Abraham, o becauſe he could ſwear by no [*ne*] o greater he ſware by himſelf.

14. Saying, ſurely, Bleſſing I will bleſs thee, and multiplying I will multiply thee.

15. And ſo [*accordingly*] after he had patiently endured, he obtained the p Promiſe p [*of a Seed multiplyed greatly to him*, Gen. 22. 17.]

16. [*God confirming his Faith in the Promiſes made to him after the manner of men:*] For men verily ſwear by the greater, and an Oath for confirmation is to them an q End of all q ſtrife, [or *Contradiction.*]

17. Wherein [ἐν ᾧ *in which thing accordingly*] God [*being*] willing more abundantly to ſhew [*not only to Abraham, but alſo*]

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to the Heirs of Promiſe, the Immutability of his Counſel, confirmed it by an Oath.

18. That by two immutable things in which it was impoſſible for God to lye [viz. *his Promiſe, and his Oath,*] we might have a ſtrong Conſolation, who have fled for Refuge to lay hold upon the Hope ſet before us. [*Who, to eſcape the wrath impendent on the unbelieving Jews here, and hereafter, have fled to the Hope of Glory ſet before us in Chriſt Jeſus, the lively hope of an Inheritance incorruptible to which we are begotten by Chriſt Jeſus,* 1 Pet. 1. 3.]

19. Which Hope we have as an Anchor of the Soul both ſure and ſtedfaſt [*in all the ſtorms and Billows of the World,*] and which r entreth into that within [Gr. *the inward part of*] the veil. r

20. Whither the Fore-runner is for us entred, even Jeſus [*who is*] made an High-Prieſt for ever, after the Order of Melchiſedech. [*And ſo one that can never die, or miſcarry in his Office, but lives for ever, there to appear in the Preſence of God for us,* Chap. 7. 24, 25.]

Annotations on Chapter VI.

a Verſe 1. Ἐπὶ τὴν τελειότητα, *to perfection*] That to be perfect, ſignifies to be fully inſtructed in the Principles of Chriſtian Faith, ſee Note on 1 *Cor.* 2. 6.

b Ver. 2. Βαπτισμῶν διδαχῆς, *the Doctrine of Baptiſms.*] He ſpeaks not of the Baptiſm of *John*, and of *Chriſt*, for the Baptiſm of *John* was preparatory to repentance, and Faith in *Chriſt*; nor of the Baptiſm of *Martyrdom*, that being not ordinarily known to the *Jews* by that name, but of the double Baptiſm, of which the Baptiſt ſpake in theſe words, *I baptize you with Water, but there is one who cometh after me, he ſhall baptize you with the holy Ghoſt and with Fire,* Mat. 3. 12. and of which our Saviour ſpeaks to *Nicodemus*, ſaying, *Except a man be born again of Water, and of the Spirit, he cannot enter into the Kingdom of God,* John 3. 5. For this in order follows the Doctrine of Repentance, and Faith in God, and our Lord *Jeſus Chriſt.*

c Ibid. Ἐπιθέσεώς τε χειρῶν, *Impoſition of hands.*] Impoſition of hands was uſed in Ordination, healing of the Sick, and Abſolution of Penitents; but this Impoſition of Hands was not common to all *Chriſtians* nor joined with Baptiſm, nor was it to be reckoned among the Principles, or Initiatory Doctrines of the *Chriſtian* Faith. It remains therefore that we underſtand this of the Impoſition of the *Apoſtles* hands uſed after Baptiſm for the receiving of the *Holy Ghoſt*, mention'd Acts 8. 17. *Then laid they their hands on them, and they received the Holy Ghoſt.* See Chap. 19. 6.

d Ibid. Καὶ κείματος αἰωνίου *of eternal Judgment.*] Hence Interpreters obſerve that the Doctrine of *Origen*, touching the Period of the Torments of the Damned, is here condemned: And indeed the *Primitive Fathers*, not *Origen* himſelf excepted, taught the contrary.

If we do not the will of Chriſt, ſaith (a) *Clemens Romanus*, οὐδὲν ἡμᾶς ῥύσεται τῆς αἰωνίας κολάσεως, *nothing will deliver us from eternal Puniſhment: The black way* in (b) *Barnabas* is ὁδὸς τοῦ θανάτου αἰωνίας μετὰ τιμωρίας, *the way of eternal Death with Puniſhment. The Puniſhment of the Damned*, ſaith (c) *Juſtin Martyr* is, κόλασις καὶ τιμωρία ἐν αἰωνίῳ πυρί. Κόλασις ἀπεράντου, κόλασις αἰωνίου, πυρὸς αἰωνίας δίκη, *endleſs Puniſhment, and Torment in Eternal Fire.* In (d) *Theophylus*, it is, κόλασις αἰωνίου, αἰωνίου τιμωρία *eternal Puniſhment.* (e) *Irenæus* in his Symbol of Faith makes this one Article, That τοὺς ἀσεβεῖς καὶ ἀδίκους εἰς τὸ αἰώνιον πῦρ πέμψει, *Chriſt would ſend the ungodly, and unjuſt, into Everlaſting Fire.*

(f) *Tertullian* declares, Omnes homines, aut cruciatui deſtinari, aut refrigerio, utroque ſempiterno, *that all Men are appointed to eternal Torments, or Refreſhments. And if any Man*, ſaith he, *thinks the wicked are to be conſumed, and not puniſhed, let him remember*, ignem Gehennæ æternum prædicari in pœnam æternam, *that Hell fire is ſtiled eternal, becauſe deſigned for eternal Puniſhment; and thence concludes their ſubſtance will remain for ever, whoſe Puniſhment doth ſo.* (g) *St.* Cyprian *ſaith*, Servantur cum corporibus ſuis animæ infinitis cruciatibus ad Dolorem, that *the Souls of the wicked are kept with their Bodies to be grieved with endleſs Torments.* Tormentis nec modus ullus aut terminus, *There is no meaſure, or end of their Torment*, ſaith, (h) *Minutius.* Laſtly (i) *Origen* reckons this among the Doctrines defined by the Church, That *every Soul, when it goes out of this World*

(a) Frag. Ep. 2. (b) Sect. 20. (c) Ap. 1. p. 41, 46. Ap. 2. p. 57, 64, 71, 87. (d) Ad Autol. p. 79. (e) L. 1. c. 2. l. 2. c. 6. l. 3. c. 4. (f) De Teſt. animæ cap. 4. & de Reſur. carnis, cap. 35. (g) Ep. 3. l. de laude Mart. & libr. contr. Demetr. (h) P. 39. (i) Proem. περὶ ἀρχῶν.

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ſhall either enjoy the Inheritance of eternal Life, and bliſs, if its deeds have rendred it fit for life, ſive igni æterno, ac ſuppliciis mancipanda eſt, *or is to be delivered up to eternal fire and Puniſhment, if its Sins have deſerved that State.*

e Ver. 3. Καὶ τοῦτο ποιήσομεν, *and this we will do,* &c.] This Verſe by *Grotius* and Dr. *Hammond* is thus interpreted, we purpoſe ſome other time to inſtruct you farther in theſe Rudiments of *Chriſtianity*, if you do not in the mean time fall from the *Chriſtian* Faith, *Chap.* 2. 1, 3. *If there be not in you an evil heart of unbelief, in departing from the Living God,* Chap. 3. 12. *If you fall not after the ſame Example of Unbelief which your Fore-fathers gave,* Chap. 4. 11.

Others put this Verſe in a *Parentheſis*, and make it to relate to theſe words, v. 1. *Let us go on unto Perfection*, or to the higher Doctrines of *Chriſtianity*, as God willing we now intend to do. So Acts 18. 21. *God willing I will return unto you; I will come to you ſpeedily if God will,* 1 Cor. 4. 19. And this Interpretation I like beſt.

f Ver. 4. Φωτισθέντες, *enlightned.*] That Baptiſm from the Beginning was called φωτισμὸς, illumination, we learn from the concurrent Teſtimonies of (*k*) *Juſtin Martyr* (*l*) *Irenæus*, and *Clem. Alexandrinus*, which makes it very probable that this Phraſe obtained from the beginning of *Chriſtianity* and ſo this anſwers to the Doctrine of Baptiſms, *v.* 2.

g Ibid. Γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, *and have taſted of the Heavenly Gift.*] i. e. The Holy Ghoſt ſent down from Heaven, ſtiled by our Saviour, τὴν δωρεὰν τοῦ Θεοῦ, *the Gift of God*, John 4. 10. Thus our Saviour diſcourſing of Baptiſm by Water and the Holy Ghoſt, and of Regeneration, ἄνωθεν *from above*, by Virtue of this Spirit, ſaith, he diſcourſed περὶ τῶν ἐπουρανίων, *of heavenly Things*, John 3. 12. and they who were ſealed with the Spirit of Promiſe, *Eph.* 1. 13. are ſaid to be bleſſed with Spiritual Bleſſings ἐν τοῖς ἐπουρανίοις, *in heavenly Things*; and this Gift was imparted by Impoſition of hands, *Acts* 8. 17. 19. 6.

h Ver. 5. Καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα, *and have taſted the good word of God.*] i. e. And have been acquainted with the Goſpel, which affords the Promiſe of Remiſſion of Sins, and of Juſtification here, and of a Reſurrection to eternal Life hereafter, *v.* 2. So the Promiſe of bringing the Children of *Iſrael* into the Land of *Canaan* is ſtiled הדבר הטוב ῥῆμα καλὸν *a good Word*, Joſh. 21. 45. 23. 15. the word of God for bringing his People out of *Captivity*, is ſtiled דברי הטוב, *my good Word*, Jer. 29. 10. The words of Conſolation which the Angel ſpake to *Jeruſalem*, are דברים טובים, ῥήματα καλὰ, *good Words*, Zach. 1. 13. The Promiſe made to God's People of Remiſſion of Sins, and Peace and Truth in the Days of the *Meſſiah*, is הדבר הטוב, *a good Word.* And the Prophet ſpeaking of the *Meſſiah*, ſaith, *My heart meditateth a good Word*, דבר טוב, λόγον ἀγαθὸν, *Pſal.* 45. 1. This word they ſaw confirmed by the Gift of Tongues, and *Prophecy* vouchſafed to the firſt Preachers of it, and daily experimented in their Aſſemblies, 1 *Cor.* 14. and ſo they could not but be convinced of the Truth of it.

Ibid. Δυνάμεις τε μέλλοντος αἰῶνος, *the Powers of the World to come.*] The World to come doth, in the Language of the *Prophets*, and the *Jewiſh Doctors*, ſignifie the times of the *Meſſiah*, who in the *Prophet Iſaiah* is called, ὁ πατὴρ μέλλοντος αἰῶνος, *the Father of the World to come.* See note on Chap. 2. 5. The *Powers therefore of the World to come*, according to the *Scripture* Idiotiſm, muſt be the External Operations of the Holy Ghoſt, *viz.* the Gifts of Faith, of Healing, of Caſting out *Devils*, ἐνεργήματα δυνάμεων, 1 Cor. 12. 8, 9. *the working of Miracles, or the Operations of Powers.* Or, Secondly, This fourth Particular may anſwer to the Day of Judgment, which is the fourth thing mentioned, *v.* 2. as the three former ſeem to do to the three other things there mentioned, and then the Powers of the World to come may ſignifie the powerful Perſwaſions the Doctrine of a future Judgment adminiſters to Repentance, and a New Life, *Acts* 17. 30, 31. 2 Cor. 5. 10, 11. though of this Import of the Phraſe I find no Example.

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k Ver. 6. Ἀδύνατον τοὺς πάλιν ἀνακαινίζειν εἰς μετάνοιαν, *it is impoſſible to renew theſe to Repentance.*] For theſe being all the means, internal, and external, by which God gave Teſtimony to the Truth of *Chriſtian* Faith, and the *Prophetick* Office and Glorious Reſurrection of our Lord, they, ſaith the *Apoſtle*, who, after full experience of them, do of their own accord renounce that Faith, cannot be renewed to Repentance, becauſe they have already reſiſted all that Evidence which God ſaw fit to give Men of the Truth of that Faith, and of this *Meſſiah*, and ſo they become guilty of that Sin againſt the Holy Ghoſt, which, ſaith our *Saviour*, ſhall never be forgiven, *Matth.* 12. 32.

But then the παραπίσοντες, *Men that thus fall away*, are not thoſe who lapſe in the times of Perſecution, and much leſs, thoſe who, through the Temptations of the Fleſh, may ſometimes fall into great Sins,

(k) Καλεῖται ὑπ' αὐτῶν τὸ λουτρὸν φωτισμὸς, ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων. Juſt. Dial. 2. p. 94.
(l) Καλεῖται ὑπ' ἐμοῦ πολλαχῶς τὸ ἔργον τοῦτο χάρισμα, καὶ φώτισμα, καὶ τέλειον καὶ λουτρόν. Clem. Alex. Pæd. l. 1. c. 6. l. 9. A.

for

for to ſuch the *Apoſtle* grants place for Repentance, 2 *Cor.* 12. 21. and one of theſe he delivers to *Satan* for the Deſtruction of the Fleſh, *that the Spirit might be ſaved in the Day of the Lord Jeſus*, 1 Cor. 5. 5. Exhorting his *Corinthians*, upon his Repentance, to receive him into their Communion, 2 *Cor.* 2. 7, 8. But ſuch as, after all theſe Experiences of the Truth of *Chriſtian* Faith, have voluntarily renounced it, relapſing either to *Heatheniſm*, or *Judaiſm*; for they are ſuch as *apoſtatize from the living God*, Ch. 3. 12. ſuch as *fall through Unbelief*, Ch. 4. 11. ſuch as *hold not the Profeſſion of the Faith*, Chap. 10. 23. ſuch as *draw back from the Faith*, v. 38.

2*ly*, This will be farther evident from the Deſcription of theſe Perſons, they being here ſaid ἀνασταυροῦν ἑαυτοῖς, *by themſelves to crucifie Chriſt afreſh*, and παραδειγματίζειν, *to put him to an open ſhame*, as one that deſerved the Puniſhment which the *Jews* inflicted on him; and being *Apoſtate Jews*, to crucifie *Chriſt* again.

l Ver. 8. Ἀδόκιμος, *rejected.*] It is rejected of the Husbandman, who will ſpend no more labour upon it, but leave it to be ſcorched by the Heat, and ſo to be like the Heath, which is the Emblem of the Curſed man, *Jer.* 17. 5, 6. or like the barren Fig-tree which the Lord curſed, ſaying, *never fruit grow on thee more*, *Matth.* 21. 19. Accordingly, they, on whom the Showers of Divine Grace fall down from Heaven, if they Bring forth no good Fruit, ſhall be ἀδόκιμοι *rejected by God*, continue under the Curſe of the Law, and their end ſhall be Deſtruction.

m Ver. 10. Τὸ ἔργον ὑμῶν, *your Work.*] This ſeems to be the ἔργον πίστεως, *work of Faith*, mentioned, 1 *Theſſ.* 1. 3. 2 *Theſſ.* 1. 11. and joined with ὁ κόπος τῆς ἀγάπης, *the Labour of Love*, as here; and which is ſtiled ἔργον ἀγαθόν, *the Good Work*, Philip. 1 6. Rom. 2. 7. See Note on that Verſe, the following Exhortation being this, That they would continue in the Faith to the End, and be imitators of them, *who through Faith, and Patience did inherit the Promiſes.*

n Ver. 12. Ἵνα μὴ νωθροὶ, *that ye be not ſlothful.*] i. e. God being ſo engaged on his Part to let nothing be wanting which is requiſite to enable you to perſevere, and ſo to enjoy the Fruits of your Faith in the Salvation of your Souls, ſee that ye be not ſlothful, nor faint-hearted, but ſtill continuing the ſame *Chriſtian* Diligence to the End, that ſo you may at laſt enjoy the Bleſſing promiſed by this Goſpel, and live in an aſſured hope of them, as your Father *Abraham* did.

o Ver. 13. Ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, *becauſe he could ſwear by no greater.*) So *Philo* ὀρθῶς γὰρ ὅτι κατ' ἑτέρου ὀμνύει ὁ Θεὸς, οὐδὲν γὰρ αὐτοῦ κρεῖττον, ἀλλὰ καθ' ἑαυτοῦ, *thou ſeeſt that God ſweareth not by another, for there is nothing better than he, but by himſelf.* Leg. Alleg. l. 2. p. 75. D.

Ver. 15. Τῷ ἐπαγγελίαν, *the Promiſe.*] This p cannot be underſtood of *Iſaac*, the promiſed Seed, he being not only born, but offer'd, when God made this Promiſe to *Abraham*; nor can it be ſaid that he inherited the Promiſe, becauſe he ſaw it afar off, that being a ſign he did not yet inherit it, or that he did this in his Poſterity; for the *Apoſtle* ſaith, he himſelf inherited the Promiſes; which is exactly true of the Words cited here by the *Apoſtle*, *ſurely, bleſſing I will bleſs thee, and multiplying I will multiply thee*; for the Book of *Geneſis* aſſures us, this Promiſe was exactly fulfilled in his Life, for the Lord bleſſed him in all things, *Gen.* 24. 1. He had a numerous Seed by his Wife *Keturah*, Gen. 25. to whom he gave Gifts, *v.* 6. From *Iſhmael* aroſe twelve Sons, which were *Princes* of their Tribes, *v.* 13, 16. He lived fifteen years after the birth of *Jacob* and *Eſau* by *Rebekah*, of whom the Oracle declared, that *there were two Nations in her Womb*; for *Iſaac* was Sixty years old when they were born to him, *v.* 23. 26. He himſelf was born when *Abraham* was an Hundred years old, *Gen.* 21. 5. *Abraham* was an Hundred ſeventy five years old when he died, *Gen.* 25. 7. He therefore lived fifteen years after the birth of *Jacob* and *Eſau*, and ninety years after the birth of *Iſhmael*, and ſo lived to ſee this Promiſe verified to him.

Ver. 16. Ἀντιλογίας πέρας, *an end of Contra-* q *diction.*] (m) *Diodorus Siculus* informs us, that the *Ægyptians ſtyled an Oath*, μεγίστην πίστιν, *the greateſt Confirmation.* It is, ſaith *D. Halicarnaſſenſis*, τελευταία πίστις, *the laſt or utmoſt aſſurance.* 'Tis in the Language of *Procopius*, ὕστατον καὶ ἐχυρώτατον πίστεως τε καὶ ἀληθείας ἐνέχυρον, *the laſt and firmeſt Pledge of Faith and Truth.* That the *Apoſtle* here ſpeaks of Promiſſory Oaths, is evident from the occaſion of this Diſcourſe, *viz.* his Promiſe made to *Abraham.* Now theſe Oaths being equally conducing to this good End in all Ages, we have juſt reaſon to believe that *Chriſtianity* allows of them for theſe Ends.

Ver. 19. Εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, r *which entreth into the veil*;] Which being the Hope of the heavenly Manſions typified by the *Sanctum Sanctorum*, within the Veil, carries our Expectations thither: The *Jews* had the higheſt Expectations from the Service of the *High-Prieſt* entring into the Holy of Holies; if on the Day of Expiation he came out alive (n) *there was great Joy, for then they thought they were accepted.* How then may we rejoice in Contemplation of that Heavenly Sanctuary!

(m) Τὰ ἐνδιαζόμενα τῶν πραγμάτων ὅρκῳ διακρίνει, καὶ τὰ ἀβέβαια βεβαιοῖ, καὶ τὰ ἄπιστα λαμβάνει πίστιν. Philo de Somn. p. 441, 442. (n) Gemar. tit. Joma.

CHAP.

CHAP. VII.

Verſe 1. [*Which Order, ſure, was very excellent, and therefore fit to repreſent the Prieſthood of the Holy Jeſus, the King of Saints, and Prince of Peace.*] For this Melchiſedec, [a] King of Salem, Prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the [*four*] Kings [*mentioned*, Gen. 14. 9.] and bleſſed him, [*v.* 18.]

2. To whom alſo Abraham gave a Tenth part of all [*the ſpoils taken by him,*] firſt being, by Interpretation [*of the Word* Melchiſedec,] King of Righteouſneſs, and after that alſo [*ſtiled*] King of Salem, which [*by Interpretation*] is King of Peace [*and being.*]

3. [b] Without Father, [*or*] without Mother [*of any Prieſtly order*] without deſcent [*from any of the Pedigree of* Abraham, *v.* 7.] [c] having neither beginning of Days [*from which his Prieſtly Office was to commence,*] nor end of Life, [*in which it terminated,*] but [*being*] [d] made like unto the Son [*a Son*] of God, abideth a Prieſt continually.

4. Now conſider how great this Man [Gr. *he*] was, unto whom even the Patriarch Abraham gave [e] the tenth of the ſpoils, [*which anciently were given to Kings, and Prieſts, as belonging to God whom they ſerved, or Repreſented.*]

5. And verily, They that are of the Sons of Levi, who receive [i. e. *they indeed of the Sons of* Levi *receiving*] the Office of the Prieſthood, have a Commandment to take Tithes of the People, according to the Law, that is, of their Brethren, though they come out of the Loins of Abraham; [i. e. *They receive Tythes only by Virtue of the Law, and that from them only who come out of the Loins of Abraham, as well as they,* Numb. 18. 21, 26.]

6. But he [f] whoſe Deſcent is not counted from them [*being no kin to Abraham*] received Tythes of Abraham [*himſelf,*] and bleſſed him, who had the Promiſes, [*that in him ſhould all the Families of the Earth be bleſſed.*]

7. And without all Contradiction, [*in all ſolemn Benedictions, ex officio*] the leſs is bleſſed of the better, [*and ſo he that bleſſed Abraham muſt be greater than he was.*]

8. And here [*under the Levitical Prieſthood*] Men that die receive Tythes, but there [*in the inſtance of Melchiſedec*] [g] he [*received them*] of whom it is witneſſed [*Pſal.* 110. 4.] that he liveth.

9. And [h] as I may ſo ſay [*the Family of*] Levi alſo, who receiveth Tythes, paid Tythes in Abraham.

10. For he was yet in the Loins of his Father [*Abraham*] when Melchiſedec met him.

11. If therefore [i] Perfection [i. e. *full Expiation of Sins*] were [*to be obtained*] by the Levitical Prieſthood [*as it muſt have been had it come by the Law,* v. 18, 19.] for [k] under [Gr. *about*] it, the People received the Law, what further need was there, that another Prieſt ſhould ariſe [*as the Pſalmiſt ſaith*] after the Order of Melchiſedec, and not be [*rather*] called [*a Prieſt*] after the Order of Aaron?

12. [*And yet you ſee this need there was;*] for the Prieſthood being changed [i. e. *tranſlated from the Order of Aaron, to that of Melchiſedec,*] there is made of neceſſity a change alſo of the Law [*concerning Prieſthood,* v. 14. *or touching Prieſts to be repaired to for Expiation.*]

13. [*And this change is ſignified by theſe words, Thou art a Prieſt for ever after the Order of Melchiſedec;*] for he [i. e. *Chriſt*] of whom theſe things [*words*] are ſpoken, pertaineth to another Tribe [*than that of Levi,*] of which [*Tribe*] no man gave attendance at the Altar.

14. For it is evident, that our Lord [*to whom theſe words belong,*] ſprang out of [*the Tribe of*] Judah, of which Tribe Moſes ſpake nothing concerning Prieſthood.

15. And it is yet far more evident [*by ſaying*] [l] for that [Gr. *that*] after the ſimilitude of Melchiſedec [*not of Aaron,* v. 11.] there ariſeth another Prieſt.

16. Who is made [*a Prieſt*] not after the Law of a Carnal Commandment, [*relating to men that are Fleſh and blood, and ſo infirm, and ſubject to Mortality; for all fleſh is graſs,* Iſ. 40. 6. *and therefore muſt be ſucceeded by others,*] but after the Power of an Endleſs [*or indiſſoluble*] life.

17. For [*thus*] he teſtifieth [*by ſaying,*] Thou art a Prieſt for ever after the Order of Melchiſedec.

18. [*I ſay, not after the Law of a carnal Commandment,*] for there is verily [*in theſe words*] a diſannulling of the Commandment going before, [*the preceding Commandment concerning the Levitical Prieſthood, and Sacrifices,*] [m] for the weakneſs [*of it as to Juſtification,*] and [n] unprofitableneſs of it [*as to the Expiation of Sin.*]

19. For [*thus*] [o] the Law made nothing perfect, but the bringing in [p] of a better hope did, by [q] which we draw nigh to God.

20. [r] And [*by ſo much is Jeſus made the Mediator of a better Covenant*] inaſmuch as [*his Prieſthood, by virtue of which he became this Mediator, was*] not without an Oath [*as was that of the Tribe of Levi.*]

21. For

21. For thoſe Prieſts were made [*ſuch*] without an Oath, but this with an Oath, by him that ſaid unto him [*Pſ.* 110. 4.] The Lord ſware, and will not repent, thou art a Prieſt for ever after the Order of Melchiſedec, (now where no Oath intervenes, God may change his Inſtitution, but not after his Oath.)

22. [*I ſay,*] by ſo much was Jeſus made a Surety of a better Teſtament, [*eſtabliſhed upon better Promiſes,* Chap. 8. 6.]

23. And [*to proceed in the Compariſon*] they truly were many Prieſts [*ſucceſſively,*] becauſe they were not ſuffered to continue by reaſon of Death.

24. But this Man [Gr. *but he,* i. e. *Jeſus,* v. 22.] becauſe he continueth [*for*] ever, hath an unchangeable [*High*] Prieſthood [*which paſſeth not away, and ſo admits of no ſucceſſion to it.*]

25. Wherefore he is able alſo to ſave them to the uttermoſt [Gr. *for ever*] that come unto God by him, ſeeing he ever liveth to make Interceſſion for them, [*and by that, Interceſſion to become the Propitiation for their Sins for ever,* 1 John 2. 2.]

26. [*And thus was he an High-Prieſt ſuited to our condition;*] for ſuch an High-Prieſt became us [*Sinners*] who is holy, [*i. e. conſecrated to his Office, and ſo Holineſs to the Lord,* Exod. 28. 36.] [f] harmleſs [ἄκακος, *free from evil in himſelf,*] undefiled [*by the impurities of others,*] ſeparate from Sinners; [*and ſo not liable to any Defilement by dwelling among them,*] and [*therefore*] made higher than the Heavens, [*he being aſcended far above the Heavens,* Eph. 4. 10. *and paſſed through the Heavens,* Heb. 4. 14. *into the preſence of God, there to appear for ever for us.*] f

27. [*And ſo one*] who needeth not daily, as thoſe High-Prieſts [*under the Law did,*] to offer up Sacrifice firſt for his own ſins, [*which he, being free from evil,* v. 26. *could not do,*] and then for [*the Sins of*] the People; [t] for this [*laſt*] he did once when he offered up himſelf. t

28. For the Law maketh Men High-Prieſts which have infirmity [*ſubjecting them to Sin, and by that to Mortality, whence they have need to offer, as well for themſelves as for the People,* v. 27.] but the word of the Oath, which was ſince the Law, [*as being in the Pſalms written after it,*] maketh the Son [*our High-Prieſt,*] who is conſecrated [*to this Office*] for evermore; [*he being not ſubject to thoſe infirmities which brought Mortality upon others.*]

Annotations on Chap. VII.

a Verſe 1. Βασιλεὺς Σαλὴμ, *King of Salem.*] They ſeem miſtaken who think this *Salem* was the ſame with *Jeruſalem,* for it is plain from this very Place, *Gen.* 14. 15, 16, 17. that *Salem* was in the way which led *from the Valley of Damaſcus unto Sodom.* (a) St. *Jerom* alſo ſaith, *that he learned* ab eruditiſſimis Gentis illius, *from the moſt Learned of the Jews,* that *Salem* was not *Jeruſalem,* but *a Town near Scythopolis,* which till then was called *Salem.* And it retained its Name in our Saviour's days, as appears by the *Evangeliſt,* ſaying, that St. *John baptized near Salem,* John 3. 23. Now of this *Melchiſedec, King of Salem,* let it be noted,

1. That he muſt be a Man, not an *Angel,* not the *Holy Spirit:* For (1) *Every High-Prieſt* ſaith the *Apoſtle, is taken from among Men,* Chap. 5. 1. (2*dly.*) The Scripture ſtill ſpeaks of him as a Man, deſcribing him by his proper Name, his Kingly Dignity, and the City where he dwelt, and by his Perſonal Actions, proper to a Man, his *bringing forth bread and wine,* and his receiving *the Tithes of the Spoils.* And (3*dly.*) from thoſe words, *conſider* πηλίκος ἑτος, *what an eminent Perſon this Melchiſedec was, to whom Abraham gave the Tenth of the Spoils;* things, ſurely, which neither *Angels* nor the *Holy Spirit* would receive, nor was it neceſſary to prove their Dignity. Accordingly (b) *Joſephus* ſaith expreſly, that he was *a King of the City of Salem;* and (c) *Philo* that *he was a King, and not a Tyrant.*

2*dly.* He could not be *Sem,* as the *Jews* vainly imagine; for the *Apoſtle* ſaith here expreſly, that *Melchiſedec* was not γενεαλογούμενος ἐξ αὐτῶν, i. e. *one who had his Pedigree, or Deſcent from them;* which is not true of *Sem;* nor could he be ſaid to be *without Father,* or *Mother,* whoſe *Genealogy* is evident from *Adam,* Gen. 5. 32. 10. 1. and who was the Son of *Noah.* Nor was *Sem*'s Prieſthood, if he had any, of a different Order from *Levi*'s, who was *in his Loins,* as well as *Levi* was *in the Loins of Abraham;* and therefore it could not be ſaid, that *Levi paid him Tythes in the Loins of Abraham,* but it would be as true, that *he received Tythes in the Loins of Sem;* for according to this interpretation, he was in the Loins both of him that received Tythes, and of him that paid them; which deſtroys the whole Argument of the *Apoſtle* here. Moreover, there is no viſible cauſe why *Moſes* ſhould call *Sem,* whom he ſo often mentions, by any other Name than his own, by which he doth ſo oft make mention of him; nor is it likely that *Sem* reigned in the Land of *Canaan,* which now was in the Poſſeſſion of

(a) Ep. ad Evagrium, Tom. 3. F. 14. C. (b) Antiq. l. 1 (c) C. 11. l. 2. de legis Alleg p. 57.

his Brother's Son; nor could *Abraham* be ſaid to *ſojourn there as in a ſtrange Country*, if his Noble *Anceſtor Sem* had been King there.

3*dly*. Much leſs could he be the *Eternal* λόγ☉, or *the Son of God* himſelf; for as he only was a *Prieſt*, according to his humane Nature, *i. e.* that Nature in which he was inferior to God, and which he had not yet aſſumed, and was then conſtituted an *High Prieſt*, when God ſaid to him, at his Reſurrection, *This Day have I begotten thee*, Chap. 5. 5. So could he not be an *High Prieſt* after his own Order, or made like unto himſelf. But *Melchiſedec* was in this like unto him, that he was both *a Prieſt of the moſt high God*, and a *King* alſo in that Country; thoſe two Offices being anciently in the ſame Perſon, whence the *Hebrew* כהן *a Prieſt*, is by the *Targum* often rendred רבא *a Prince*; ſee *Gen.* 41. 45. *Exod.* 2. 16. 3. 1. 2 *Sam.* 8. 18. 20. 26. 1 *Kings* 4. 6. *Job* 12. 19. and on theſe words *Pſal.* 110. 4. *Thou art a Prieſt for ever, thou ſhalt be a great Prince for ever*, is the Deſcant of the *Targum*.

Note alſo, that here again, Mr. *le Clerc* is inſufferable, when he ſays, " Becauſe the *Allegorical Writers* of the *Jews* at that time " accommodated innumerable Places to the " *Meſſiah*, not relying upon any *Grammatical* Interpretation, but a certain old Cuſtom of explaining the *Scripture* after this " manner; and becauſe they interpreted " *Pſal.* 110. of the *Meſſiah*, the Sacred Writer makes uſe of that interpretation to " his Purpoſe; and becauſe they acknowledged the *Meſſiah* ought to be like " *Melchiſedec*, he reaſons againſt them from " their own Conceſſions, not againſt other " Men who might have denied what he affirmed; otherwiſe if the thing be conſidered in it ſelf, no ſtrong or *Grammatical* Argument can be drawn againſt others " from that *Hiſtory*; and therefore ſuch " things are not too much to be urged " now, becauſe that way of explaining " *Scripture*, is grown out of uſe: That is, the *Apoſtle* proceeds all along upon weak Grounds, and urges Arguments that in themſelves depend on Falſhoods, only becauſe ſome ſilly *Jews* had ſaid the ſame things before him. I read indeed in Profane (d) *Celſus* this vile Reflection on the Sacred Penmen, That *they produce things unknown, Phanatical, uncertain, and which no wiſe Man thinks to be of any ſtrength*; But I am ſorry to find a *Chriſtian* Writer thus expoſing them to the Contempt and Scorn of *Antiſcripturiſts*. *Chriſt is a Prieſt for ever after the Order of Melchiſedec*, ſaith the *Apoſtle*, Chap. 6. 20. So indeed you tell us out of the idle Tales, and *Allegorical Interpretations of ſome Brain-ſick Jews*, ſaith Mr. *le Clerc*; but without all ground. *It is* περισσότερον κατάδηλον, *exceeding manifeſt*, ſaith the *Apoſtle*, *that another Prieſt ſhould ariſe after the Order of Melchiſedec*, Chap. 7. 15. 'Tis no ſuch thing, ſaith Mr. *le Clerc*: This follows only from the vain Conceſſions of the *Jews*: *Another Man may deny what you thus confidently affirm. It is exceeding Manifeſt*, ſaith the *Apoſtle*; *for the Scripture teſtifies this, by ſaying, Thou art a Prieſt for ever, after the Order of Melchiſedec*, v. 17. *And God hath confirmed this by an Oath, in theſe words, the Lord ſware, and will not repent, thou art a Prieſt for ever.* You make uſe of a *Rabbinical Interpretation*, ſaith Mr. *le Clerc*, and call that falſly a *Scripture* Teſtimony; *but another Man may deny what you thus aſſume, for no ſtrong or Grammatical Argument can be drawn from theſe words.*

Ver. 3. 'Απάτωρ, &c. *Without Father, without Mother*, &c.] It being certain that theſe things cannot be properly ſpoken of a Man, it is neceſſary to interpret them as I have done in the *Paraphraſe*; and to this Interpretation the *Apoſtle* leads, by ſtyling him ἀγενεαλόγητον, *without Pedigree*, as being μὴ γενεαλογούμενον ἐξ αὐτῶν, *not of the Genealogy of the People of Abraham.* b

Ibid. Μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων, *having neither beginning of Days, nor end of Life.*] Though I have placed another Expoſition of theſe Words in the Paraphraſe, I condemn not the ordinary Senſe which Interpreters put upon theſe Words, *viz.* that in *Scripture* there is nothing ſaid of the beginning, or end of his Life; for ſo *Philo* ſaith of *Cain*, *Perhaps the Sign that Cain ſhould not be killed, was this,* τὸ μηδέποτε ἀναιρεθῆναι, *that he ſhould never be taken away by Death*, οὐδὲ γὰρ θάνατον αὐτῷ διὰ πάσης τῆς νομοθεσίας ἐκδέδωκεν, *for Moſes hath ſaid nothing of his Death* L. quod Deter. p. 145. C. c

Ibid. Ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, *but made like to a Son of God.*] All the *Interpreters* I have met with, refer this to *Chriſt*, of whom *Melchiſedec* was a Type, he being the *Anti-type*, as being emphatically *a King of Righteouſneſs*, and *a Prince of Peace*, without *Earthly Father, as to his Divinity, without Mother*, as being not of the Genealogy of the *Aaronical Prieſthood*; *without beginning of Days as to his Divine Nature*; *and without end of Life as to his Prieſthood.* But the *Apoſtle* is not here ſpeaking of *Melchiſedec*'s likeneſs to *Chriſt*, but of *Chriſt*'s likeneſs to him, as being a *Prieſt after the Order of Melchiſedec*; nor do theſe things well ſuit with our Lord *Chriſt*, who, as to his Human Nature, was d

(d) Ἀγνώτα, καὶ πάντῃ ἄδηλα, ὧν τε μὴ γνῶμα εἶδεις ἂν νοῦν ἔχων εὑρεῖν δύναιτο, ἀσαφῆ δὲ καὶ τὸ πολύν. Orig. l. 7. p. 338.

not

not without Mother; nor as to his *Prieſthood without beginning of Days*, Luke 3. 23. I therefore rather think, that as in all the former *Characters*, ſo here the *Apoſtle* ſpeaks of *Melchiſedec*, and ſaith he was in this *like to a Son of God*, or to one of the *Angels*, who are immortal, and never ceaſe to be: For it is certain that the *Angels*, are often ſtyled *the Sons of God*, ſo *Job* 1. 6. בני האלהים *the Sons of God*, are in the *Septuagint*, ἄγγελοι τ Θεῦ. So alſo Chap. 2. 1. and Chap. 38. 7. and *Pſal.* 29. 1. *Chald.* So *Dan.* 3. 25. *The Viſion of the fourth is like* υἱῷ τ Θεῦ, *a Son of God*, i. e. an *Angel* of God: For ſo it follows, *v.* 28. *He ſent his Angel, and delivered them.* It is the Obſervation of the Book of *Wiſdom*, Chap. 2. 3. that *Man was made immortal, and to be an Image of God's Eternity*; and at their Reſurrection, ſaith St. *Luke*, *they ſhall die no more, but ſhall be like unto the Angels,* καὶ υἱοὶ εἰσὶ τ Θεῦ, *and are the Sons of God, being Sons of the Reſurrection*; and our υἱοθεσία, *or Sonſhip*, is by this *Apoſtle* made to conſiſt *in the Redemption of the Body from Corruption.* See Note on *Rom.* 8. 23. *Melchiſedec* therefore being here repreſented as one who had no end of his Life; and upon that account, one who *abides a Prieſt for ever*, is in this ſaid to be like *to a Son of God*, whence, *v.* 8. the *Apoſtle* oppoſes him to *Prieſts* that die, ſaying, *there he received Tythes, of whom it is teſtified that he liveth*, viz. Pſal. 110. 4.

Ver. 4. Δεκάτην τ ἀκροθινίων, *the Tenths of* c *the Spoils.*] Τὰ ἀκροθίνια ſaith *Phavorinus*, are τὰ τ πολέμων, *the Spoils of War* they are, ſaith *Heſychius* and *Suidas*, αἱ λαφύρων ἀπαρχαὶ, *the firſt Fruits of the Prey*; or, as (e) *Joſephus* ſaith, δεκάτη τ λείας, *the Tenths of what was gotten by War*; it being a very ancient Cuſtom to give partly to the Gods, and partly to Kings, the Tenths or firſt Fruits of theſe Spoils: And ſo *Melchiſedec* might here receive them both as a *King*, and as a *Prieſt*; That they were given to the Gods, we learn from thoſe Words of (f) *Arrian*, *We ought in hunting to begin from the Gods, and to preſent to them the firſt Fruits of what we have taken,* ἐ μεῖον ἢ ἐν τῇ νίκῃ πολέμε ἀκροθίνια, *no leſs than in a Victory in War, the chief of the Spoils.* Thus did the *Athenians*, ſaith (g) *Herodotus*, who τῶν λύτρων τ δεκάτην ἀνεθηκαν, *conſecrated the Tenth of their Prize to the Gods. Diodorus Siculus* ſaith *all the Greeks did it*; and *Joſephus* ſaith, that *Joſhuah* preſerved the Gold and Silver of the Inhabitants of *Jericho*, to be ἀπαρχὴ ἐξαίρετον τῷ Θεῷ, *excellent Firſt-fruits to God of their Spoils.* Antiq. l. 5. c. 1. p. 136. See this as to both parts, largely proved by (h) Dr. *Spencer*. And evident it is, that *Abraham* here paid not the Tythes of all he had, but only the Tenths of the Spoils: 1. Becauſe he had nothing elſe there, the Remainder of his Eſtate being at *Mamre*. 2*dly*. The manner of paying Tythes being not this, that a Man ſhall pay the Tenth of all he hath, but only that he pay the *Tenths of his Increaſe*, and that not whenever he meets the *Prieſt*, but at the time of Harveſt only, or when he receives from God's Hands the encreaſe of it; It cannot then be thought reaſonable, that *Abraham* ſhould give to *Melchiſedec* the Tithes of any other Spoils than thoſe he had now reaped by way of Harveſt.

Ver. 6. Ὁ δὲ μὴ γενεαλογέμενΘ ἐξ αὐτῶν, *whoſe* f *Deſcent*, &c.] Thus (i) *Philo* ſaith, That ἱερέα ἑαυτῦ πεποίηκεν ὁ Θεὸς, ὐδὲν ἔργον αὐτῦ προδιατυπώσας, *God made him his Prieſt, having not mentioned any Work that he did before: And elſewhere* he ſaith, *That he received* αὐτομαθῆ καὶ αὐτοδίδακτον ἱεροσύνην, *a Prieſthood taught and learned by himſelf.*

Ver. 8. *He.*] They ſeem to be miſtaken g who think this belongs only to *Chriſt*, and not at all to *Melchiſedec*: The contrary is manifeſt, (1.) From the Particle καὶ, which ſhews that the *Apoſtle* is ſtill ſpeaking of the ſame Perſon, *i. e. Melchiſedec*; and from the three following Verſes, which all ſpeak of him; nor is here more ſaid of him than *v.* 3. where'tis affirmed *he had neither beginning of Days, nor end of Life.* And by the Oppoſition betwixt the *Aaronical Prieſts* as dying, and him as living, and by the Word μαρτυρέμενΘ, which reſpects a Teſtimony of this thing, it is evident that the *Apoſtle* infers this from the words of the *Pſalmiſt*, *Thou art a Prieſt for ever, after the Order of Melchiſedec.*

Ver. 9. Ὡς ἔπΘ εἰπεῖν] is not here to h ſpeak briefly, and as in a word, but ὡς ἄν εἴποι τις, *as Man may ſay*; or ἵνα ὅτως εἴπω, *that I may ſo ſay*; becauſe, ſaith *Theophylact*, it was τόλμημα *a harſh Figure*; *For in ſuch a manner*, ſaith (k) *Quintilian*, *we uſe to mollifie harſh Expreſſions*: which is enough to guard us againſt the Inference which ſome make from theſe words, that in like manner we may be ſaid *to have ſinned in Adam*, as being *in the Loins of Adam when he ſinned.* Which may be granted τρόπον τινα in a manner, becauſe we derived from him that Death which was the Puniſhment of his Sin, as coming from the Loins of one Mortal, and deriving from him a Nature ſubject to that Sin which deſerveth Death; and more cannot be inferr'd from theſe words, becauſe the *Apoſtle* here ſays no more of *Levi*, but that he *in a manner*, paid Tythes in *Abraham.* (2.) Becauſe by the like Argument, it may be proved, that *Jeſus Chriſt* himſelf, as Man, paid Tythes to *Melchiſedec*, for

(e) Antiq. l. 1. c. 11. p. 18. (f) L. 5. c. 77. (g) Hiſt. l. 9. p. 543. (h) L. 3. 10. §. 1. 2. (i) L. 2. Alleg. p. 57. E. (k) *Et ſi quid periculoſius finxiſſe videmur, quibuſdam remediis præmuniendum eſt, ut ita dicam, ſi liceat dicere, quodammodo*, l. 8. 3. Τίνα τρόπον, Oecum. *hic.*

he alſo was in the Loins of *Abraham*, when *Melchiſedec* met him, and conſequently that he was alſo inferior to *Melchiſedec*; which perhaps was the very Reaſon why the *Apoſtle* thus mollifies his words, and is ſo careful to let us know he uſeth here a Form of Speech which is not proper, and exact, and ſuch as ought not to be preſſed too far: And therefore (3.) The Subject matter fairly ſhews the Difference; for Tythes are paid out of ſuch things as are the *Father*'s Goods, and ſo would have deſcended by the Laws of Nature, and Nations, to their Poſterity, had they not been thus given to another; but good, and evil Actions are merely Perſonal, and therefore, though the Effects of both may, and often do deſcend unto Poſterity, the good Actions of the Parents bringing Temporal Bleſſings on their Off-ſpring, and their evil Actions ſubjecting them to Temporal Calamities, and Diſeaſes; yet their Merit, or Demerit, cannot be properly derived or propagated to their Poſterity; for as no Man is a good Man, in the account of God, purely becauſe his Father, or ſome of his Progenitors were ſo; ſo neither is any Man properly a Sinner, or evil in the ſight of God, merely becauſe his Parents were ſo before he was born.

i Ver. 11. τελειωσις, *Perfection.*] That this word, relating to *Prieſts* and Oblations, ſignifies *Expiation*, and *Purification*, See note on Chap. 10. 1.

k Ibid. Ἐπ' αὐτῇ γὰρ ὁ λαὸς νενομοθέτητο, *for about that the People received the Law,*] i. e. The Law appointed that the People under all their Defilements, which needed any Expiation, and Purgation, ſhould repair to the *Levitical Prieſts*: Or, under that *Prieſthood* the People received the Law concerning Sacrifices, the *Prieſthood* being firſt inſtituted, and then the Laws concerning Sacrifice, and Expiation.

l Ver. 15. Ἔτι, *for that.*] The Particle ἔτι often ſignifies *quod*, that, in *Scripture*, as doth the *Hebrew* כי. So *Acts* 26. 8. *Why ſhould it be thought impoſſible*, εἰ Θεὸς νεκροὺς ἐγείρει, *that God ſhould raiſe the Dead?* And v. 23. εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος, &c. *That Chriſt hath Suffered, and that he is the firſt that aroſe from the Dead.* So *Jer.* 2. 28. *Where are thy Gods?* εἰ ἀναστήσονταί σοι, *that they may ariſe and ſave thee?* See 1 *Tim.* 5. 10. 2 *Chron.* 6. 18.

m Ver. 18. Διὰ τὸ αὐτῆς ἀσθενὲς, *for the weakneſs of it.*] *For what the Law could not do*, i. e. that deliverance from Death, that Juſtification to Life it could not give, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, *in that it was weak through the Fleſh*, rendring us ſubject to the Tranſgreſſion of it, and ſo to death by the Sentence of it, *Chriſt* by his Sacrifice for Sin did, *Rom.* 8. 3.

Ibid. Τὸ ἀνωφελὲς, *the unprofitableneſs*,] of n the Law here mentioned, muſt not be taken abſolutely, for that the *Apoſtle* denies, declaring in his Anſwer to that Queſtion, *What advantage then hath the Jew* (above the Gentile?) or, τίς ἡ ὠφέλεια, *what is the Profit of the Circumciſion? That it is much every way*, Rom. 3. 1, 2. And reckoning among their Advantages, *the giving of the Law*, Rom. 9. 4. and ſhewing the uſes of it, and the reaſon which moved God to give it, *Rom.* 7. 8. *Gal.* 3. 19, 24. but the Precepts of the Ceremonial Law were, ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *weak, and beggarly Elements*, compared to thoſe of the *Goſpel*, *Gal.* 4. 9. and wholly unprofitable as to Juſtification, or the Abſolution of the Sinner, or Tranſgreſſor of it, from the guilt of Sin, as the *Apoſtle* teſtifies in theſe words, *Rom.* 3. 9. *What then are we* (Jews) *better than they* (the Gentiles?) οὐ πάντως, *not altogether: for we have before proved* (touching) *both Jews* (Chapter the ſecond) *and Gentiles* (Chapter the firſt) *that they are all under Sin*, (and ſo both equally ſtand in need of Juſtification by Faith.)

Ver. 19. Οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, *For* o *the Law made nothing perfect.*] Nor is it to be wondred that the Law of which the *Levitical Prieſthood* was the chiefeſt part, and that only which concern'd the Expiation of Sin, ſhould be thus diſannull'd, ſince it was thus weak and unprofitable as to the Abſolution of the Sinner from the guilt of Sin, and could not by its Sacrifices τελειῶσαι, *procure an Abſolution as to Conſcience*, to thoſe that came unto God by them, from the guilt of Sin, *Chap.* 10. 1, 2. They could not make *the Worſhipper of God* by them *perfect, as appertaining to Conſcience*, Ch. 9. 9. *i. e.* ſo as to have no more Conſcience of the guilt of Sin. This made it neceſſary that they ſhould give place to the Introduction of a better hope.

Ibid. Ἐπεισαγωγὴ κρείττονος ἐλπίδος, *the Introduction of a better hope*] i. e. The In- p troduction of that Sacrifice which gives a better hope, a hope of entring, not into an Earthly Tabernacle, which was all the *Jewiſh* Sacrifices could procure, (*the way of entring into the Holy of Holies being not yet made manifeſt*, Ch. 9. 8.) *but of entring within the Veil*, Ch. 6. 19. The hope *of good things to come, by a better and more perfect Tabernacle*, Chap. 9. 11. The hope not of an *Annual*, but of an *Eternal Redemption*, v. 12. not of an Inheritance to be continued for a little time in the Land of *Canaan*, but of an *Eternal Inheritance*, v. 15. *Chriſt being entred*, not into an Earthly Tabernacle, as the *Aaronical Prieſts* only did, which was the Figure of the True, *but into Heaven it ſelf, there to appear in the Preſence of God for us*, Chap. 9. 24. and ſo procuring to us *freedom to enter into the Holieſt by the blood of Jeſus.* Ibid.

q Ibid. Δι' ἧς ἐγγίζομεν τῷ Θεῷ, *by which we draw nigh to God.*] Having our Conſciences purged from Dead Works, by the Blood of *Chriſt*, to ſerve the living God, Chap. 9. 14. and having through him *freedom to come unto him with full aſſurance of Faith*, Chap. 10. 22. and by which *we are made* ἐγγὺς, *nigh to God through the Blood of Jeſus*, Eph. 2. 13. and have *acceſs unto the Father*, v. 18.

r Ver. 20. Καὶ καθ' ὁδὸν —— κατὰ τοσοῦτον.] Here is plainly the Figure called σύγχυσις, or συμπλοκὴ *verborum*, that which is put laſt, being to be conſtrued firſt, as is manifeſt from the ὁ δὲ, *but he*, relating to the *Mediator of the better Covenant*, in the following Verſe, So *Mark* 14. 23, 24. *And taking the Cup, he gave thanks, and gave it to them, and they all drank of it, and he ſaid unto them, This is the Blood of the New Teſtament*, &c. For it is manifeſt from *Matth.* 26. 27, 28. that *Chriſt* firſt ſaid, *This is my Blood of the New Teſtament*, before *they drank of it.* And ſo thoſe words, *v.* 23. And *they all drank of it*, muſt in conſtruction follow thoſe of *v.* 24. *This is the Blood of the New Teſtament.* So Rev. 20. 12. *And I ſaw the dead, ſmall and great, ſtanding before the Throne of God, and they were judged*, &c. *And, v.* 13. *and the Sea gave up her Dead, and Death and Hades gave up their Dead, and they were judged according to their Works:* And yet 'tis certain, that *the Sea and Hades muſt give up their Dead, before they could ſtand before the Throne of God, or be judged.* So Heb. 2. 9. *We ſee Jeſus made a little lower than the Angels, for the ſuffering of Death, crowned with Glory and Honour; that he by the Grace of God, might taſte Death for every Man*, i. e. *for the ſuffering Death, that ſo by the Grace of God he might taſte Death for every Man, crowned with Glory and Honour.*

s Ver. 26. Ἄκακος, *harmleſs.*] Ἄκακος τί ἐστιν, ἀπόνηρος, the Word imports *one free from Sin.* So *Chryſoſtom* and *Theophylact*; and this, ſaith (l) *Philo*, muſt be the property of a true High Prieſt, for ὁ πρὸς ἀλήθειαν ἀρχιερεύς, καὶ μὴ ψευδώνυμος, ἀμέτοχος ἁμαρτημάτων ὤν, *he that truly, and not improperly, bears that name, is free from Sin:* And of him that was to enter once a Year into the Holy of Holies, (m) he ſaith, *He muſt be*, ὁλόκληρος καὶ παντελὴς, πρὸς μηδὲν, μὴ μέγα, μὴ μικρὸν, ἁπλῶς κεφαίνων πάθος, ἀλλ' ἀρτίῳ καὶ πλήρει καὶ πάντα τελειοτάτῃ κεχρωσμένος φύσει, *entire, perfect in all things, not tainted at all with any Paſſion, great or ſmall, but of a nature ſound, whole, and every way perfect,* (κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, *ſeparate from Sinners.*) This muſt ſignifie ſomething different from ἄκακος, *free from evil*, and undefiled by Sin. And what can that be, beſides what I have hinted in the Paraphraſe? Now to clear up this, let it be noted, That though the Holy of Holies was the place into which none entred but the *High-Prieſt*, and he only *once a Year*, after a Sin-Offering had been firſt offered for him, yet God Commands that an Atonement ſhould be made *for the Holy Place, becauſe of the uncleanneſs of the Children of Iſrael, and becauſe of their Tranſgreſſions in all their Sins*, Lev. 16. 16. i. e. becauſe it was ſeated among an unclean People, it needed an Atonement. That therefore our *High-Prieſt* might be every way clean, and undefiled, he was to be not only free from Sin, but alſo *ſeparate from Sinners*, as the (n) *High-Prieſt* was ſeven Days before the Expiation, and when he made the Expiation, *Lev.* 16. 17.

t Ver. 27. Τοῦτο γὰρ ἐποίησεν ἐφάπαξ, *for this he did once for all.*] *Grotius*, and the *Socinians* contend, That Chriſt is here ſaid to have offer'd up himſelf *for his own Sins*; but then by Sins, they ſay, is improperly ſignified his natural Infirmities and Sufferings. But where hath the Word Sin any ſuch import? It is indeed ſometimes applied to Impurities, not Moral, but only *Legal*: As in the Caſe of *Menſtruous Women*, Lev. 12. 8. 15. 13. and to *Leproſies* ſent by the hand of God, for the Puniſhment of Sin, *Lev.* 14. 30. but never to any thing which by the Law of *Moſes* was accounted no Defilement. And how improper is it to make the ſame words uſed but once ſignifie properly Sin, when reſpecting the People, and only Sufferings, with reſpect to *Chriſt*? Moreover, how did he offer up himſelf for his own Sufferings? Did he Suffer that he might not Suffer? Or that he might not be obnoxious to them? The Interpretation therefore, of all the *Ancient Commentators*, which I have given in the *Paraphraſe*, ought to ſtand in oppoſition to this vain Invention.

(l) De Victimis, p. 652. E. (m) Lib. de Temul. p. 202. D.
(n) *See* Seld. de Syn. l. 3. c. 11. & Codex Joma, c. 1.

CHAP.

CHAP. VIII.

Verſe 1. NOW [*for*] of the things which we have ſpoken, this is the Sum; [*i. e. to give you a ſummary of the things ſpoken in the former Chapters, touching our High Prieſt Chriſt Jeſus; Or, but the chief of the things ſpoken is this, that,*] we have [*in him*] ſuch an High-Prieſt, who is ſet on the right hand of the Throne of the Majeſty in the Heavens, [*there to officiate for us.*]

2. [*And who is therefore*] A Miniſter of the [*Heavenly*] Sanctuary, and of the true
a Tabernacle [a] which the Lord pitched, and not Man, [*for by the Word of the Lord were the Heavens made,* Pſal. 32.]

3. [*An High-Prieſt, I ſay, of the Heavenly Sanctuary, and therefore one who muſt have ſomething to offer in that Sanctuary:*] For every High-Prieſt is ordained to offer Gifts and Sacrifices [*in that Sanctuary in which he executes that Office;*] wherefore it is of neceſſity that this Man [*the High-Prieſt in Heaven*] have ſomewhat to offer [*there.*]

4. [*I ſay there, and not on Earth:*] For if he were on Earth, he ſhould not be a Prieſt, [*or had he been* [*ſtill*] *on Earth he had not been a Prieſt at all,*] ſeeing that there are [*other*] Prieſts that [*are appointed to*] offer Gifts according to the Law.

5. [b] Who ſerve to the Example, and
b ſhadow of Heavenly things, [*or in that Holy Place, and Tabernacle, which is an Example, and ſhadow of the Heavenly,*] as [*we learn from what*] Moſes was admoniſhed of God, when he was about to make the Tabernacle. For ſee, ſaith he, [*Exod.* 25. 40.] that thou make all things according to the Pattern, ſhewed to thee in the Mount. [*For calling it* ὁ τύπος *a Type or Pattern, he ſhews that it was only a Reſemblance of the things in Heaven, and not the Heavenly things themſelves,* Chap. 9. 23.]

6. But now he [*Chriſt*] hath obtained a more excellent Miniſtry [*viz. that of Officiating in the Heavenly Sanctuary,*] by how much alſo [Gr. ὅσῳ καὶ, *in as much as alſo*] he is the Mediator of a better Covenant, which was eſtabliſhed upon [c] better Pro- c
miſes.

7. [*A better Covenant, I ſay*] For if that firſt Covenant [*made by Moſes with the Jews*] had been [d] faultleſs, [*ſo that God ſhould have* d
found no cauſe of blaming them who lived under it] then ſhould no place have been ſought for [*the introduction of*] the ſecond.

8. [*But ſo it was not*] for finding fault with them [*for the breach of it,*] he, [*i. e. the Prophet*] ſaith, Behold the Days come, ſaith the Lord, when I will make a New Covenant with the Houſe of Iſrael, and with the Houſe of Judah.

9. Not according to the Covenant that I made with their Fathers, in the day when I took them by the hand to lead them out of the Land of Egypt, becauſe they continued not in [*the obſervance of*] my Covenant, and I [*therefore*] [e] regarded them not, e
ſaith the Lord, [*Jer.* 31. 31, 32, 33.]

10. [*I ſay not according to that Covenant,*] For this is the Covenant that I will make with the Houſe of Iſrael, after thoſe Days, ſaith the Lord, I will put my Laws into their mind, and write them in their Hearts; and I will be to them a God, and they ſhall be to me a People.

11. And they ſhall not [*have need to*] teach every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord; for all ſhall know me from the leaſt to the greateſt.

12. [*I ſay, I will be their God*] For I will be merciful to their unrighteouſneſs, and their Sins and their Iniquities will I remember no more.

13. In that he ſaith, [f] A New Covenant f
he hath made [*a Declaration that*] the firſt [*is*] Old. Now that which decayeth and waxeth old, is ready to vaniſh away.

Annotations on Chap. VIII.

a Verſe 2. Ἣν ἔπηξεν ὁ Κύριος, *the ſanctuary which the Lord pitched, and not Man.*] That is, of Heaven it ſelf. For, 1*ſt*, Τὸ ἅγιον in this *Epiſtle*, being put abſolutely, oft ſignifies *the Heavenly Sanctuary*, the Holy Manſion in which the Divine *Majeſty* reſides gloriouſly, in Oppoſition to the ἅγιον κοσμικὸν, *Earthly Holy*, mentioned Chap. 9. 1. and the true Tabernacle *which the Lord pitched, and not Man*, is the Heavenly Tabernacle, ſet in Oppoſition to the χειροποιητὸν, *or that of Moſes which was made with hands*, and ſtyled by the *Chaldee Paraphraſt the Sanctuary above*, in which the *Angels* Sing God's Praiſes, *Pſal.* 29. 9. So Chap. 9. 11. *Chriſt being come an High-Prieſt of good things to come, by a greater, and more perfect Tabernacle,* οὐ χειροποιητῆς, *not made with hands, that is to ſay, not of this building, but by his own Blood he entred once into the Holy Place*

Place (ἐφάπαξ εἰς τὰ ἅγια, *once for all into the Holy Places.*) Chap. 10. 19. *having freedom of acceſs into the Holy Place, and having an High-Prieſt over the Houſe of God.* And Chap. 9. 23, 24. *It was neceſſary that the Examples of the things in the Heavens ſhould be purified with theſe, but the heavenly things themſelves with better Sacrifices than theſe. For Chriſt entred not into the Holy Places made with hands,* εἰς χειροποίητα ἅγια, *which are the figures of the True, but into Heaven it ſelf, to appear now in the Preſence of God for us.* And this is ſuitable to the old Notions of the *Jews*, who oft declare, that the Chief intention of making the *Tabernacle*, and other things, was, That they might be *a Book of Wiſdom to inſtruct them in the things above, which they reſpected*; and that when *Moſes* made one *Tabernacle* on Earth, another was made by the *Angels* in Heaven, *Buxt. Hiſt. Arcæ, p.* 83, 84. It alſo was their Opinion, That the ſecond Part of the *Tabernacle* was made to be an Image of the Viſible World; and the *Holy of Holies to be a Reſemblance*, mundi ſupercœleſtis, *of the Celeſtial World.* So (a) *Philo* often calls the Tabernacle of the *Jews*, τὸ χειροποίητον, and ſays, it was *a ſhadow*, or *Reſemblance*, τοῦ ἀρχετύπου *of the Archetypal, or Original in Heaven. Moſes*, ſays he, *framed* τὸ ἀρχέτυπον, *the Archetypal Plan of the Tabernacle; Bezeleel only*, τὰ ἀυτῶν μιμήματα, *the Reſemblance of things*; and this he proves by the *Apoſtle's* Argument, uſed *v.* 5. For, *Moſes*, ſaith he, *uſed God for his Guide, who ſaid to him, ſee thou make all things according to the Pattern ſhewed thee in the Mountain.* (b) *Bezeleel*, ſaith he, *ſignifies one*, ἐν σκιαῖς ποιῶν *employ'd in making ſhadows; whereas Moſes was employed not to frame the ſhadows, but,* ἀρχετύπους φύσεις ἀυτὰς τῶν πραγμάτων, *the Archetypal Natures of the things themſelves.* (c) Elſewhere he diſtinguiſheth betwixt the τὰ ὁρώμενα ἐκ τῆς ἀψύχου καὶ φθαρτῆς δημιουργηθείσης ὕλης, *viſible things of the Tabernacle made of inanimate, and corruptible matter, and* τὰ ἀόρατα καὶ τὰ νοητὰ θεωρήματα, *the inviſible, and intellectual Ideas of which the other were the Images.* (d) The firſt he calls ἱερὸν χειροποίητον, *the ſanctuary made with hands, of which Moſes had the Incorporeal Ideas.* And *Joſephus* (e) ſaith, That *the ſecond part of the Tabernacle ſignified that Earth in which Men converſed*, but *the third* Part *was appropriated to God, Heaven being inacceſſible to Men*; which ſeems to be the very thing the *Apoſtle* intendeth by thoſe words, *The Holy Ghoſt, this ſignifying, that the way into the Holieſt of all was not yet manifeſted, whilſt the firſt Tabernacle was yet ſtanding*, Heb. 9. 8.

Ver. 5. Ὑποδείγματι καὶ σκιᾷ, *to the Example, and ſhadow.*] b
Theſe words, ſaith Mr. *le Cl.* can by no means ſignifie a *Prefiguration of ſomething future*, for Heaven was a great while before the *Tabernacle*, and *Temple*; but this Argument is of no force, for though *Heaven* be Older than the Tabernacle, yet that conſidered as a place in which the *Jews* then worſhipped, and enjoy'd Communion with God, might be a *Type* of that Place in which they were hereafter to Worſhip, and enjoy him.

The Argument of the *Apoſtle* is to this effect, *Chriſt* could not be a *Prieſt* on Earth, becauſe he could have there no Tabernacle in which to offer Sacrifice; the only Place God had appointed upon Earth to offer Sacrifice in, being the *Moſaical* Tabernacle, and the *Temple*, in which no other Sacrifices could be offered but thoſe appointed by the Law; no Oblation made, or to be made, but by the *Levitical Prieſthood.* Moreover, this Tabernacle being the ſhadow of the Heavenly one, that muſt ſucceed it as the ſubſtance, therefore the Oblation to be made by this *High-Prieſt*, after the Order of *Melchiſedec*, muſt be made in that Tabernacle which was to ſucceed, and follow this, as being the ſubſtance of that ſhadow.

Ver. 6. *Better Promiſes.*] Thoſe of the Law being only Temporal Promiſes, relating to Bleſſings to be conferred upon them in the Land of *Canaan*; this Covenant had the Promiſe *of an eternal Inheritance*, to be conferred upon them in the *Celeſtial Canaan*, Chap. 9. 15. Theſe Spiritual Promiſes were indeed made to the *Fathers* alſo of old, before the Law, whence they are ſaid, by Faith *to look for a better Country*, that is, an heavenly, and to have expected *a City that hath Foundations, whoſe builder and maker is God*, Heb. 11. 10, 16. But then theſe Promiſes of a *Saviour*, and of ſuch Salvation by him, were not made in, and by the Law, but long before it, *Rom.* 4. 13. *Gal.* 3. 15, 17. as they muſt be if made to them who lived, and died long before it. Under the Law alſo they had Spiritual Promiſes, and Types of the *Meſſiah* in it, who was the Promiſed Seed in whom all theſe Promiſes were made, and by whom they were purchaſed; but then they had not theſe Promiſes by the Law, nor theſe Bleſſings by the *Levitical Prieſthood*, but by Vertue of *the Lamb ſlain from the Beginning.* c

Ver. 7. Ἄμεμπτος, *If the firſt Covenant had been faultleſs*] That is, ſay the *Fathers*, εἰ ἀμέμπτους ἐποίει, *if it could have made them blameleſs that were under it.* So *Theodo-* d

(a) Legis Alleg. l. 2. p. 61. B. (b) L. de Plan. Noæ, p. 170. B.
(c) L. de Temul. p. 102. A. B. (d) L. de Vita Moſ. p. 515, 516.
(e) Τῶν γὰρ τριῶν μοιρῶν μίαν ἀνείχαμεν τῷ Θεῷ, ἐν ᾗ καὶ ἡ ἡμετέρα διατρίβειν τὸν ἀνθρώπους. Antiq. Judaic. l. 3. c. 8. p. 86. G.

rer,

ret, Chryſoſtom, Oecumenius, Theophylact; and ſo the Words following do force us to interpret this clauſe; for the *Apoſtle*, and the *Prophet* plainly charge the breach of the Old Covenant upon the *Jews* themſelves, blaming them for it, *v.* 9. I know ſome *Interpreters* render the Words, μεμφόμενος αὐτοῖς λέγει, *blaming it he ſaith to them*; but the Obſervation of the *Ancient Fathers* is this οὐκ εἶπε μεμφόμενος αὐτῇ, ἀλλὰ μεμφόμενος αὐτοῖς, *he ſaid not blaming it, but blaming them*, and the Words following, *becauſe they continued not in that Covenant*, do juſtifie that Expoſition.

Object. But you will ſay, How doth it follow that the Covenant was faulty, becauſe the *Jews* continued not in it, any more than that the new Covenant is alſo faulty, becauſe many *Chriſtians* do not obſerve the Conditions of it? I anſwer, That the word *faulty*, doth not here ſignify ſinful in it ſelf, for ſo this *Apoſtle* denies it to be faulty, *Rom.* 7. 7. but only *imperfect*, and *defective* as to the great end of the Covenant, *do this, and live*, it being a Law *that could not give Life*, Gal. 3. 21. and as to the preſerving thoſe that were under it from offending, and ſo becoming blame-worthy, and obnoxious before God, *Rom.* 3. 29. This being premiſed, I ſay, two things ſhew that the *Prophet*, and the *Apoſtle* ſo lay the fault on them, as plainly to inſinuate there was alſo an Imperfection and deficiency in the Law they were under, which miniſtred Occaſion to it, 1*ſt*. Becauſe he lays the blame, not on ſome refractory Perſons only, but on the whole Houſe of *Iſrael*, and *Judah*. Now where all, good and bad, come under blame, there muſt be ſome Imperfection, and Defect in the Law, with reference to the two great Ends fore-mentioned. 2*ly*. Becauſe for the Prevention of this blame, God by his *Prophet* doth not call them to a more exact obſervance of that Law, and Covenant, but promiſeth a *new Covenant*, plainly inſinuating thereby, that there was need of a new, and better Covenant to prevent their Tranſgreſſion, and render them fit objects of his Grace and Favour for the future. Accordingly this weakneſs of the Law is by St. *Paul* reſolved partly into ſuch Cauſes as reſpect the Offenders, and partly into ſuch as do reſpect the Law it ſelf. Into ſuch as reſpect the Offenders, as *v.* 9. *the weakneſs of the Fleſh*, which made them unable to perform that exact Obedience the Law required, and ſo it became unable to juſtifie them; *for this the Law could not do, in that it was weak through the Fleſh*, Rom. 8. 3. and their carnal Inclinations which made them averſe to the Spiritual Precepts of the Law, *Rom.* 7. 14. And this the *New Covenant* remedied by requiring not perfect, but only ſincere Obedience, as the Condition of thoſe Bleſſings which it promiſeth, and giving the Aſſiſtance of the Holy Spirit to perform that Obedience. For, to come to the Imperfections of the Law it ſelf, compared with this New Covenant;

Firſt, The firſt is this, That the Law required exact Obedience, but gave no inward Spiritual Aſſiſtance for the Performance of that Duty. Hence the *Apoſtle* puts this Difference betwixt the Law and the Goſpel, that the firſt is only *the Miniſtration of the Letter*, the ſecond is *the Miniſtration of the Spirit*, 2 Cor. 3. That under the Law the *Jews* ſerved God *in the oldneſs of the letter*, whereas under the Goſpel we ſerve him *in the newneſs of the Spirit*, Rom. 7. 5. That then the Inclinations, and deſires of the things forbidden by the Law *wrought in our Members to bring forth fruit unto Death*; whereas, *if we through the Spirit do mortifie the deeds of the Fleſh we ſhall live*, Rom. 8. 13. Then, *the good which they would they did not*, Rom. 7. 19. But now *the Righteouſneſs of the Law is fulfilled in us, who walk not after the fleſh, but after the ſpirit*, Rom. 8. 4.

Secondly, The Law not only made all that were ſubject to it obnoxious to Condemnation for the guilt of Sin, but alſo was unable to remove that guilt, and clear the Conſcience from the ſenſe and Terror of it. It could not juſtifie us, ſaith the *Apoſtle*, *for by the Deeds of the Law ſhall no fleſh be juſtified*, Rom. 3. 20. Gal. 2. 16. That is, it could not abſolve us from Condemnation on the Account of Sin, it could not *by the Sacrifices it offered daily take away the guilt of Sin*, Heb. 10. 4, 11. and ſo could not make the worſhipper perfect as pertaining to Conſcience, *Heb.* 9. 9. whereas by Virtue of the Blood of Chriſt a full Remiſſion of them was procured, ſo that God would remember them no more, *Heb.* 10. 17, 18. and ſo the Conſcience was by it purified from dead Works, *Heb.* 9. 14.

Thirdly, The Law conſidered not as Moral, that being the Law common to all Mankind, but as purely *Moſaical*, contained in it only Ceremonial Precepts, which had no real, or intrinſick Goodneſs in them to commend them to our Practice, whence by the *Apoſtle* it is ſaid to conſiſt of outward and *Carnal Ordinances, impoſed on them only till the time of Reformation*, Heb. 9. 10. and to contain only *the Elements of the World*, Gal. 4. 3. *weak and beggarly Elements*, v. 9. whereas the New Covenant is a Law written in the Heart, *v.* 10.

Laſtly, As the *Moſaical* Law had no inward goodneſs to commend it, ſo alſo was it wanting in the Promiſe of thoſe Spiritual and Eternal Bleſſings, which are the Sovereign Motives to Obedience, and to Purification of our ſelves from all Filthineſs of Fleſh and Spirit; whereas, by virtue of the Death of Chriſt,

Chriſt, *a Promiſe of an Eternal Inheritance is procured for us*, Heb. 9. 15. *and an entrance into the Holy of Holies through the Blood of Jeſus*, Chap. 10. 19. On which account the *Apoſtle* ſaith, *The Law made nothing perfect, but the bringing in of a better hope*, did, *Heb.* 7. 19.

e Ver. 9. *And I regarded them not.*] Κἀγὼ ἠμέλησα αὐτῶν. So the *Septuagint*, and from them the *Apoſtle*; whereas the *Hebrew* runs thus, ואנכי בעלתי בם, *and*, or *though I was an Husband to them:* But the Learned Dr. *Pocock* hath ſhewed that the Hebrew בעל not only ſignifies in the *Arabick* to govern, and be a Husband, but alſo to *refuſe*, *deſpiſe*, and *nauſeate*. And ſo it well accords with the words of the *Septuagint*.

f Ver. 13. For explication of this New Covenant let it be conſidered,

Firſt, That it is expreſly promiſed to be made with the whole Houſe of *Iſrael*, with them to whom the *Old Covenant* was made, with them who were brought out of the Land of *Ægypt*; it therefore is not a Promiſe made to, or a Covenant made with ſome few Elect, and choſen People out of *Iſrael*, and *Judah*, but with thoſe who *abode not* in their former Covenant, and ſo were *not regarded by God*. Now hence it is manifeſt,

That this can be no promiſe of abſolute Election, or vouchſafing irreſiſtible Grace to any of the *Jews*, becauſe then the whole Nation of the *Jews* muſt have been converted. 2*ly*. Becauſe this is a Promiſe of ſomething to be done *in the laſt times*, or in the times of the *Meſſiah*, whereas God hath at all times his Elect, and doth at all times vouchſafe them his Effectual Grace. 3*ly*. Becauſe this is here called a *Covenant*, which implies two Parties Covenanting, or ſtipulating, the one Obedience, the other Bleſſings on the Performance of it; whereas an abſolute Promiſe admits of no Conditions. 4*ly*. The Elect always perſiſted in their Covenant with God, and were always *regarded by* him, they always were his People, and he always was their God; this therefore can be no New Covenant with them.

Secondly, This being a Promiſe of a New Covenant, of which New Covenant *Chriſt* is declared here to be the *Mediator* through his Blood: it cannot properly be ſaid to be fulfilled in the Complete import of it before our *Saviour*'s Sufferings, and the Preaching of Juſtification through Faith in his Blood. Nor ſeems it to have been yet accompliſhed in the Extent, and the full meaning of it, as it will be when the blindneſs of the *Jews* ſhall be removed, and ſo *all Iſrael ſhall be ſaved*, Rom. 11. 25, 26. *For this is God's Covenant with them, when he ſhall take away their Sins*, *v.* 28. which though he did make good at the firſt Preaching of the Goſpel to as many as believed in *Jeſus*, yet ſince that was the time of the *falling*, and *caſting* off the Generality of that *Nation*, *a Remnant only* being then preſerved from Judicial Blindneſs, I believe there will be a time when this, and other like Promiſes made to them in the *Old Teſtament*, ſhall have a more complete accompliſhment. But to proceed to the proper import of the Words;

Firſt, I conceive that the Phraſe, *I will put my laws into their mind, and write them on their Hearts*, imports, That he would clearly, and perſpicuouſly make known his Will to them, and by his Holy Spirit make ſuch a deep impreſſion of it on their Spirits, and ſo continually bring it to their Remembrance, that it ſhould be as powerful upon them, and as preſent to them, as if it were writ upon their hearts. For theſe two *Metaphors*, both in the *Scripture*, and the *Jewiſh Writers*, chiefly ſignifie two things:

1. A clear and a perſpicuous Revelation of the Mind, and Will of God, ſo that we need not be at much Pains to ſearch it out: As in theſe Words, *The commandment which I command thee this day is not hidden from thee, neither is it far from thee; the word is near unto thee in thy mouth*, ἐν τῷ καρδίᾳ σου, *and in thy heart, and in thy hands, that thou ſhouldſt do it. See I have ſet before thee Life and Death*, Deut. 30. 11, 14. And ſo, ſaith the *Apoſtle*, is it with that *word of Faith which we preach*, 'tis nigh to the *Chriſtian* in his Mouth to confeſs, and in his heart to believe it, *Rom.* 10. 8, 9. And the Law written in the Hearts of *Heathens*, is the Law ſo plainly taught them, that their own Conſciences do inwardly condemn them when they do tranſgreſs it, *Rom.* 2. 15. This alſo is apparent from the conſequent Effect of writing this Law in the *Chriſtians* Hearts, and *putting it in their inward Parts*, viz. *that they ſhall have no need to teach every one his Neighbour, ſaying, Know the Lord; for they ſhall all know him from the leaſt to the greateſt*. This Law muſt therefore be plain to the Capacities of, and eaſie to be perceived by them all: And to this Interpretation the (e) *Fathers* give a general Conſent.

2. An Efficacious Impreſſion of them on the Soul, and on the Memory, ſo that we do not let them ſlip out of our Minds. So *Deut.* 6. 6. *Theſe words which I command thee this Day ſhall be in thy Heart, they ſhall be*, כתיבין על לוח ליבכון *writ upon the Table of thy Heart*, ſaith *Jonathan B. Uziel, and thou ſhalt talk of them when thou ſitteſt in thine Houſe, and when thou walkeſt by the Way, and when thou lieſt down, and when thou riſeſt up*, v. 7. *They*

(c) *St.* Jerom. in Jer. 31. 31. Chryſoſt. on *Rom.* 10. 8. Theod. in loc. Cyril. *of* Alex. Com. in Joh. l. 12. p. 1071. Chryſoſt. in Heb. Hom. 14. To. 4. p. 509.

ſhall be ἐν καρδίᾳ, καὶ ἐν ψυχῇ σε, *in thy heart and ſoul*, ſaith the *Septuagint*. As the Expreſſion is, *Deut.* 11. 18. by which Expreſſions he requires, μὴ ἀποσῆναι τὸν νόμον ἀπὸ τῆς καρδίας αὐτῶν, *that the Law ſhould not depart from their hearts*, 2 Maccab. 2. 3. So Prov. 3. 1. *My Son forget not my Law, but let thy heart keep my Commandments*, v. 3. *write them upon the Table of thy Heart*. And again, Chap. 7. 1. *My Son keep my words, and lay up my Commandments with thee: Bind them upon thy finger, write them upon the Table of thy heart*, v. 3. So the *Targum* on Cant. 8. 9. ſaith, God will remember them *for the ſake of the Law, which is written* על לוחא דלבא *upon the Table of the Heart of his Children*. And Jer. 17. 1. The Sin of *Judah is ſaid to be written on the Table of their Hearts*, as if their Memory of, and Affection to it, could never be obliterated. And the *Targum* on Job 30. 4. ſaith, *They who let the Law ſlip* על לוח לבהון *from the Table of their Hearts, burning Coals ſhall be their meat*. So frequent is this Phraſe to this ſenſe, both in the *Scripture*, and the *Jewiſh Writers*. Accordingly *Clemens* gives this Commendation of the *Corinthians*, that *the Commandments of the Lord* ὅτι τὰ πλάκι τῆς καρδίας αὐτῶν ἐγέγραπτο, *were written upon the Tables of their hearts*, § 2.

That the words in which this New Covenant is framed, *Jer.* 31. 33, 34, 35. may have a more exact and full Completion, at the ſecond calling of the *Jewiſh* Nation, this *Apoſtle* ſeems to intimate, *Rom.* 11. 27. but that they alſo were fulfilled by the firſt Advent of our Lord, can only be denied by them who think, with Mr. *le Cl.* that the *Apoſtle* argues upon unſound Foundations, for he moſt clearly ſaith, That the *Old Covenant* was only to continue till the New Covenant, in which God promiſed *to be merciful to our Iniquities, took place*, and alſo that this *New Covenant* was eſtabliſhed *in the blood of Jeſus, the Mediator of a better Covenant*, v. 6. and proves that *Chriſt* had by his Sufferings perfectly procured the Remiſſion of the Sins of them that were ſanctified, or cleanſed from the guilt of Sin by Faith in his Blood, by the words of this New Covenant, *Chap.* 10. 14, 15, 16, 17. *Secondly*, He ſays, That the Old Covenant, there mentioned, was *to vaniſh away*, at the coming of this New Covenant, *v.* 13. and thereby intimates that this New Covenant mentioned *Jer.* 31. 33. began to take place, even from the Abolition of the Old Covenant, conſiſting in Ordinances which were only to continue *till the time of Reformation*, Heb. 9. 11. and which were taken away by the Death of Chriſt: This therefore ſeems to be one of thoſe places which prove there will be a double Completion of the Promiſes and Predictions contained in the *Old*, and perhaps in the *New Teſtament*, and thereby ſhew they may admit of a double ſenſe, the one relating to the firſt, the other to the ſecond Coming of our Lord.

CHAP. IX.

Verſe 1. (*THE Apoſtle had declared*, Chap. 8. v. 5. *that the Tabernacle had only a Shadow of heavenly things, this he now proceeds to ſhew in the following words.*]
a Then verily [a] the firſt Covenant had [εἶχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ, *the firſt Tabernacle therefore had*] alſo Ordinances of Divine Service, and a worldly ſanctuary, [*in which that worſhip, and theſe ordinances were performed.*]

2. For there was a Tabernacle made, the firſt [Gr. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, *for a firſt Tabernacle was prepared*] wherein was the Candleſtick, and the Table, and the ſhew-
b bread, which [*firſt Tabernacle*] is [b] called the ſanctuary, [*or Holy.*]

3. And after the ſecond Vail the [*other*] Tabernacle [*was prepared*, v. 2, 6.] which is called the Holieſt of all;

c 4. Which had [*for its uſe*] the [c] Golden Cenſer, [*uſed only on the day of Expiation,*] and the Ark of the Covenant over-
d laid round about with Gold [d], in which was the Golden Pot that had Manna, and Aaron's Ro[d] that budded, [*Numb.* 17. 10. *Exod.* 16. 33, 34.] and the Tables of the Covenant [1 *Kings* 8. 9.]

5. And over it [*the Ark, were*] the [e] e
Cherubims of Glory ſhadowing the Mercy-ſeat, of which we cannot now ſpeak particularly, [*ſo as to give the myſtical ſignification of them.*]

6. Now when theſe things were thus ordained, [*or theſe things being thus prepared*] the Prieſt went always into the firſt Tabernacle, accompliſhing the ſervice of God.

7. But into the ſecond went the High-Prieſt alone [f] once every year, [i. e. *one Day only in the year, and then*] not without Blood, f
which he offered for himſelf [*firſt,*] and [*then*] for the [g] Errors of [Gr. *Sins of Ignorance committed by*] the People. g

8. The Holy Ghoſt, [*by whoſe Afflatus Moſes was directed to prepare the Tabernacle,*] this ſignifying, [*by this Admiſſion of the High-Prieſt alone, and that but once a year, and that then only when all the People were gone out of the Tabernacle of the Congregation,*] that [h] the way h
into the [*true*] Holieſt of all was not yet made

made manifeſt, while as the firſt Tabernacle was yet ſtanding.

9. Which was a figure for the time then preſent [ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, *which figure continues till this preſent time,* viz. *in the like ſervice performed in the Temple,*] in which were [προσφέρονται, *are*] offered both Gifts and Sacrifices that could not [μὴ δυνάμεναι, *which Sacrifices cannot*] make him who did the Service, [*i. e. who brings theſe Gifts, and Offerings*] [i] perfect, as pertaining to the Conſcience.

10. [*As being converſant*] only in Meats and Drinks [*to be abſtained from by theſe Worſhippers,* Lev. 10. 9.] and divers Waſhings [*to be then uſed by the Prieſts officiating,* Exod. 29. 4. *by the Levites,* Numb. 8. 7. *and by the People defiled,* Lev. 15. 8. *before they might enter into the Temple*] and [*in other*] Carnal Ordinances [*which only Sanctified to the purifying of the Fleſh,* v. 13. *and were therefore*] impoſed on them [*only*] [k] until the time of Reformation [*of all things, by this new High-Prieſt.*] [*Theſe Carnal Ordinances include all the Sacrifices, and other Services perform'd in the Tabernacle.*]

11. But Chriſt being come [γενόμενος, *made*] an High-Prieſt, [*not of preſent temporal Bleſſings in the Land of Canaan, but*] of good things to come, [*not by the Service of the Tabernacle made with hands,* v. 23. *but*] by [*a Service performed in*] a greater, and more perfect [l] Tabernacle, not made with hands, that is to ſay, not of this Building [*i. e. the building of this worldly Sanctuary,* v. 1.]

12. Neither [*yet to be procured, as the Moſaical Bleſſings were,*] by the blood of Goats and Calves, but by his own Blood; He [*to procure thoſe good things for us*] entred in [*not as the High-Prieſt did yearly into the earthly Tabernacle, but,* ἐφάπαξ] once [*for all*] into the [*Heavenly*] Holy Place [*with this blood*] having obtained [*for us by it not an annual, but an*] [m] eternal Redemption.

13. For if the blood of Bulls and Goats, and the Aſhes of an Heifer ſprinkling the unclean [*Num.* 9. 2, 4.] [n] ſanctifyeth to the purifying of the Fleſh [*from Ceremonial Defilements, and ſo procures a free admiſſion to the ſervice of the Tabernacle.*]

14. How much more ſhall the blood of Chriſt, who, [*being ſanctified*] through *the eternal Spirit,* [o] offered himſelf [*as a Lamb*] without ſpot to God [*John* 1. 29. 1 *Pet.* 1. 19.] [p] purge your Conſciences from dead Works, [*i. e. from Works deſerving Death.* Rom. 6. 23. *that ſo you may be admitted*] [q] to ſerve the living God [*in his Church here, and in his heavenly Sanctuary hereafter,* Chap. 10. 19, 20, 21?]

15. [r] And for this cauſe [διὰ τοῦτο, *or by this blood*] he is [*become*] the Mediator of the New Teſtament, [*in which he promiſes to be merciful to our Iniquities,*] that by means of [*his*] Death, [s] for the Redemption of the Tranſgreſſions that were [*committed by us*] under the firſt Teſtament, [*and not by that fully expiated,*] they which are call'd [*to be God's Church and People,*] might receive [t] the Promiſe of [*an*] eternal Inheritance.

16. [*I ſay by means of his Death*] For where a Teſtament is [*that is unchangeable*] there muſt alſo of neceſſity be the Death [u] of the Teſtator.

17. For a Teſtament is of force [*only*] after Men are dead, otherwiſe it is of no ſtrength at all while the Teſtator liveth, [*and ſo hath power to revoke his Teſtament.*]

18. Whereupon [ὅθεν, *whence it is that*] neither the firſt Teſtament [*made with the Jews,* Exod. 24. 8.] was dedicated without blood, [*which blood ſhewed the death of the Sacrifice was neceſſary to make that Teſtament.*]

19. For when Moſes had ſpoken every Precept to all the People according to the Law [*given at Mount Sinai,*] he took the [x] blood of Calves and of Goats, with Water [*mixed with the blood, to keep it from congealing,*] and [*with*] Scarlet Wool and Hyſſop, [*the Wool to receive, and imbibe the blood, and the Hyſſop to ſprinkle it,* Exod. 12. 22. Lev. 14. 49, 50. Pſalm. 51. 7.] and ſprinkle [*the blood*] both [*upon*] the Book [*of the Covenant,*] and [*upon*] all the People.

20. Saying, This is the blood of the [y] Teſtament which God hath enjoined to you.

21. Moreover he [z] ſprinkled likewiſe with blood both the Tabernacle, and all the Veſſels of the Miniſtry.

22. And [aa] almoſt all things are by the Law purged [*purified*] with blood and without ſhedding of blood is no Remiſſion.

23. It was therefore neceſſary, [*by virtue of the Moſaick Inſtitution*] that the patterns of things [bb] in the Heavens ſhould be purified with theſe [*Sacrifices,*] but the Heavenly things themſelves [*i. e. our Bodies to be received into Heaven are to be purifyed*] with better Sacrifices than theſe.

24. [*I ſay the Heavenly things themſelves,*] For Chriſt is not entred into the Holy Places [*of the Tabernacle*] made with hands, which are the figures of the true [*Holy Place,*] but into Heaven it ſelf, now to appear in the Preſence of God, [*and ſo prepare, and conſecrate thoſe Manſions*] for us.

25. [*It was not neceſſary, I ſay, that he ſhould enter with his blood, as the High-Prieſt did into the Earthly Tabernacle,*] nor yet that he ſhould offer himſelf often, as the High-Prieſt [*did, who*] entred into the Holy Place every year with [*the*] blood of others, [*to make an annual Atonement for the guilt of Sin.*]

26. For then muſt he often have ſuffer'd [cc] ſince the foundation of the World, [*his offering himſelf before God with his blood being*]

the conſequence of his Sufferings,] but now once
d d dd in the end of the World [ὁπὶ σωτέλεια τ̃ ἀιώνων, *in the end of the Ages*] hath he appeared to put away [*the guilt of*] Sin, by the Sacrifice of himſelf.

27. And [*in this the Death of Chriſt reſembles that of all other Men, for*] as it is appointed unto Men once to die, but after this [*comes*] the Judgment [*when they ſhall die no more;*]

28. So Chriſt was [Gr. *being*] once offer'd to bear the Sins of many, and unto them that look for him ſhall he appear [Gr. *ſhall appear to them that look for him*] the ſecond time ee without [*any more Sacrifice for*] Sin e e
unto Salvation, [*i. e. for their Salvation.*]

Annotations on Chap. IX.

a Verſe 1. Ἡ Πρώτη διαθήκη, *the firſt Covenant.*] Some of the Ancients, as *Chryſoſtom*, read only ἡ πρώτη, but none of them read διαθήκη, but many of them σκηνὴ, as *Theodoret* and *Oecumenius*; and this I believe to be the true Reading: For 'tis well obſerved by the *Fathers* who do, and who do not, read the word σκηνὴ, that the *Apoſtle* having before proved from the *Enallage* of the *Prieſt*, and *Prieſthood*, and of the former Covenant; that an end was put unto the *Jewiſh* Conſtitutions; proceeds now to prove the ſame from the Conſideration of that *Tabernacle* which was *a ſhadow of good things to come.* Secondly, becauſe the Thred, or the Contexture of the *Apoſtle*'s Argument ſeems plainly to require this Reading; For the *Tabernacle* conſiſting of two parts, an outward Houſe called *the Holy Place*, and an inward Houſe called the *Holy of Holies*; the *Apoſtle* here calleth the outward Houſe *the firſt Tabernacle*, and diſcourſes of it as ſuch, *v.* 1. 2. and then *v.* 3. proceeds to the *Holy of Holies*, or the ſecond *Tabernacle*, ſaying, the *firſt*, or outward *Tabernacle had a worldly Sanctuary*, in which the Rites of the *Jewiſh* Worſhip were performed; for *a firſt Tabernacle was prepared by Moſes*, containing ſuch and ſuch things; and then a ſecond, containing other things; now this firſt *Tabernacle* is called *a worldly Tabernacle*, becauſe, as both the *Jews*, and *Fathers* ſay, it was deſigned to repreſent *this lower World*; the *Earth* and the *Sea*, ſaith (a) *Joſephus*; It was κοσμ῀ τ̃ αἰσθητ῀ σύμβολον, *a Symbol of the ſenſitive World*, ſaith (b) *Clemens Alexandrinus.* See Dr. *Spencer* de legibus Hebr. p. 188.

The δικαιώματα λατρείας, are the Conſtitutions, or the Rites, and Rules of Worſhip preſcribed to be uſed in the Service of the Tabernacle; δικαιώματα, τετέσι, σύμβολα, δεσμὸς, νομοθεσίας, *Ordinances*, that is, *Symbols*, *Conſtitutions*, *Laws.* So *Chryſoſtom*, *Oecumenius*, *Theophylact.*

b Ver. 2. Ἥτις λέγετ̃ ἅγια, *which is called the Sanctuary.*] Or, as other Copies read, ἥτις λέγετ̃ ἁγία, *which is called holy.*] Vain therefore is the Argument of Mr. *le Clerc.* That the Writer of this *Epiſtle* did not well underſtand *Hebrew*, and therefore cannot be thought to have been St. *Paul*, but rather ſome *Grecian*, to wit, becauſe he calls the Sanctuary only ἅγια, *Holies*; whereas, according to the conſtant uſage of the *Hebrew*, he ſhould have called it ἅγια τ̃ ἁγίων, *Holy of Holies.* For (1.) All this depends on an uncertain Reading, and an uncertain Accent; read but ἁγία and there is no foundation for this Argument; ſeeing then, the *Apoſtle* ſpeaks not of the Sanctuary, but of the *firſt Tabernacle*, which was only called *Holy.* And ſo *Chryſoſtom*, *Oecumenius*, and *Theophylact* read; and *Theodoret* obſerves, that the Tabernacle was divided into two parts, by the Veil, the one was called *Holy*, the other the *Holy of Holies*; and that ἡ πρώτη ἔιπεν, ὡς πρὸς τὰ ἅγια τ̃ ἁγίων, the *Apoſtle* calls this the firſt Tabernacle, to diſtinguiſh it from the Sanctuary, as it is evident he doth from the Verſe following, which demonſtrates that ἁγία is the true reading in this Verſe. (2*dly.*) It depends upon a falſe Criticiſm, for מן הקודש 1 *Kings* 8. 8. ſignifies ex Adyto, or *from the moſt holy Place*, where the Ark was, as appears from 2 *Chron.* 5. 8. See Dr. *Lightfoot*'s *Treatiſe of the Temple*, Ch. 15. Sect. 4.

Ver. 4. Χρυσ῀ν θυμιατήριον, *the Golden Cenſer.*] c
Of this Golden Cenſer the *Jews* inform us, that it was only uſed on the great day of Expiation, when the *High-Prieſt* entred into the *Holy of Holies*; and that on other days they offered Incenſe in a *Silver Cenſer.* So *Maimonides* and *Abarbinel.* See *Buxt. Hiſt. Arcæ*, p. 76.

Ibid. Ἐν ᾗ, *in which*, &c.] Of the Ark the d
Scripture ſaith expreſly, That there was nothing in it but *the Tables of the Covenant*, 1 Kings 8. 9. 2 Chron. 5. 10. Whereas *the Pot of Manna*, and *Aaron*'s *Rod*, are here ſaid to have been alſo in it. To ſolve this Difficulty, ſome *Interpreters* ſay, That, as *v.* 2. the *Apoſtle* tells us what was in the firſt Tabernacle, *viz.* the *Candleſtick*, *the Table*, and the *Shew-bread*: So here he ſeems to tell us, not what was ſtrictly in the Ark, but in the *Holy of Holies*, ſaying, it had for its uſe *the Golden Cenſer*, *and the Ark*, *and in it the Tables of the Covenant*, *the Pot of Manna*, *and Aaron*'s *Rod.* But the words, *over it were*

(a) Antiq. l. 3. c. 8. (b) Strom. 5. p. 562. B.

the

the Cherubims, relating not to the *Holy of Holies*, but only to the *Ark*, confute that Expoſition.

Others ſay, That *the Pot of Manna*, and *Aaron's Rod*, are ſaid to be in the Ark, as being placed in the Receptacles of the Ark, or the *Coffers* in the ſide of it, mentioned *Deut.* 31. 26. 1 *Sam.* 6. 8. Hence they are ſaid to be laid up, not in, but *before the Ark of the Teſtimony*, Exod. 16. 34. Numb. 17. 10. or *with the Ark*, as *Beth*, which anſwers to ἐν, here ſignifies, *viz. cum, ad, prope, juxta.* See *Noldius de partic.* p. 144. 145. So ἐν Γαβάων is near *Gibeon*, Joſ. 10. 10. and ἐν Κιριαθιαρείμ, *near Kiriath-Jearim*, Judg. 18. 12. Bochart. Hieroz. l. 2. c. 50. p. 590. And this Expoſition ſolves the Difficulty, and agrees fully with the Tradition of the *Jews*, for that there were ſuch *Capſula*'s to the Ark for this uſe, is owned, ſaith (c) *Buxtorf*, both by the *Talmud* of *Jeruſalem* and *Babylon*. (d) *Maimonides* ſaith, There was a Stone in the weſt part of the *Holy of Holies* on which the Ark was placed, and *before it the Pot of Manna, and the Rod of Aaron. Moſes Mikkotſi* ſays the ſame, and (e) *Abarbinel* adds, That our Interpreters write that *this place does not deny that the Pot of Manna, and the Rod of Aaron were kept there for the Children of Iſrael, as it is ſaid in a certain Tradition of our Rabbins.*

c Ver. 5. *Cherubims of Glory.*] So called, becauſe *the Glory of the Lord* dwelt between the *Cherubims*, and ſhined forth from them, *Pſal.* 80. 1. *Thou that dwelleſt between the Cherubims ſhine forth:* And they being Emblems of the *Angelical* Nature, were alſo Emblems of the Divine Preſence, before which the *Angels* ſtood continually.

f Ver. 7 Ἅπαξ τ ἐνιαυτῷ, *once every Year.*] The *Prieſt* entred into the *Holy of Holies* on the great Day of Expiation *thrice*, to offer Incenſe, *Lev.* 16. 12. to offer the blood of the Goat, *v.* 15. and to make an *Atonement* for himſelf, *v.* 17. which makes it neceſſary to *Paraphraſe* the words as I have done.

g Ibid. Καὶ τ τ λαῦ ἀγνοημάτων, *and for the Ignorance of the People.*] 'Tis certain that the Law allow'd of Sacrifices for Sins committed not out of mere ignorance, *i. e.* for lying, and falſe-ſwearing, *Lev.* 6. 1, 6. We therefore muſt either ſay with *Vatablus* and *Munſter in locum*, that Sins committed through the violence of our Paſſions and Affections are called Sins of Ignorance, and ſo they ſtand oppoſed to Sins of Preſumption, *Numb.* 15. 27, 28, 30. or that the Sins of the People are here ſo ſtyled, becauſe they are moſtly ſuch.

Ver. 8. Τὸν τ ἁγίων ὁδὸν, *the way into the Holy of Holies*] i. e. Into the *Heavens* was not yet revealed or opened. Thus did the *Jews* themſelves interpret this Symbol, ſaying, That (f) *the Adytum* ὃ τοῖς ἱερεῦσιν ἦν ἄβατον, *which was inacceſſible to the Prieſts, repreſented the Heaven where God dwelt.* This Interpretation all the Ancient Commentators give us of this Place, *viz. Chryſoſtom, Theodoret, Oecumenius, Theophylact*, ſaying, Theſe things were ſo prepared, that they might learn, ὅτι τὰ ἅγια τῶν ἁγίων, τουτέστιν ὁ οὐρανὸς, ἔτι ἔστιν ἄβατος, that is, *that Heaven repreſented by the Holy of Holies was as yet inacceſſible*, for *Chriſt* firſt entred into Heaven, καὶ βατὸν ἡμῖν τοῦτον ἀπέφηνε, *and ſo rendred it acceſſible to us:* And therefore as the *Apoſtle ſaith here*, μήπω πεφανερῶσθαι τ ἁγίων ὁδὸν, *the way into this Holy of Holies was not yet manifeſted.* So he ſaith in the next Chapter, that we *Chriſtians* have τὴν εἴσοδον τ ἁγίων ἐν τῷ αἵματι Ἰησοῦ, *an entrance into Heaven by the blood of Jeſus*, and ὁδὸν πρόσφατον, *a new way which he hath made new through his Fleſh*, i. e. Our *Forerunners* being thus entred into Heaven with his blood to appear before God, and ſo to prepare theſe Manſions for us, the way of our entrance into Heaven is now made manifeſt.

h

Ver. 9. Τελειῶσαι κ συνείδησιν, *to perfect according to the Conſcience.*] The beſt account of this *Phraſe*, relating to what the Law, and its Sacrifices could not do, may be learn'd from what the new Covenant, and the Blood of Chriſt, in which it was eſtabliſh'd, is ſaid to do. 1. Then that blood offered in the Preſence of God is ſaid to take away Sins εἰς τὸ διηνεκὲς, ſo as that there ſhall be no return of them upon the Conſcience; *no need of any more Obgation for the Sins of ſuch a Perſon*, there being in him no more Conſciouſneſs of Guilt, after his Juſtification by Faith in the blood of *Jeſus. For where Remiſſion of Sins is, there is no more Offering for Sins*, becauſe the Tenor of the New Covenant runs thus, *Their Sins, and their Iniquities will I remember no more*, Chap. 10. 17, 18. Hence the *Apoſtle* argues thus, *That the Law, with thoſe Sacrifices which were offered every year*, could not, εἰς τὸ διηνεκὲς τελειῶσαι, *perfect for ever them that come to God with them*, *becauſe* if they could have done that, *the Worſhippers once purged by them would have had no more Conſcience of Sin*, Heb. 10. 1, 2. *i. e.* they would not have been ſtill conſcious of the guilt of Sin, and ſo could have no need yearly to repeat the ſame Sacrifices. And of our Saviour's Sacrifice he ſpeaketh thus, *That by one offering* τετε-

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(c) Hiſt. Arcæ, p. 72. (d) Ibid. c. 5. p. 69, 70. (e) In 1 Reg. 8. 9. (f) Joſ. Antiq. l. 3. c. 8. λείψανα

λείωκεν εἰς τὸ διηνεκὲς, *he hath perfected for ever them that are ſanctified*, i. e. are purged by it from the guilt of Sin, *Heb.* 10. 14. Wherefore, *to perfect according to the Conſcience*, is ſo fully to expiate from the guilt of Sin, that it ſhall no more be remembred by God, and we ſhall have no more Conſcience of the guilt of it. Now the conſequents of this full Remiſſion are theſe two, 1. *A coming unto God with freedom, and full aſſurance of Acceptance with him.* This the *Apoſtle* frequently aſcribes unto the Death of *Chriſt*, who *ſuffered for our Sins, that he might bring us to God*, 1 Pet. 3. 18. ſaying, by him who hath reconciled us to God by the Croſs, *We have freedom and acceſs with confidence to the Father by Faith in him*, Eph. 2. 16, 18. 3. 12. and upon that account exhorts us *to come to him in full aſſurance of Faith, having our hearts ſprinkled from an evil Conſcience.* Heb. 10. 22. 2*dly. A right of entrance into Heaven.* This, ſaith the *Apoſtle*, could not be obtained by the Service of the Tabernacle, *v.* 8. but only by the Death of Chriſt by which the way into *the Holy of Holies* is laid open, *Chap.* 10. 19, 20. Eternal Redemption is obtained for us, *Chap.* 9. 12. and we receive the Promiſe of an eternal Inheritance; and ſo it conſequentially ſignifies to have a full Aſſurance of acceptance with God here, and of Happineſs with him hereafter.

k Ver. 10. Μέχρι καιρὸς διορθώσεως, *till the time of Reformation.* That is, as the next Verſe expounds it, till the coming of Chriſt, the *Meſſiah* of the *Jews*, when they themſelves expected *a Reformation of the Law*, ſaying, That (g) *the Law which was learned in that Age, was Vanity, in reſpect of the Law of the Age to come*, That is, ſaith the Gloſs on *Eccleſ.* 11. 8. לפני תירתי שׁל משיח *in reſpect of the Law of the Meſſiah*; and that, *then the Law will be renewed.* For (h) our *Doctors*, ſaith the Author of *Sepher Ikkarim*, declare, That *all Iſrael ſhall receive a ſecond Law from the Mouth of God, immediately as formerly*; and this they all prove, as the *Apoſtle* doth, Chap. 8. from *Jer.* 31. 31, 32, 33.

l Ver. 11. That the *Tabernacle* here mentioned is not the Body of Chriſt, but *Heaven it ſelf*, See Note on Chap. 8. 2.

m Ver. 12. Αἰωνίαν λύτρωσιν, *eternal Redemption.*] Here it is evident, 1. That this our High-Prieſt hath procured for us a perfect and perpetual Expiation from the guilt of Sin, and this *Slichtingius* on the Place fully grants. 2. That this λύτρωσις, or *Redemption*, was procured by the blood of Chriſt, we having, ἀπολύτρωσιν, *Redemption through his blood, even the Remiſſion of Sin*, Eph. 1. 7. That therefore was the λύτρον, or *Price* paid, to procure this Redemption. That this ἀπολύτρωσις διαθήκης, *Redemption from Tranſgreſſions* was made, θανάτῳ γενομένῃ, *by the Death of Chriſt*, ſuffering as a *piacular Victim* for us, there being no other way of procuring this Remiſſion under the Law, *v.* 22. and ſo no other known to, or heard of by the *Jews*. And laſtly, That ſuffering thus, he alſo muſt ſuffer in our ſtead, as all *Piacular Victims* did. Whence he is ſaid *to give his Life*, λύτρον ἀντὶ πολλῶν, *a Ranſom for many*, Matth. 20. 28. ἀντίλυτρον ὑπὲρ πάντων, *a Ranſom for all*, 1 Tim. 2. 5. See the Note there.

n Ver. 13. Ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, *Sanctifies to the purifying of the Fleſh.*] It is truly obſerved by the Reverend Dr. *Hammond*, that to ſanctifie to the purifying of the Fleſh, is to make legally clean, *i. e.* ſo as that they might come into the *Congregation* again, it being the Sanctification, τῶν κεκοινωμένων, *of the unclean*; but ſtill in a *Metaphorical* Signification, as cleanſing ſignifies Expiation, and obtaining pardon of Sin, and when this is done by a Sacrifice, ἁγιάζειν. ſignifies to *expiate*, and cleanſe from Guilt by virtue of it. In which ſenſe it is uſed throughout this *Epiſtle*, and that agreeably to the import of it, when it relates to Sacrifices, in the *Old Teſtament*. So *Ch.* 10. 10. ἡγιασμένοι ἐσμὲν, *we are ſanctified*, i. e. are purged from the guilt of Sin, by the Body, or as other *Copies* read, *by the blood of Chriſt*, offered once for all. And *v.* 15. *By one offering he hath perfected for ever them that are ſanctified*, i. e. hath entirely purged them who by this Offering are cleanſed from the guilt of Sin: He being offered once, εἰς τὸ πολλῶν ἐνεγκεῖν τὰς ἁμαρτίας, *to bear, or take away the Sins of many*, and εἰς ἀθέτησιν ἁμαρτίας, *for the putting away Sin by the Sacrifice of himſelf*, Chap. 9. 26, 27. and *v.* 29. where it is ſtyled *the blood of the Covenant*, ἐν ᾧ ἡγιάσθη, *by which he*, who now counted it as common, *was ſanctified*, or cleanſed from the guilt of Sin, it being the blood ſhed for the Remiſſion of Sin, the blood of that *New Covenant* which ſaid, *I will be merciful to their Impieties, and their Sins, and their Tranſgreſſions will I remember no more*, *v.* 17. 18. So Chap. 13. 12. Therefore *Jeſus, that he might ſanctifie the People by his own blood, ſuffer'd without the Camp*: Where both the *blood ſanctifying*, and τὸ περὶ ἁμαρτίας, *the Sacrifice for Sin*, *v.* 11. to which it anſwers, ſhew that *Chriſt* ſanctified the People by the Oblation of himſelf as *a Sin-offering*, to cleanſe them from the guilt of Sin. See the Note on *Hebr.* 2. 11.

o Ver. 14. Ἑαυτὸν προσήνεγκεν, *offered himſelf without Spot to God.*] In Heaven, ſaith Dr. *Hammond*; For that Oblation, ſaith

(g) Pug. fid. Part 3. diſt. 3. c. 11. p. 608. 611.

(h) Voiſin. ibid. p. 123.

Grotius,

Grotius, muſt be here underſtood which anſwers to the legal Oblation made in *the Holy of Holies*, which the Oblation of *Chriſt* upon the Croſs doth not, but his Oblation in the Heavens. Againſt this Interpretation ſome object, That *Chriſt* preſenting himſelf with his Blood in the *Heavens*, is never ſtiled an Oblation; but that is a plain miſtake, ſee Note on *Chap.* 8. 3, 4. and of evil conſequence; for if *Chriſt* had no *Oblation* to offer in *Heaven, he could not be an High-Prieſt there*, ſince every *High-Prieſt muſt have ſomething to offer* in that *Sanctuary*, in which he exerciſes his *Prieſtly* Office. But yet it being ſaid, not that *He offered his Blood*, but that προσήνεγκεν ἑαυτὸν, *he offered up himſelf*; which he did upon the *Croſs*, Eph. 5. 2. Heb. 9. 25, 28. And the προσφορὰ, or *Oblation* of the Sacrifice, being properly *the giving it up to the Death*, or to be a *piacular Victim* in the Sinners ſtead, theſe words may very well be thus interpreted, *who through the Holy Spirit, by which he was ſanctified from the very Womb, offer'd himſelf a piacular Victim without ſpot to God.* But then the Blood of *Chriſt* here mentioned as *purging the Conſcience from dead works*, muſt be his Blood preſented before God in the Heavenly Sanctuary; for the *Apoſtle* had ſpoken before, *v.* 7. of the Blood brought into *the Holy of Holies* by the *Aaronical High-Prieſt*, and declared that it could not perfectly expiate the Conſcience from the guilt of Sin, *v.* 10. and therefore here the *Analogy* requires that he ſhould ſpeak of the Blood of *Chriſt*, brought by our *High-Prieſt* into the *Heavenly Sanctuary*. Moreover he had ſaid before, that he entred with his Blood into *the Holy of Holies*, v. 12. and therefore, *v.* 14. muſt be ſtill ſpeaking of the Effect, or Influence of this Blood there preſented for us.

p Ibid. Καθαριεῖ συνείδησιν ἀπὸ νεκρῶν ἔργων, *purge the Conſcience from dead works.*] Τὸ καθαρίζειν, here, as the Compariſon clearly ſhews, being in ſenſe the ſame with ἁγιάζειν in the Verſe preceeding, muſt ſignifie the cleanſing of the Conſcience, not *from the inclination to Sin*, by the Holy Spirit, but *from the guilt of Sin*, by the Blood ſhed for the Remiſſion of it. And (2*dly*.) This is the conſtant ſenſe of the word καθαρίζειν in the *Old Teſtament*, when joined with ἀπὸ ἁμαρτιῶν. So *Lev.* 14. 19. *The Prieſt ſhall make an Atonement for him that is to be cleanſed from his uncleanneſs*, ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ καθαριζομένου ἀπὸ τῆς ἀκαθαρσίας αὐτοῦ. And *Chap.* 16. 30. *The Prieſt ſhall make an Atonement for you, to cleanſe you*, καθαρίσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν, *from all your Sins.* So *Joſh.* 22. 17. *Pſal.* 51. 3. *Jer.* 33. 8. *Ezek.* 24. 13. Hence then it follows that the dead works from which their Conſcience was to be thus cleanſed, muſt ſignifie *works which deſerved Death* by the Tenor of the *Old Covenant*.

Ibid. Λατρεύειν Θεῷ ζῶντι, *to ſerve the living God.*] God being an Holy God, can enter into Covenant with none, or admit them to his Service, whilſt they lie under the guilt of Sin unpardoned, and ſo have *not found Grace in his ſight*. Noah *found Grace in the Eyes of God*, and with him he eſtabliſhed his *Covenant*, Gen. 6. 8, 18. *Abraham* believes in God, and *this was counted to him for Righteouſneſs*, and then the Lord makes *a Covenant with him by Sacrifice*, Gen. 15. 10, 18. So *Exod.* 24. 6. the *Jews* offer Burnt-Offerings, and ſacrifice Peace-Offerings to the Lord, and the Blood is ſprinkled upon all the People, and then he *enters into Covenant with them*. Hence the *Apoſtle* ſaith, *Let us draw nigh to God with full aſſurance of Faith, having our hearts ſprinkled from an evil* (or condemning) *Conſcience*, Heb. 10. 22.

Ver. 15. Διὰ τοῦτο, may either relate to t
the end of *Chriſt*'s mediatory Office, and ſo be rendred *for this End, or for this Cauſe*, or to the Means, by which that *New Covenant*, of which he is the Mediator, was eſtabliſhed, and then it will be beſt rendred, *by this Blood*; his Blood being ſtiled, *The Blood of the New Covenant*, Matth. 26. 28. Mark 14. 24. and the Covenant being ſtiled, *The New Covenant in his Blood*, Luke 22. 20. 1 Cor. 11. 25.

Ibid. Εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ f
παραβάσεων, *for the Redemption of Sins under the firſt Covenant.*] St. *Paul*'s Deſign, in the *Epiſtles* to the *Romans* and *Galatians*, is to ſhew, that the Law could not juſtifie any Man, *i. e.* that it could not procure his Abſolution from the guilt of Sin, but rather left all guilty before God; and his Deſign in this *Epiſtle* is to ſhew, that the Sacrifices offered under the Law, could never take away Sin, *Chap.* 10. 4. And hence ariſeth the neceſſity that *Chriſt* ſhould ſhed his Blood for the Redemption, *i. e.* for the Remiſſion of Sins committed under the *Old Covenant*, before we could be capable of entring into the *New*, or have a right to the Bleſſings of it.

Ibid. Τὴν ἐπαγγελίαν, *the promiſe of an Eternal Inheritance.*] The immediate Promiſe of t
the *New Covenant*, eſtabliſhed in the Blood of *Chriſt*, is *Remiſſion of Sins*, Ch. 10. 17. but then this being an *Eternal Redemption* from them, *v.* 12. and ſuch as *perfects for ever them that are ſanctified*, Ch. 10. 14. upon it neceſſarily follows the Promiſe of an Eternal Inheritance, there being nothing to exclude us from it, but the guilt of Sin. Hence is there a cloſe Connexion betwixt *Chriſt*'s overcoming Death, and bringing *Life and Immortality to light*; and this emphatically is ſtiled the Promiſe of the Goſpel, *Tit.* 1. 2. 1 *John* 1. 2. & 5. 11.

Ver. 16. Ἀνάγκη φέρεσθαι, *there muſt be.*] u
There muſt be produced, ſaith Dr. *Hammond*,

mond, as the word φέρειν ſignifies, *John* 18. 28. *Acts* 25. 7. there muſt intervene. So *Schmidius* and *Budæus*.

x Ver. 19. Τὸ αἷμα τ μόχων, &c. *the blood of Calves and Goats.*] There ſeems no need of the Conjecture of Biſhop *Uſher*, and others, that beſides the Burnt-Offerings, and Peace-Offerings, mentioned by *Moſes*, Exod. 24. 5. there were then offered *Sin-Offerings*, the *Holocauſts* themſelves being *expiatory* Sacrifices, as is evident from theſe words, *Lev.* 1. 4. *He ſhall put his hand on the head of the Burnt-Offering, and it ſhall be accepted for him to make Atonement for him*: Now the (i) *Jewiſh Doctors* tell us, That this Impoſition of Hands was always joined with *Confeſſion of Sins over the Sacrifice*, which Confeſſion ſtill concluded with a Prayer, that *the Sacrifice might be an Expiation for them.* And the Phraſe, *it ſhall be accepted,* ἐξιλάσασθαι περὶ αὐτῦ, *to make an Atonment for him*, uſed here, and *Lev.* 14. 20. concerning *Holocauſts*, is as much as ever is ſaid of *Expiatory Sacrifices.* (2*dly.*) This may be farther urged from the word *Kepher*, uſed concerning *Holocauſts*, Lev. 1. 3. that being the word uſed to import *Expiation for Sin*; on which account the *Syriac* Verſion ſaith, that the Burnt-Offering was deſigned, *ad placationem obtinendam à Deo, to appeaſe God*: And the (k) *Chaldee Paraphraſt*, That the Burnt-Offering came *ad expiandum pro cogitationibus Cordis, to expiate for the thoughts of the heart.* And 'twas the general Opinion of the *Jews*, ſaith (l) Dr. *Outram*, that ſome kind of Sins were *expiated by Holocauſts.* And (3*dly.*) All the Sacrifices of living Creatures before the Law, were *Holocauſts*, and yet 'tis certain that many of them were offered to appeaſe God, and expiate for Sin. Thus *Noah*, after the Flood, *offered Burnt-Offerings*, Gen. 8. 20. and yet *Joſephus*, Antiq. l. 1. c. 4. hath inform'd us, That he offered a Sacrifice to atone God, and *appeaſe his Diſpleaſure.* The Sacrifices which *Job* offered for his Children, were *Burnt-Offerings*, yet were they alſo *Offerings for Sin*, Job 1. 5. the reaſon of their Oblation being thus aſſigned, *It may be that my Sons have ſinned.* The Oblation which God commanded his Friends to make, was *a Burnt-Offering*, Job 42. 7. and yet it was offered to *appeaſe God's Wrath*, and prevailed, with the Prayer of *Job*, λύειν τ ἁμαρτίαν αὐτῶν, *to procure Abſolution from their Sin.* Nevertheleſs, becauſe *Joſephus* ſpeaking of this matter, mentions the Blood, τ κριῶν σφαγέντων, *of the Rams ſlain*, as the *Apoſtle* doth τ τράγων, *the blood of the Goats*: Hence it ſeems neceſſary to allow theſe alſo were ſlain then, either as Sin-Offerings, or as Burnt-Offerings, as they are allowed to be, *Lev.* 1. 2, 3, 10.

Ver. 20. Διαθήκη, *Covenant, or Teſtament.*] y *This Diſcourſe*, ſaith Mr. *le Clerc*, *is to be look'd upon merely as the Play of an* Helleniſtical Writer, *who, becauſe he ſaw that* διαθήκη *was uſed for that Covenant whereof* Chriſt *is the* Mediator, *and ſignified alſo a* Teſtament, *and* Chriſt *was dead, thence deduced Conſectaries which are true indeed, conſidered in themſelves, but here rely upon weak Principles, rather to ſet off his Diſcourſe, according to the Cuſtom of that Age, than to convert the Jews to the Faith by the force of Reaſoning.* Thus is the great *Apoſtle* of the *Gentiles* turned into a *Jewiſh Rabbin*, ſetting off his Diſcourſe by weak Reaſonings, becauſe it was cuſtomary for the *Jews* to do ſo. *Our Word and Preaching is*, ſaith the *Apoſtle*, *not in the words of Man's Wiſdom, but in demonſtration of the Spirit*, 1 Cor. 2. 4. By your leave, ſaith Mr. *le Clerc*, you ſometimes ſpeak not in the words of Man's Wiſdom, but of *Jewiſh* Folly, talking plainly like an Allegorical *Philo*, making often *ſuch Accommodations* of *Scripture*, and *ſuch Conſequences deduced from them, in which no regard at all is had to Grammar. We ſpeak the Wiſdom of God*, ſaith the *Apoſtle*, ibid. v. 7. No, ſaith Mr. *le Clerc, your Diſcourſe is to be look'd upon merely as the Play of an Helleniſtical Writer. We ſpeak the things which God hath revealed unto us by his Spirit, and have received this Spirit, that we may know the things which are freely given us of God; which things we ſpeak not in words taught by humane Wiſdom, but in words taught us by the Holy Ghoſt.* No, ſaith Mr. *le Clerc*, even in things relating to the *New Covenant*, eſtabliſhed in the Blood of *Chriſt*, *your Diſcourſe relies upon weak Principles*, and is no better than *playing with the Ambiguity of words, and deducing Conſequences without any regard to Grammar. For true it is indeed, That a Teſtament is ratified by the Death of the Teſtator, and Chriſt is dead, but Chriſt was not the Mediator of a Teſtament; for Teſtaments do not want Mediators: And if it ſhould be granted that he was, he could not be thought at once a Mediator, and a Teſtator, by whoſe Death alone a Teſtament was confirmed. The Teſtator here is God the Father, whoſe Heirs Men are in Conjunction with Chriſt, but God the Father can in no Senſe be ſaid to die.* Thus Mr. *le Clerc* confutes the *Author*, and yet ſays, he does not *leſſen the Authority of this Epiſtle*, though others think he plainly overthrows it, but, God be thanked, he does it ſtill without juſt ground. For,

(i) *Dr.* Outram de Sacrif. l. 1. c. 15. § 8, 9, 10. (k) Jon. in Lev. 6. 7. (m) Ibid. p. 111. § 7.

1*ſt.* 'Tis

1ſt. 'Tis plainly falſe that God can be the *Teſtator* here, and that for his own Reaſon, *becauſe God the Father can in no ſenſe be ſaid to die*: For a Teſtator muſt have his Teſtament, and where there is a valid *Teſtament, there*, ſaith the *Apoſtle, muſt of neceſſity be the Death of the Teſtator. A Teſtament*, ſaith Mr. *le Clerc, being ratified by the Death of the Teſtator.*

Secondly, I grant, that Chriſt was not the *Mediator* of a *Teſtament*, but then he was the *Mediator* of a Covenant, which, as it was ſealed with, and confirmed by his Blood, procuring for us ſuch Bleſſings as he by his will deſigned for, and declared ſhould be conferred upon Believers, *through Faith in his Blood*, became alſo a *Teſtament*. Thus when he ſaid, *For their ſakes*, ἁγιάζω ἐμαυτὸν, Joh. 17. 19. i. e. *I offer up my ſelf as* a Piacular Victim, *that they might* be ſanctified, or truly purged from their Sins; he adds (m) *as his laſt Will and Teſtament, Father, I will that thoſe whom thou haſt given me be with me, where I am.* So here he is become *an High-Prieſt of Good things to come*, purchaſing eternal Redemption for us, by his Blood. And *v.* 15. He became the *Mediator* of that *New Covenant*, in which God promiſed *to be merciful to our Tranſgreſſions, and to remember our Sins no more*, procuring the Remiſſion of them by the intervention of his Death, that we that believe in him might receive *the Promiſe of an eternal Inheritance*, which he died to entitle us to, and confer upon us; whence it is ſtiled, *the purchaſed Poſſeſſion.* This therefore was *his Will and Teſtament*, that they for whom he died *ſhould live through him*, and this Teſtament could not be confirmed but by his Death; He therefore was at once the *Mediator* in whom the *New Covenant*, promiſing to us Remiſſion of Sins, was made, and the *Teſtator*, by whoſe Death the Teſtament, That they who believed in him *ſhould have eternal Life*, was ratified.

Moreover, what if after all, here ſhould be nothing ſaid of a *Teſtator*, but only of a *Mediator* of ſuch a Covenant as was to be ratified in the Blood of Jeſus? this ſure would confound all that Mr. *le Cl.* here offers; and yet I think, with Submiſſion to better Judgments, that even this may be maintained againſt him.

For though there be here mention, *v.* 16, 17. τῦ διαθεμένυ, yet is it not neceſſary that word ſhould ſignifie a *Teſtator* properly ſo called, but only a *Promiſer*, and one that confirms his Promiſe with his own Blood. For διατίθημι, in *Phavorinus*, is ὑπισχνέομαι, συντίθεμαι, *I Promiſe, I Covenant*, and διατίθεσθαι διαθήκλω, is very commonly in Profane Authors, *to enter into Covenant*; and ſo the Phraſe διαθήσομαι διαθήκην, and διέθετο διαθήκλω, (n) is conſtantly uſed in the *Old Teſtament*, and therefore the Participle διαθέμενος, derived from the ſame Verb, muſt probably have the ſame ſignification here, in which it is ſtill uſed by the *Septuagint*, and which it always bears in the *New Teſtament*. Thus Acts 3. 25. *You are the Children*, διαθήκης ἧς διέθετο *of the Covenant which God made with our Fathers.* Luke 22. 29. Κἀγὼ διατίθεμαι ὑμῖν *and I appoint to you a Kingdom*, καθὼς διέθετο *as my Father hath appointed me*, So here Chap. 8. 10. and 10. 16. Αὕτη ἡ διαθήκη ἣν διαθήσομαι, *this is the Covenant which I will make with the houſe of Iſrael.* And becauſe *Covenants* were uſually made, Victimas cædendo, *by Sacrifices*, and eſtabliſhed in Blood, as both the Hebrew *Berith*, the Latin *Fœdus*, and the Greek σπονδὴ, whence the word *Spondeo* is derived, ſhew; and the Phraſes, ὅρκια τέμνειν, *fœdus ferire*, and *percutere*; accordingly it was in the New Covenant eſtabliſhed in the Blood of *Jeſus*. Hence the *Apoſtle* ſpeaks thus of this Covenant, and the Appointer, Diſpoſer, or the Maker of it.

V. 15. That by Virtue of this Blood he is *become the mediator of a better Covenant.*

V. 16. *For where there is a Covenant* διαθήκη θανάτῳ γινομένη, *made by Death, or ratified by the Blood of him that makes it*, v. 15.] *there of neceſſity muſt intervene the Death*, τῦ διαθεμένυ, *of him that makes the Covenant*, or Promiſe.

V. 17. *For a Covenant* [of this nature] *is only firm* [ἐπὶ νεκροῖς] *in the death of them who make it*,] as other Covenants were ratified by the Death of the *Sacrifices* uſed at the making of them] *and is of no force whilſt* [ὁ διαθέμενος] *the maker of the Covenant lives.*

V. 18. *Whence* [i. e. becauſe without ſhedding of Blood there is no Remiſſion; ſo it was alſo in] *the firſt Covenant*, [for it] *was not Dedicated without blood.*

To this ſenſe the Contexture of the *Apoſtle's* Argument doth plainly lead; for Chapter the 8*th* he introduceth the Promiſe of a New Covenant, in which God engageth to be merciful to our Iniquities, and to remember our Sins no more, *v.* 12. and ſo by removing our Guilt made us fit to be partakers of an *eternal Inheritance.* This *Remiſſion of Sins*, ſaith he, could not be purchaſed by the Gifts and Sacrifices under the Law, for they could not *fully purge the Conſcience from the guilt of Sin*, Chap. 9. 9. but Chriſt, by his own Blood, hath purchaſed *Eternal Redemption for us*, v. 12. and by this Blood, he is *become the Mediator of a better Covenant*; He having

(m) Ἄκυε γὰρ ὁ Χριστὸν διαθήκης, θέλω ἵνα ὅπου ἐγώ εἰμι κἀκεῖ ὦσι. Theophyl. in locum.
(n) See Kircher's Conc. v. 1. p 2135.

ſuffered Death *for the Remiſſion of Sins committed under the Old Covenant, that we might receive the Promiſe of an eternal Inheritance,* v. 15.

And this Death was neceſſary for him to ſuffer for the obtaining of theſe Ends; For *where there* is ſuch a Covenant, *there is a Neceſſity that the Death of him who ratifies this Covenant with his blood, ſhould intervene*; for ſuch a Covenant is only ratified upon the Death of them by whom it is made, and is of no force, whilſt he lives that makes the Covenant, becauſe this *Remiſſion of Sins is not to be procured without ſhedding of Blood.* Which was a thing ſo abſolutely neceſſary under the Law, that *neither was the firſt Covenant dedicated, or eſtabliſhed without Blood.*

Now, if this be ſo, here is no *playing with the Ambiguity of the word* διαθήκη nor any intimation of an *Helleniſt*, but rather of an *Hebrew*, uſing the word in the ſenſe which both the *Hebrew, Berith*, uſually bears, and in which διαθήκη anſwers to it in the *Septuagint*: And ſo there was no juſt Occaſion for the *Dangerous Reflexions*, which Mr. *le Clerc* hath made on this Diſcourſe of the *Apoſtle.*

z Ver. 21. Ἐῤῥάντισε, &c.] Of this ſprinkling of the Tabernacle, and all the Veſſels, we read nothing in the place of *Exodus* forecited, or in any other part of the Law, but (o) *Joſephus* ſaith, That *Moſes* did διεκαθάρειν τ σκηνὴν, κ τὰ περὶ αὐτὴν σκεύη, ἐλαίῳ, κ τῷ αἵματι τ ταύρων κ κριῶν σφαγέντων, *conſecrate for God's ſervice the Tabernacle, and all the Veſſels of it, anointing them with oyl, and with the blood of Bulls and Rams.*

a a Ver. 22. *Almoſt all things.*] He ſaith, *almoſt*, becauſe ſome things which could abide the fire, were purified by fire, *Numb.* 31.23. and others by Water, *Lev.* 16. 28.

b b Ver. 23. Αὐτὰ δὲ τὰ ἐπουράνια, *the Heavenly things*] For Explication of theſe words let it be obſerved, 1*ſt*. That the *Apoſtle* here ſpeaketh all along, not of Purification of Perſons, but of Things, of the *Tabernacle* and of the Veſſels of it, *v.* 21. of the τὰ πάντα all other things which were to be purified; of the ὑποδείγματα τ ἐν τοῖς οὐρανοῖς, *the Patterns of the things in heaven*, v. 23. that is, the *Tabernacle and the Utenſils of it.* Chap. 8. 5. *The Heavenly things themſelves*, oppoſed to them, cannot therefore ſignifie, Men in general, *viz. the Church Triumphant*, or *Militant*, or in particular *our Souls or Conſciences*, but the *Heavenly Place*, ſtiled, v. 24. *Heaven it ſelf*, the Place into which *Chriſt* entred, in which he appears before God, the Place of which the *Tabernacle made with hands* was *a figure.*

2*ly*. Obſerve, That by God's Appointment an *Atonement* was to be made for the *Holy Place, by the blood of a Sin-offering ſprinkled upon, and before the mercy-Seat ſeven times, Becauſe of the Uncleanneſs of the Children of Iſrael, and becauſe of their Tranſgreſſions and their Sins*, Lev. 16. 16. Now theſe could not defile that holy Place into which they never entred, but yet they rendred them, and their ſervices unworthy to appear, and to be tendred before it, as they ſtill did, *worſhipping towards, or before this foot-ſtool of the Divine Majeſty.* An atonement was alſo to be made *for the Tabernacle of the Congregation*, in which *God dwelt among them, becauſe of their Uncleanneſſes*, which rendred them unworthy to come into that Tabernacle where he was preſent; whence 'tis obſervable, that no man was permitted to be in the Tabernacle, *till the Atonement was made for it*; ſo that the Purification of the *Holy of Holies*, was only the Preparing of it to be ſtill a *mercy-ſeat*, to *which they might repair with their Prayers, Praiſes, and Adorations*, and from which God might *graciouſly ſhine forth upon them*, when purified by this Atonement from the Defilements of their Sins. And the Purification of the *Tabernacle* was only to prepare it to be a Place in which they might *preſent their Perſons before God*, thus cleanſed by this Atonement from the Guilt of Sin.

And in like manner was *Heaven it ſelf to be prepared*, or *purified* for us by our Lord's entrance into it with his own Atonement, or Propitiatory Sacrifice. 1*ſt*. That *our Prayers* and *Praiſes might aſcend up thither*, and *be accepted at God's mercy-ſeat*, as being offered to God by our *High-Prieſt*, and rendred acceptable by the Atonement he had made for the Pollutions cleaving to them. Hence is he repreſented as *having a Golden Cenſer, and much incenſe to offer, with the Prayers of all Saints*, Rev. 8. 3, 4. (2*ly*) That *our Perſons might be admitted into this Heavenly Tabernacle*, as being cleanſed by his Blood from thoſe Defilements which they had contracted; Accordingly Our Lord tells his Diſciples, *In my Father's houſe are many Manſions; I go to prepare a Place for you*, John 14. 2, 3. And here he is ſaid to *purifie* and *prepare*, theſe *heavenly Manſions for us, by entring into heaven, there to appear with his blood of ſprinkling in the Preſence of God for us.*

c c Ver. 26. Ἀπὸ καταβολῆς κόσμου, *from the Foundation of the World.*] This Phraſe is uſed ſix times elſewhere in the *New Teſtament*, viz. *Matth.* 13. 35. 25. 34. *Luke* 11. 50. *Rev.* 13. 8. 17. 8. in this *Epiſtle*; *God's works were finiſhed from the Foundation of the World*, Heb. 4. 3. And in all theſe places it manifeſtly ſignifies *from the beginning of the World.* See *Pſal.* 78. 2. *Matth.* 13. 35. and

(o) Antiq. l. 3. c. 9. p 89. B

therefore

therefore muſt in Reaſon bear the ſame import in this Text; and then it proves, againſt *Crellius*, that the Sufferings of Chriſt had reſpect to all preceding Generations; For if his Sufferings had not reſpected the Sins of the whole World, where is the neceſſity, upon the ſuppoſition here made, of the *reiteration of his Sacrifice, that he ſhould have ſuffered from the beginning of the World?*

dd Ibid. Ἐπὶ τῇ συντελείᾳ τ̃ αἰώνων, *at the end of the World.*] Dangerous here is the Note of *Grotius*, That St. *Paul*, in id propendebat, ut crederet de propinquo imminere mundi ruinam. See this confuted, Note on 1 *Theſſ.* 4. 15. and that τὰ τέλη, and ἡ συντέλεια τ̃ αἰώνων, ſignifies not the End of the World, but *the laſt of the* three celebrated *Ages of the World.* See Note on 1 *Cor.* 10. 11.

Ver. 28. Χωρὶς ἁμαρτίας, *without a Sin-offering.*] See Note on 2 *Cor.* 5. 20. ee

CHAP. X.

THE legal High-Prieſt, I ſay, went yearly into the Holy of Holies, v. 25. *as it was neceſſary for him to do in that imperfect Diſpenſation;*]

a 1. For the Law having [*only*] a ſhadow
b of good things to come, and b not the very
c Image of the things [*themſelves,*] can c never with thoſe Sacrifices which they [*who officiated under it*] offer'd year by year continually, make the comers thereunto perfect, [*or, make the Comers thereunto perfect,* i. e. *abſolved from the guilt of Sin for ever.*

d 2. For d then would they not have ceaſed to be offer'd, becauſe that the Worſhippers once purged [*by them* εἰς τὸ διηνεκὲς *for ever,*] would have had no more Conſcience of Sin, [i. e. *would not have been after conſcious of the Guilt of Sin.*]

3. But [*ſo far are they from procuring this perpetual Remiſſion, or freeing thoſe that offer'd them from being any more conſcious of Sin, that*] in thoſe Sacrifices there is a Remembrance again made of Sins every year, [viz. *in the great Day of Expiation, whereas where there is full Remiſſion of Sins, there is no remembrance of them any more, and ſo no more offering for Sin needful,* v. 16, 17.]

4. *They could not, I ſay, expiate for ever, or clear them from all conſcience of Sin;*] For it is impoſſible that the Blood of Bulls, and
e Goats, e ſhould take away Sins [*for ever, ſo that no farther Sacrifice ſhould be needful to that End.*]

5. Wherefore when he [*the Lamb of God*
f *that taketh away the Sins of the World*] f cometh into the World, he [*in the Pſalmiſt*] ſaith, Sacrifice and Offering thou wouldſt not,
g but g a Body haſt thou prepared [*for*] me, [i. e. *thou wouldſt not have them to continue after my coming into the World to offer my ſelf a Sacrifice for the Sins of the World, they being only to continue till the time of Reformation,* Chap. 9. 10. and here, *v.* 9.]

6. In Burnt-offerings and Sacrifices for Sin thou haſt had no pleaſure.

7. Then ſaid I, Lo, I come [*as*] h in the h
volume [*or Roll*] of the Book it is written of me to do [τ̃ ποιῆσαι, *that I ſhould do*] thy Will, O God [i.e. *to offer my Body a Sacrifice for Sin according to thy Will.*]

8. Above when he ſaid [ἀνώτερον λέγων, *when he,* i. e. *Chriſt, had ſaid before,* Pſal. 40. 6.] Sacrifice and Offerings, and Burnt-offerings, and offering for Sin, thou wouldſt not, neither hadſt pleaſure therein, [*ſpeaking of the Sacrifices*] which are offered by the Law;

9. Then ſaid he [*afterwards,* v. 7.] Lo, I come to do thy Will, O God: [*and thus*] he taketh away the firſt [*the legal Sacrifices,*] that he may eſtabliſh the ſecond, [*the Oblation of his Body,* v. 10.]

10. i By the which k Will we are ſanctified through the Offering [Gr. οἱ διὰ τ̃ προσφορᾶς, *who are ſanctified by the Offering,*] of the Body of Jeſus Chriſt [ἐφάπαξ] once for all, [*not as the legal Sacrifices, once every year,* Chap. 9. 25, 26.] i k

11. And every Prieſt [*according to the Law,*] ſtandeth [Gr. *ſtood*] daily miniſtring, and offering oftentimes the ſame Sacrifices, which can never take away [*the guilt of*] Sins.

12. But this man [*Chriſt Jeſus*] after he had offer'd one Sacrifice for Sins, [*by which the guilt of them hath been fully taken away,* Heb. 1. 3. *is*] l for ever ſat down on the l
Right hand of God, [*and ſo is placed over all his works, according to* Pſalm 8. 6.]

13. From henceforth expecting till his Enemies be made his foot-ſtool; [*till the Devil, Anti-chriſt, Death, the Wages of Sin, and the laſt Enemy be aboliſhed,* 1 Cor. 15. 25. *and ſo the following words of the Pſalmiſt, Thou haſt put all things in ſubjection under his feet, be fully accompliſhed.*]

14. For by [*this*] one offering [*of himſelf to the Death for us*] he hath m perfected m
for ever [i. e. *completely expiated the Sins of*] them that are ſanctified, [*through faith in his blood procuring the Remiſſion of Sins,* Acts 26. 18,]

15. Wherefore [*and of this*] the Holy Ghoſt alſo is a Witneſs to us; for after he had ſaid before;

16. This is the Covenant that I will make with them; after thoſe days, ſaith the Lord, I will put my Laws into their hearts, and in [*or upon*] their minds will I write them [*Jer.* 31. 33.]

17. [*He adds, as a farther promiſe, or part of the new Covenant.*] And their Sins and Iniquities will I remember no more.

18. Now where [*ſuch a*] Remiſſion of theſe is, [*as cuts off the Remembrance of them any more,*] there is [n] no more [*need of*] offering for Sin, [See *v.* 2, 3.]

19. Having therefore, Brethren, boldneſs [*or liberty*] [See Note on *Chap.* 3. 6.] to enter into the Holieſt by the Blood of Jeſus, [*from which the Jews were Typically debarred, the way into the Holieſt being not then revealed,* Chap. 9. 8.]

20. By a [o] new and [p] living way, which he hath conſecrated [*or made new*] for us through the Vail, that is to ſay [*through*] his fleſh, [*offered for our Sins upon the Croſs.*]

21. And having [*ſuch*] [q] an High-Prieſt over the Houſe of God [i.e. *the Church,* Chap. 3. 6. 1 Tim. 3. 15. *Or, over the Houſe not made with hands in which God dwells,* Chap. 8. 1, 2. 9. 1, 11.]

22. Let us [*who are of this Houſe,* Chap. 3. 6. *and for whom this Freedom is procured by this High-Prieſt*] draw near [*to God*] with a true [*upright*] heart, in full aſſurance of Faith, [*that our ſervices ſhall be accepted now, and our Perſons hereafter admitted into his Preſence, as*] having [r] our hearts ſprinkled [*by the blood of Jeſus*] from [*the accuſations of*] an evil Conſcience, and our Bodies waſhed with pure water. [viz. *the Laver of Regeneration.*]

23. Let us hold faſt the Profeſſion of our Faith [Gr. *the hope we profeſs*] without wavering, [*or being moved from the hope of our Calling,* Col. 2. 23. *that hope which cauſeth us to rejoyce,* Chap. 3. 6. *which entreth within the veil,* Chap. 7. 27.] for he is faithful who hath promiſed [*this Entrance into it.*]

24. And let us conſider one another [*as members of the ſame body*] to provoke [*one another*] to love and to good works [*or works of Charity.* See Note on Tit. 3. 8.]

25. Not forſaking the Aſſembling of our ſelves together, [i. e. *not drawing back from Chriſtianity to Judaiſm,* v. 26, 38.] as the manner of ſome is, [*who for fear of Perſecution from the Jews, return to the worſhip of the Synagogue,* v. 32, 36.] but exhorting one another [*to perſeverance in the Faith,*] and [*that*] ſo much the more as you ſee [s] the day [*of vengeance upon the unbelieving, and Apoſtatizing Jews,*] approaching.

26. [t] For if we Sin wilfully [*by renouncing, and falling off from Chriſtianity*] after that we have received the Knowledge of the Truth, there remains no more Sacrifice for Sin, [*ἀπ' ἔτι, there is not yet left any other Sacrifice, beſides that which you reject, to purge you from the guilt of Sin, and therefore nothing can remain for ſuch Apoſtates,*]

27. But a certain fearful looking for of Judgment, and fiery Indignation which ſhall devour the Adverſaries [*of Chriſt, the Son of God,* v. 29.]

28. [*And of this you may be aſſured from what befel thoſe who revolted from the Law of Moſes, for*] He that deſpiſed Moſes's Law died without Mercy, under [*the Teſtimony of*] two or three Witneſſes [*of that Apoſtacy,* Numb. 15. 30, 31. Deut. 27. 2——7.]

29. Of how much ſorer Puniſhment ſuppoſe ye [*then*] ſhall he be thought worthy, who hath trodden under foot the Son of God, [*uſing him with the greateſt contempt,* and hath accounted the Blood of the [*new*] Covenant, [u] wherewith he was ſanctified [*or purged from the guilt of his Sins,* Chap. 2. 11. 9. 13. 13. 12.] an unholy thing [*ſuch as pollutes, rather than purges, as being the Blood of a malefactor,*] and hath done deſpight to the Spirit of Grace, [*by refuſing to own him as the Spirit of God, yea rejecting him as a Lying Spirit, and his Gifts, and Miracles as Illuſions.*]

30. For we know him that hath ſaid, [i. e. *who introduceth God thus ſpeaking,*] Vengeance belongeth to me, and I will recompenſe, [x] ſaith the Lord, [Deut. 32. 35.] And [y] again [*in the ſame place,* v. 36. *ſaith of him*] The Lord ſhall judge his People.

31. It is a fearful thing to fall into the hands of the Living God, [*who ever lives to puniſh thoſe who revolt from him.* See Chap. 3. 12.]

32. But call to remembrance [*ἀναμιμνήσκεσθε δὲ, remember therefore*] the former days, in which after ye were illuminated [i. e. *baptized into the Chriſtian Faith,* Chap. 6. 4.] You endured [*couragiouſly,*] a great fight [Gr. *conflict*] of afflictions, [*For a great Perſecution then befel the Church, which was at Jeruſalem,* Acts 8. 2. 1 Theſſ. 2. 14.]

33. Partly while you were made a gazing-ſtock [*or ſpectacle*] both by Reproaches and Afflictions, and partly while ye became Companions of them that were ſo uſed [Acts 5. 41. *The Apoſtles, eſpecially Paul and Barnabas,* Acts 14. 5, 19, 20. 17. 10, 14, 15.]

34. For he had Compaſſion of me in [z] my Bonds, [Acts 20. 23. 21. 4, 11, 12, 13.] and took joyfully the ſpoiling of your goods, knowing in your ſelves, [*by the Teſtimony of that Spirit who is the Earneſt of our future Inheritance,* Epheſ. 1. 14. 4. 30.] that you have in heaven a better, and an enduring ſubſtance.

35. Caſt

35. Caſt not away therefore your Confidence [παῤῥησίαν, *your freedom in profeſſion of the Faith,*] which hath great Recompenſe of Reward; [*for with the mouth confeſſion is made unto Salvation,* Rom. 10. 10.]

36. For ye have need of Patience, that after ye have done the Will of God [i. e. *have ſuffered according to his Will,* 1 Pet. 4. 19.] aa ye might receive aa the Promiſe [*d Reward.*]

47. For [*the Viſion of Habakkuk, reſpecting the coming of Chriſt, and exhorting you to wait for him, ſaid then, yet for a time, as I do* bb *now,*] yet a little while, bb and he that ſhall come [Gr. ὁ ἐρχόμενος, *he that cometh to reward your Patience,*] will come, and will not tarry.

38. [*It alſo adds theſe words of Comfort to the faithful, and Terror to the Revolter, expect him,* δίκαιος δέ.] now [*for*] the Juſt ſhall live by [*his*] Faith, cc but if any Man cc draw back [καὶ ἐὰν ὑποστείληται, *and if he draw back from it*] my Soul, [*ſaith God,*] ſhall have no pleaſure in him.

39. But we [*I hope,* Chap. 6. 9.] are not of them that draw back to Perdition, but of them that believe to the ſaving of the Soul.

Annotations on Chap. X.

a Verſe 1. Σκιὰν γὰρ μελλόντων ἀγαθῶν, *a ſhadow of good things to come.*] *i. e.* Of thoſe good things to come, of which Chriſt is the *High-Prieſt*; their Tabernacle being only a *ſhadow* or *figure* of that *Cæleſtial Tabernacle* into which he, *as our Fore-runner, hath already entred,* Chap. 9. 11. the Purgation they obtained by their Sacrifices *from the Defilements of the fleſh,* of the *Purifications of our Conſciences from dead works,* v. 13, 14. their *annual Redemption,* of the *Eternal Redemption* obtained by Chriſt, *v.* 12. their *freedom of Entrance,* being cleanſed by their Sacrifices, *into the Tabernacle* of the Congregation, of our *freedom to enter into the Holy of Holies.*

b Ibid. Οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, *not the very Image of the things.*] The *Apoſtle* here diſtinguiſhing betwixt *the things,* and the *Image of them*; I think the word *Image* cannot properly be rendred, *ſubſtance,* but we under the Goſpel do enjoy ſuch lively repreſentations of the good things to come, as are both Aſſurances and Foretaſts, and beginnings of them, *the Earneſts of our future glory,* in the enjoyment of the Holy Spirit, who is *the Earneſt of it,* Eph. 1. 14. and by whom we are changed *into the Image of our glorious Lord,* 2 Cor. 3. 18. the Image of our enjoyment of God, and dwelling for ever with him, by being made an Habitation of God through the Spirit, Eph. 2. 22. the *Image of our Entrance into his Preſence,* in that *freedom of acceſs we have already to the Father* through Chriſt, *Eph.* 2. 18. 3. 12. The *Image of our final Abſolution,* in that Juſtification which is attended with that *Peace of God which paſſeth underſtanding.* And this ſufficiently anſwers the Objection of *Eſthius* againſt this ſenſe, *viz.* that a more expreſs ſignification of theſe future good things would not more efficaciouſly avail towards the Exhibition of them. For ſuch an Image of them, as is alſo an *earneſt, foretaſt, aſſurance,* and an *inchoation* of them, is ſufficient to make *the comers to God perfect for ever,* as far as we are capable of being ſo in this life; *as being fully* aſſured of the entire Pardon of our paſt Sins, ſo as that they ſhall not be remembred any more, and of the enjoyment of thoſe future Bleſſings, of which we have received already *the earneſt, firſt-fruits,* and *aſſurance.*

c Ibid. Εἰς τὸ διηνεκὲς οὐδέποτε δύνανται τοὺς προσερχομένους τελειῶσαι, *could never make the Comers to them perfect for ever.*] All *Interpreters* allow a σύγχυσις, or *Trajection* of the words in this Verſe. Now this which I make in the *Tranſlation* ſeems to be confirmed by the Effect of our Lord's Sacrifice oppoſed to theſe, for that, ſaith the *Apoſtle* τετελείωκεν εἰς τὸ διηνεκὲς, *hath perfected for ever them that were ſanctified,* i. e. *hath cleanſed them for ever* from the guilt of Sin, *v.* 14. That therefore which he here denies to the legal Sacrifices, muſt be alſo this, that they could τελειῶσαι εἰς τὸ διηνεκὲς, *expiate Sins for ever*; or ſo as that they who were once purged by them ſhould have no more Conſcience of Sin, *v.* 2. and to this Senſe the following Argument inclines.

The words τελεῖν, and τελειῶσαι, have two ſignifications; the one is *Agoniſtical,* and then it ſignifies *to Reward* and *Crown,* as in thoſe words, *That they without us,* μὴ τελειωθῶσι, *might not be made perfect,* i. e. be *crowned,* or have their full Reward, *Heb.* 11. 40. See the Note there. The other is *Sacrifical*; for when it is joined with Sacrifices, or hath relation to them, it ſignifies ἁγιάζειν, καὶ καθαρίζειν, to *ſanctifie* and *purge from the guilt of Sin.* Whence τελειώσεις is rendred by *Heſychius,* and *Phavorinus,* ἁγιάζεις. So the Sin-offering, by which *Aaron* and his Sons were *ſanctified,* and *ſet apart for the Prieſthood,* is ſtiled, θυσία τελειώσεως, *Exod.* 29. 34. And the ſacrifice by which the Temple was ſanctified, or purged from its Defilements, is ſtiled, θυσία τελειώσεως, 2 *Macc.* 2. 9. And therefore what is here cannot make perfect, is, *v.* 4. cannot ἀφαιρεῖν ἁμαρτίας,

ἁμαρτίας, *take away Sins*; and v. 2. καθαρισθέντας, is to purge from the Conſcience of Sin. See Chap. 9. 9, 12, 14.

And laſtly, the word προσερχομένους here ſeems not to ſignifie the Comers to it, *i. e.* the Law, but the Comers to God for Pardon by theſe legal Sacrifices; for the word in this whole *Epiſtle* ſtill relates to coming to God, as the Phraſe is expreſly, *Chap.* 7. 25. 11. 6. the coming to *the Throne of Grace*, Chap. 4. 16. and in this Chapter, *v.* 22. προσερχώμεθα, *let us come* [to God] *with a true heart.*

d Ver. 2. Ἐπεὶ ἂν ἐπαύσαντο προσφερόμενα, *for then they would not have ceaſed to be offered.*] Some leaving out the ἂν tranſlate the words, thus, *For then ſure they would have ceaſed to be offered*; but the ἂν is found in *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, and the *Alexandrian Manuſcript*, and therefore ought not to be omitted: Others, with the *Arabick* Verſion, read the words Interrogatively; For then would they not have ceaſed to be offered? Which gives a very good Senſe. But yet there ſeems to be another Senſe of them very agreeable to the Context; *viz.* for then they would not have ceaſed, or been taken away, to give place to another Sacrifice for Sin, as the Apoſtle proves they were, from *v.* 5. to the 9th.

e Ver. 4. Ἀφαιρεῖν ἁμαρτίας, *to take away Sins.*] Is not, as *Grotius* here notes, efficere ne ultra peccetur, *to make us Sin no more*; for that is not the Effect of Chriſt's Blood, but, as far as in this imperfect State we are enabled ſo to do, of his *ſanctifying Spirit*. Moreover the *Apoſtle* ſpeaks, *v.* 1. of *Expiation of the Conſcience from the guilt of Sin*, of *Expiation* by the legal *Sacrifices* which did not inwardly ſanctifie, of *Purgation* by the *Oblation* of them, *v.* 2. from that Sin of which there was *a yearly Remembrance* in the Oblation of thoſe Sacrifices *to make Atonement* for them, *v.* 3. and therefore the ἀδύνατον γάρ, which connects this Verſe with the former, and ſhews that *to be impoſſible to be effected* which he had ſaid before was not effected by thoſe Sacrifices, muſt confine this Phraſe to the taking away the guilt of Sins, by (a) Expiation and Atonement for them, not to the Removal of the Power and Dominion of them, by internal ſanctification. And ſo ἀφαίρειν ἁμαρτίαν, always ſignifies, either *to take away Sin* by a mere Act of Grace, abſolving from the Puniſhment due to it, as when *Nathan* ſaid to *David*, ἀφεῖλε ὁ Κύριος τὸ ἁμάρτημά σου, *the Lord hath taken away thy Sin, thou ſhalt not die*, 2 Sam. 12. 13. And the *Seraphim* to *Iſaiah*, *This hath touched thy Lips*, καὶ ἀφελεῖ τὰς ἁμαρτίας σου, *and he will take away thy Sins*, Iſa. 6. 7. And *Iſa.* 27. 9. *By this* ἀφαιρεθήσεται ἀνομία Ἰακώβ, *ſhall the Iniquity of Jacob be forgiven*; and *this is his bleſſing*, ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ, *when I ſhall take away his Sin.* And when God ſaith to *Joſhua*, ἰδοὺ ἀφῄρηκα τὰς ἀνομίας σου, *Behold, I have taken away thy Sins*, Zach. 3. 4. Or when this Phraſe hath relation to a *Sacrifice*, to take it away by that, as when 'tis ſaid, Lev. 10. 17. *Wherefore have you not eaten the Sin-offering in the Holy Place, ſeeing it is moſt Holy, and God hath given it you,* ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς, καὶ ἐξιλάσησθε περὶ αὐτῶν ἔναντι Κυρίου, *that you might* bear [*away*] *the Iniquity of the Congregation, to make an Atonement for them before the Lord?* See *v.* 11.

Ver. 5. Εἰσερχόμενος εἰς τὸν κόσμον, *coming into the Word.*] The *Socinian Gloſs* here, de ingreſſu Chriſti in mundum futurum, *i. e. of Chriſt's going out of this World into the next*, or into *Heaven*, is ſo abſurd that it needs no refutation; his *coming into the World* in the *Scripture* Phraſe being his deſcending from *Heaven* to be with us, *John* 16. 28. *I came down from the Father, and came into the World*; and his going hence to *Heaven* being ſtiled his *leaving of the World*, John 13. 1. 16. 28. 17. 11. And though the Phraſe of entring into the World may, ſometimes in St. *John*, import *Chriſt*'s entring on his *Prophetick* Office, or his appearing publickly in the World, as ὁ ἐρχόμενος is that *Prophet which was to come into the World*; yet the Connexion of it here with the time, *when a Body was prepared for him*, will not ſuffer us to doubt that it importeth here his Aſſumption of the Humane Nature, and his being *born into the World* in it. And ſo this Phraſe is uſed when *Chriſt* is ſtiled *the true Light that enlightneth every man that cometh into the World*, John 1. 9. For though the *Grammatical* Conſtruction, doth not hinder but that, ἐρχόμενον εἰς τὸν κόσμον, may be conſtrued with Light thus, *which coming into the World enlightneth every man*, yet כל באי עולם *all that come into the World*, being the conſtant Phraſe by which the *Jews* expreſs all Men living, as Dr. *Lightfoot* on the Place obſerves; and the *Jews* themſelves ſpeaking of God himſelf after this manner אתה מואר כל באי עולם (b) *Thou art he that illuminates every man that comes into the World*; this is a plain confirmation of our Tranſlation of theſe Words.

Ibid. Σῶμα κατηρτίσω μοι, *a Body haſt thou prepared, or framed for me.*] The words in the Hebrew are אזנים כריית לי *my Ears haſt thou bored*, in plain Alluſion to the Ceremony uſed to a ſlave that would not have his liberty, but would continue in his Obedience to his *Maſter*, and would not go free, *Exod.* 21. 6. *Deut.* 15. 17. And ſeeing this was done out of love to his Maſter; *the boring of his*

(a) See Grot. de ſatisf. contra Soc. c. 10.

(b) Vaijkra Rab. Sect. 31.

Ear

Ear ſeems not to be commanded as a note of Infamy, but as a ſolemn devoting of him to his *Maſter*'s ſervice; though were it uſed as a mark of ſervitude it anſwers ſtill exactly to our *Saviour*, who took upon him, ſaith the *Apoſtle*, μορφὴν δούλου, *the form of a Servant*, or of a ſlave, and *became obedient to the Death* for us, when he might have been free from it, out of love to his *Father*, and us his Children, *Heb.* 2.14. And becauſe he only could appear in this form, and performed this Obedience in the Body he aſſumed for this Purpoſe, the *ſeventy Interpreters*, perhaps by the internal Motion of the *Holy Spirit*, tranſlated the Phraſe thus, *A Body haſt thou prepared*, or framed for me; for that the *Apoſtle* did not change the Tranſlation of the *Septuagint*, but find it thus, his words declare, when he ſaith *he taketh away the firſt*, viz. Sacrifice, and offering according to the Law, *that he might eſtabliſh the latter*, i. e. the Oblation of his Body, or his Obedience to the Death in the Body thus prepared for him. So read *Theodoret*, St. *Auſtin*, *Euthymius*, St. *Chryſoſtom*, *Apollinarius* and *Ambroſius*; ſo read the *Arabick* and *Æthiopick* Verſions; and they who read otherwiſe may be ſuppoſed to have followed not the *Greek*, but the *Hebrew*. And this Reading the *Apoſtle* approves, and follows, as the true meaning of the *Hebrew* Phraſe, and that which ſo fitly doth Expreſs our *Saviour*'s Oblation of himſelf, as that Sacrifice which was to put an end to thoſe which only were the Types, and Shadows of it: And his giving up himſelf entirely as a Servant to do the Will of God, on which account Slaves, and Servants, who were altogether at the Beck and Will of their Lords, were both by *Jews* and *Heathens* called σώματα *Bodies*. Thus *Raguel* gave to *Tobias* half his Goods, σώματα, καὶ κτήνη, καὶ ἀργύριον, *Servants*, and *Cattle*, and *Money*, Tobit 10. 10. The ſale of the Captive *Jews* by *Nicanor* is in the Greek thus, ἀνοσιωτὸς Ἰουδαϊκῶν σωμάτων, 2 Maccab. 8. 11. *Joſeph* Antiq. Jud. l. 12. c. 2. p. 390. F. So all the Servants of the Men of *Sichem* are, πάντα τὰ σώματα αὐτῶν, Gen. 34. 29. And σώματα is by our Tranſlation rendred *Slaves*, Rev. 18. 13. So *Ariſtotle*, *Strabo*, *Demoſthenes*, and *J. Pollux* uſe the word. See *Conſtantine*.

I do not find that the Ancient *Jews* interpreted theſe words of *Chriſt* in expreſs Terms, but they ſay enough to juſtifie the *Apoſtle*'s Argument from this Text. For hence they conclude, that (c) *God had no principal Regard to Sacrifices, and that Obedience, and Praiſe was better than Sacrifice*; and that (d) *a further Salvation was to be expected, even the Salvation of God*, Pſalm. 50. 23. Iſaiah 45. 17. which was תשועת עולמים *an eternal Salvation*; or, in the Language of the Apoſtle here, Salvation, εἰς τὸ παντελὲς, for ever, *Hebr.* 7. 25. εἰς τὸ διηνεκὲς, Chap. 10. 14.

Ver. 7. *In the Volume of thy Book it is written of me that I ſhould come to do thy Will.*] h It being there written that the *Meſſiah* was to make *his life an offering for Sin*, Iſa. 53. 10. and by that to cauſe theſe *Offerings*, and *Sacrifices to ceaſe*, Dan. 9. 27. therefore he is ſaid to go to his Croſs, *as it was written of him*, Matth. 26.24. and the Rulers of the *Jews* are ſaid to have *fulfilled the Scriptures in condemning him*, and to have done that *which was written of him*, Acts 13. 27, 29. See *Luke* 24. 44, 46.

Ver. 10. Though perhaps the Article οἱ i ſhould be left out, it being not read by *Chryſoſtom* and *Theodoret*, or by the *Syriac* Verſion, yet becauſe it is in the *Alexandrian* Copy, in *Oecumenius*, *Theophylact*, the *Arabick* Verſion, and in many *Manuſcript Copies* I thought fit to give it a place in the *Paraphraſe*, and then 'tis eaſie to perceive that ἡγιάσμεθα muſt be repeated to compleat the ſenſe.

Ibid. Ἐν ᾧ θελήματι, *by the which Will.*] k *Chriſt* had ſaid in the *Pſalmiſt* that his *Father* would not have the Sacrifices, and Oblations of the Law continued, but that his Will was that he ſhould once for all ſuffer for the Sin of Man, *by the Execution of which Will*, perform'd by *Chriſt*'s oblation of his Body for us, *we are ſanctified*: Where ἁγιάζειν, or ἁγιάζεσθαι doth not ſignifie *to be freed from the Power* and *Dominion of Sin, but from the guilt of it*, as is proved, note on Chap. 9. 13. and this is farther proved from the means of this ſanctification, viz. *the Oblation of Chriſt's Body*, that being offered as a *piacular Victim*, to purge us from the guilt of Sin, and from the Condemnation due unto us for it; nor doth the *Apoſtle* here underſtand the Oblation of *Chriſt*'s Body in the *Heavens* for us, that being properly his *Interceſſion*, but the Oblation of his Body on the *Croſs*, and his Sufferings, *Heb.* 2. 10, 11. and *Chap.* 13. 12. And laſtly, this being effected by the Oblation of *Chriſt*'s Body, ἐφάπαξ, *once for all*, as it reſtrains the word to his Oblation on the *Croſs*, which was but once performed, and is paſt, whereas his appearance in the *Heavens* for us, is ſtill preſent and perpetual, ſo doth it perfectly overthrow the pretended *Sacrifice of the Maſs*; for *if by this one Oblation he hath perfected for ever them that are ſanctified*, what efficacy can there be in this vain Repetition of it? Nay, muſt it not import that Remiſſion of Sins is not fully obtained for us by our Lord's Sacrifice on the *Croſs*? For, ſaith the *Apoſtle*, *where Remiſſion of theſe is, there is no more offering for Sin*, v. 18.

(c) Maim. More Nev. part. 3. c. 32. (d) Pug. fid. part. 3. diſt. 3. c. 12. Sect. 14.

Ver. 12.

l Ver. 12. Εἰς τὸ διηνεκὲς *for ever.*] By comparing this with *v.* 14. *By one Offering he hath perfected,* εἰς τὸ διηνεκὲς *for ever them that are ſanctified,* and with *v.* 1. where it is denied that the legal Sacrifices could, τελειῶσαι εἰς τὸ διηνεκὲς, *expiate Sins for ever*; and from the ſtreſs the *Apoſtle* here, *v.* 10. and elſewhere lays upon this προσφορᾷ ἐφάπαξ, *Oblation once for all,* I imagine that theſe words may be better rendred thus, *This man after he had offered one Sacrifice for Sin for ever, is ſat down.*

m Ver. 14. That τετελείωκεν εἰς τὸ διηνεκὲς, *is to expiate Sin for ever,* ſee note on *v.* 1. And that the *Apoſtle* here ſpeaks of them who are ſanctified by this Expiation, hath been obſerved, note on *Chap.* 9. 13. as is apparent from the Teſtimony of the Holy Ghoſt produced here to confirm this, viz. *that God would remember their Sins no more,* v. 17.

A Queſtion ariſeth from *v.* 4. and 11. upon what ground it is here aſſerted that *the legal Sacrifices could never take away Sin?* And wherein lies the Difference in point of Expiation between the *Sacrifices of the Law,* and the Oblation of *the Body of Chriſt,* that one could purge the Conſcience from the ſenſe of guilt, and take away Sin for ever, and the other could not? "If all muſt be re-"ſolved into Divine Appointment, and "Divine Acceptation, how is it *impoſſible* "*that the Blood of Bulls and Goats ſhould take* "*away Sin?* Was it not poſſible that God "might have appointed, and accepted of "the Life of a Beaſt, inſtead of that of the "greateſt Malefactor, who thereby might "be freed, not only from a Temporal, but "likewiſe from the Obligation to eternal "Death? Now in Anſwer to this queſtion, I conceive that divine Acceptation muſt neither wholly be excluded, nor wholly be aſſigned as the Cauſe that the Oblation of our *Saviour's* Body was thus available for that Expiation of the guilt of Sin, which could not be obtained by the Legal Sacrifices.

And, firſt, I ſay, Divine Acceptation muſt not, yea cannot wholly be excluded, for that would render the Oblation of our Lord's Body, of what virtue ſoever it might be in it ſelf, wholly unable to procure the Pardon of our Sin, and exclude all true Remiſſion, and forgiveneſs of Sin. For,

1*ſt.* The Puniſhment of another, being not the thing threatned, or required, but only the Death of the Offender, can be of no avail to free the Criminal from Puniſhment, though he that is the ſubſtitute be never ſo able, or ſo well inclined to ſuffer it, unleſs the Governour, or he to whom the Execution of the Law belongs, be willing to accept of his *Vicarious* Puniſhment and whenſoever he is pleaſed, and ſees juſt cauſe to do ſo, it is an Act of Grace and Favour to the *Criminal,* and a Remiſſion of his Perſonal Obligation to bear the Puniſhment he had deſerved. In Puniſhments inflicted on the *Criminal* it is true, that ſo far as he Suffers what the Law exacts, ſo far doth he diſſolve the Obligation to farther Puniſhment, and ſo far muſt his Puniſhment be inconſiſtent with Remiſſion, for *as far as any man is puniſhed, he is not forgiven.* But by Admiſſion of another to ſuffer in our ſtead, we are as much forgiven as we could be, did he not ſuffer in our ſtead, becauſe we are as much exempted from ſuffering any Puniſhment on the Account of our Offences, and how can we be more forgiven than we are by ſuch an Act as removes from us the whole Puniſhment as much as if we never had offended? The *Vicarious* Puniſhment is indeed the motive, and the procuring cauſe of this forgiveneſs, as it renders it conſiſtent with the Governour's *Honour* and with the *Ends of Government* to grant it, but it takes off nothing from the Freedom of the Pardon.

Secondly, I add, That divine Acceptation muſt not be aſſigned as the only cauſe that the Oblation of our *Saviour's* Body was thus available for the Expiation of the guilt of Sin, for then no reaſon can be given why he might not have accepted of the Blood of *Bulls and Goats,* and much more of the Sufferings *of any Ordinary Man* for the procuring our Exemption from the guilt of Sin, whereas two Reaſons have been already offered in the Note on Chap. 2. 14. why the *Blood of Bulls and Goats* could never take away Sin; viz. 1*ſt.* Becauſe they were not of the ſame Nature and Original with Man, who ſinned, and ſo could not diſſolve the debt his Nature had contracted. 2*ly.* They never could procure for us a Reſurrection, and ſo they could not free us from that eternal Death our Sins deſerved, nor could any mortal Man do it, becauſe he never could have power to raiſe his own Body, only that *Jeſus* who had *power to lay down his Life and take it up again;* who hath *life in himſelf,* and who can make *the dead hear the Voice of the Son of Man, and Live,* can do this. Indeed they could do nothing of that which was requiſite, ſaith this *Epiſtle,* and the whole *Scripture,* for that end. But the great reaſon why *the Blood of Bulls and Goats could never take away Sins,* is this, that they could never anſwer the great Ends of Puniſhment, and thereby render it conſiſtent with the Honour of the Governour, and with the Ends of Government to admit the ſubſtitution of them in our ſtead. Now the Ends which Wiſe Men do aſſign of Puniſhments are theſe:

1*ſt.* Παράδειγμα, *That they who ſuffer may be exemplary to others,* and may, by what they ſuffer, deter others from the Commiſſion of the like Offences, by letting them, in their Example, know what they muſt ſuffer when the

the Guilt of their own Sins is laid upon them.

2*ly*, Νουθεσια, *That the Offender may learn Wiſdom by the Rod*, that the Remembrance of what was ſuffered for it might prevent the Repetition of his Sin, and that he may be fitted to embrace that counſel of our Saviour, *Sin no more, leſt a worſe thing come upon thee.*

3*ly*. Τιμωρια, *The Vindication of the Princes Honour, and the Preſervation of the Laws he hath eſtabliſhed, from Contempt.* Now to apply this to our Purpoſe, I ſay,

1. That by the Obedience of our Lord *Chriſt* unto the Death in our ſtead, theſe ends of Puniſhment are very ſignally obtained, and that with more advantage to God's Glory, than if the Puniſhment of our Offences had been inflicted upon us, and ſo God by it may be truly ſaid to have been ſatisfied, ſeeing that Juſtice, which conſiſts in Puniſhing for the Tranſgreſſion of a Law, is truly ſatisfied, when all thoſe Ends for which the Puniſhment of the Offender could be deſired, are obtained.

2. I add, that none of theſe Ends could be at all obtained by the ſuffering of *Bulls and Goats*, and not comparatively *by the ſufferings of any mortal man whatſoever.* And,

1*ſt*. God by this Diſpenſation hath given us the beſt, and moſt effectual Example to deter us from Sin. For three things only can be requiſite to this end, that the Puniſhment of Sin be inſupportable when we ſuffer it; inevitable when we by our Rebellions have made our ſelves the Veſſels of God's Wrath; and that we have a lively ſenſe, and deep impreſſion of all this upon our Spirits. Now,

The Example of our *Saviour*'s Sufferings ſhews how inſupportable the Puniſhment will be which Juſtice will inflict upon the Sinner; for if the Apprehenſion of it produced ſuch *Agonies*, and Conſternations in the Soul of *Chriſt*, that God ſaw need *to ſend an Angel* to ſupport him under them, how muſt the Sinner ſink under that Burden when it is laid upon his Shoulders? If he who was *the well-beloved Son of God* found it ſo dreadful to lie under the Burden for ſome hours, to lie expoſed for ever to it, muſt be far more intolerable; If the Conſideration of God's paternal love, and of the glorious iſſues of his Sufferings, was ſcarce ſufficient to ſupport our Lord under the Terrours of that Cup, what will ſupport the Sinner when he ſhall know himſelf to be the everlaſting Object of God's Wrath?

This Example alſo ſhews, that Impenitent Sinners cannot eſcape this Wrath of God, ſince he inflicted ſo great a Puniſhment on *the beloved of his Soul*, when he became our ſurety. For if on this account *God ſpared not his only Son*, we may be ſure he will not ſpare his ſtubborn Enemies. With what ſtrong Cries, and with what Earneſtneſs did our *Lord* pray to be *delivered from this Cup*? And yet when he had *made his Soul an Offering for Sin*, thus did it *pleaſe the Lord to bruiſe him.* If then his Ears were ſhut againſt the Cries of his beloved Son, how can they be opened to the howlings of Rebellious Sinners? If God was pleaſed to lay ſo great a load on him who was but *Sponſor* for our Sins, their Puniſhment cannot be milder who commit them. And,

Laſtly, This Example gives us the moſt lively ſenſe, and deep impreſſion of theſe things, as being the moſt ſenſible Demonſtration of God's Indignation againſt Sin, which is recorded in the Sacred Writings. To find God *drowning the whole World*, and raining *Fire and Brimſtone* on *Sodom* and *Gomorrah* for Sin; to ſee the Darling Objects of his Love, the *Jewiſh Nation*, become for above 1700 Years the Objects of his ſoreſt Wrath, are Inſtances ſufficient to deter men from Sin: But then to ſee God mix a Cup ſo bitter, ſo full of Gall and Wormwood, for his own *Innocent and well-beloved Son*, and make him drink it off, only becauſe he undertook to be our *ſurety*; to ſee him lifted up upon the Croſs, the Earth trembling under him, as if unable to bear his Weight, the Heavens darkned over him, as if ſhut againſt his Cry, and all this becauſe our Sins did meet upon him, is ſure an Eminent Demonſtration of God's Indignation againſt Sin.

2*ly*. Whereas inevitable Ruine muſt have followed upon the Execution of the deſerved Puniſhment on the Offender's Perſon, God, by this method, hath taken a moſt excellent way for Reformation of the Sinner, which was the ſecond End of Puniſhment. For what can be a more effectual motive to abſtain from Sin than this Example, which ſo clearly repreſents the greatneſs of the Provocation in the Greatneſs of the Puniſhment, and ſhews it is impoſſible that guilty Perſons ſhould avoid the ſtroke of God's Vindictive Juſtice, or bear the Weight of his Almighty Arm?

3*ly*. God by this Diſpenſation hath ſufficiently conſulted the Preſervation of his Honour, and ſecured the Reverence, and Obſervation of his Laws, which was the third great End of Puniſhment. For,

God, by declaring thus he would not pardon our Offences without this ſatisfaction made for the Violation of his Law, hath fully Vindicated his Inſtitutions from contempt, ſeeing by this Example he hath let all Men know, that though he be a God of great long-ſuffering and Mercy, he will *by no means clear the Sinner*, or *ſuffer Sin to go unpuniſhed.*

Again, God by this Diſpenſation hath Vindicated his Honour more than if he had

deſtroyed the Sinner, having more evidently ſhewed his Hatred of, and great Diſpleaſure againſt Sin, by puniſhing it ſo ſeverely in his only Son, when he became our ſurety. For the greater is the inducement to remit the Puniſhment of Sin, the greater muſt be his hatred who inflicts it; that therefore this Conſideration, that he who ſuffered was his well-beloved Son, would not induce him to remit the Puniſhment, muſt be the higheſt Demonſtration of his moſt perfect hatred of all Iniquity.

But that none of theſe Ends could be at all obtained by the ſubſtitution of a *Bull*, or *Goat*, or *Ram* to ſuffer in our ſtead, muſt be extremely evident, this being a ſubſtitution very ſupportable, eſpecially by the Rich, who very freely ſpend much more upon the ſatisfaction of their Luſts, and who would therefore gladly buy a Freedom to commit them at ſo ſmall Expence. This then would be ſo far from tending to reform the Sinner, that it would rather be a great Encouragement to him to continue in his evil Courſes, when he thus knew the Damage could be very little to him; this alſo could not tend to the Honour of the Law-giver, but rather would tempt Men to conceive that his Diſpleaſure againſt Sin could not be great, ſince he required ſo little to repair his Honour, and that he was not much concerned for any ſatisfaction for the violations of his Law, when ſuch ſlight matters were by him thought ſufficient Expiations for them.

Moreover the Oblations of any Ordinary Man could not procure this Expiation for us; 1. Becauſe he could only ſuffer that Puniſhment he had deſerved by his own Sins: Now evident it is, no ſatisfaction can be made by me for others, by ſuffering that which Juſtice doth require me to ſuffer for my own Offences. 2. Becauſe he could not overcome Death, he never could raiſe up himſelf from the Grave, and ſo could not procure that Redemption from it to another, which he could not obtain for his own ſelf. Nor, 3. Is it viſible how he can ſerve the Ends of Juſtice, or of Government, by doing ſo, more than the *Criminal* himſelf would do by his own Sufferings. For, 1. What great Indication would it be of Divine Hatred to Sin, that he required only the Death of a Mortal Man to expiate the Sins of the whole World? Or, 2. What diſcouragement could this afford to Sinners from continuing in their evil Courſes, or what great dread of Divine Vengeance? For if, as 'twas conjectured by moſt *Nations*, the Death of a Malefactor might be ſufficient for this Purpoſe, what *Nation* could ever want ſuch Expiations for their Sins? Or, if it were to be a good Man, ſeeing they bore ſo great love to Mankind in general, and to their Country in Particular, ſome of them would ſtill be ready to offer their own lives for Preſervation of their *Nation*; or how by this would God conſult either the Honour of his Government, or ſecure the Reverence and Obſervation of his Laws, by thus requiring only one *Criminal* to ſuffer leſs than he himſelf deſerved, to make Atonement for the continual Violations of his Sacred Laws by a whole *Nation*, or even the whole *Race of Men*.

Ver. 18. Οὐκ ἔτι προσφορὰ, *no more offering for Sin.*] From theſe, and many other Paſſages of this *Epiſtle* the Sacrifice of the *Maſs* declared by the *Trent Council*, Seſſ. 22. Can. 2, 3. to be *a true, and proper propitiatory Sacrifice for Sin*, is utterly overthrown. For 1. From theſe words of the *Apoſtle*, *It was not needful that he ſhould offer himſelf often, for then muſt he have often ſuffered*, Chap. 9. 24, 25, 26. it is very evident that *Chriſt* cannot offer himſelf, but he muſt *ſuffer*. Since then they dare not ſay that *Chriſt* ſuffers in the *Maſs*, neither can they ſay that *Chriſt* offers himſelf there. 2*ly*. From thoſe words, *without ſhedding of Blood there is no Remiſſion*, Chap. 9. 22. it follows, either that the Sacrifice of the *Maſs* muſt be a *bloody Sacrifice*, and ſo *Chriſt*'s Blood muſt be as often ſhed, as he is offer'd in the *Maſs*, or elſe that it obtaineth no Remiſſion of Sin. 3*ly*. This follows from thoſe Words, *By one oblation he hath perfected* [i. e. hath perfectly and fully expiated, and that] *for ever, them that are ſanctified*; for what neceſſity of, what virtue can there be in doing that again which is *perfectly*, and fully done already, and that for ever? And laſtly, where Remiſſion of Sins is ſo obtained by *Chriſt's one oblation*, that God will *remember them no more*, there is, ſaith the *Apoſtle*, *no more need of Offering for Sin*; but by the Blood of *Chriſt*, the Blood of the *New Teſtament*, ſuch Remiſſion is obtained, ſaith the ſame *Apoſtle*, v. 15, 17. *Ergo*;

Ver. 20. Ὁδὸν πρόσφατον, *a new way.*] The way into the *Higheſt Heaven* being before ἄβατον, *impaſſable*, ſaith *Joſephus*. See note on Chap. 9. 8. there being no entrance for us into that Place, till our *Fore-runner had entred* into it, Chap. 7. 20. till he had *purified*, and *prepared it for us by his better Sacrifice*, Chap. 9. 23. *John* 14. 2. This was the Doctrine of all the *Primitive Chriſtians*, That Chriſt by his Death opened this veil for the Juſt that were from *Adam* (e) ἀποκεχλεισμένοις, excluded from thoſe bliſsful Regions (f) That διέχοντα φραγμὸν τὸν ἐξ αἰῶνος

(e) Cyril. Hieroſ. Cat. 4. p. 27.

(f) Thadd. apud Euſeb. Hiſt. Eccl. l. 1. c. 13. p. 35.

μὴ κεκόντα, *he rent open the Incloſure which from the beginning had not been laid open.* Hence (g) *Tertullian* ſaith, the *Patriarchs were*, Dominicæ Reſurrectionis appendices, *the Appendants of our Lord's Reſurrection*; and therefore, as κ) ἔχοντες is here to be repeated from *v.* 19. ſo the Prepoſition διὰ, *through*, ſeems here not to denote the means, or the Condition of Entrance into the Holy of Holies, but rather the Term to be paſſed through; as if he ſhould have ſaid, *we have a new way of Entrance through the veil, now rent*, which, before it was ſo, hindred our Entrance into that Place, that is, through the fleſh, or body of Chriſt broken upon the *Croſs*, and ſo letting out that Blood which procures that Entrance, as the Blood the *High-Prieſt* carryed with him procured his Entrance, *Chap.* 9. 7.

p Ibid. Καὶ ζῶσαν, *and living way*] That is ζωοποιοῦσαν, *leading to*, and *giving Life*, ſaith *Grotius*. He dying for us, that *we might live through him*, 1 John 4. 9. Thus *the Bread of Life*, John 6. and *the Word of Life*, Acts 5. 20. Phil. 2. 16. is the Bread, and Word giving Life; In oppoſition to the Dead ſhadows of the Law, ſaith Dr. *Hammond*, or the Sacrifices preſcribed by it, all whoſe Virtue was in their Death, we being reconciled *by the Death of Chriſt*, but *ſaved by his Life*, Rom. 5. 10. Our acceſs to theſe Manſions being obtained by this *Fore-runner*, made *higher than the Heavens*, Chap. 7. 26. made *a Prieſt there after the Power of an Endleſs Life*, v. 16. and therefore *able to ſave us to the uttermoſt, becauſe he lives for ever, there to make Interceſſion for us*, v. 25.

q Ver. 21. *An High-Prieſt*] i. e. an *High-Prieſt* ſo *merciful*, and able to help us when tempted, and ſo *faithful* in the Performance of his Office, *Chap.* 2. 14.

r Ver. 22. Ἐῤῥαντισμένοι τὰς καρδίας, *having our hearts ſprinkled from an Evil Conſcience*, &c.] Here is a manifeſt alluſion to the things requiſite to procure to a defiled *Jew* admittance to God's Sacred Preſence in the *Temple*, or the *Tabernacle*. The *Jewiſh Maxim* ſaith, that *the very Root and Eſſence of the Sacrifice was the ſprinkling of Blood*; And therefore on the great Day of Expiation the *Bullock* for the Sin-offering, and the *Goat* for the Sin-offering, which was brought in to make Atonement in the *Holy Place for the People*, was *ſprinkled before the mercy-ſeat ſeven times*, Lev. 16. 14, 15, 27. and ſo they were made *clean from all their Sins* before the Lord, *v.* 30. and admitted again into the *Tabernacle* of the Congregation, from which they were excluded till this ſprinkling was performed, *v.* 17. Again, when the *Iſraelites* were in a great fear that by coming near the *Tabernacle* they ſhould be conſumed, ſaying, *Behold, we die, we periſh, whoſoever cometh any thing near unto the Tabernacle of the Lord ſhall die*, Numb. 17. 12, 13. God appoints the Water made of the *Aſhes of the Red Heifer*, to *cleanſe them from thoſe legal Impurities* which rendred them unfit to come into his *Tabernacle*, and made it Dangerous for them to approach unto it, ſtiling it on that account a *Purification from* Sin, *v.* 9. and this Water was to be *ſprinkled on the Unclean*, and he was to *waſh his Cloaths, and bath himſelf in Water*, and being thus purified might come into the *Sanctuary*, *v.* 19, 20. This *ſprinkling of the Blood and Water ſanctifying to the Purifying of the Fleſh*, Heb. 9. 13. *Let us therefore*, ſaith the *Apoſtle*, *who have* [not our Fleſh only, but] *our Conſciences purified from the guilt of Sin, by the ſprinkling* [not of the Blood of Bulls and Goats, but] *of the Blood of Chriſt*, and *have our High-Prieſt ſtill preſenting this Blood before the Mercy ſeat*, and who have *our Bodies waſhed with the pure Water of Baptiſm, the Laver of Regeneration*, [as the Cloaths, and Bodies of the unclean were with Fountain Water,] *draw near to God with greater Freedom than they could.*

Ver. 25. Ἡμέρα, *the day approaching*] i. e. s
The Day of the *Lord's* coming to deſtroy the Unbelieving *Jews*, and to execute his Vengeance on them for rejecting, and crucifying their *Meſſiah*, ſtiled by St. *Luke*, the *Days of Vengeance*, Chap. 21. 22. ἡμέρα τ εἰσόδε ἀυτε, *the day of the Lord's coming, which who can bear?* ſaith the *Prophet*, *Mal.* 3. 2. ἡμέρα καιομένη ὡς κλίβανος, *the Day burning like an Oven*, ἡμέρα ἡ ἐρχομένη, *the day coming that ſhall ſo burn up them that do wickedly, as not to leave them Root or Branch*; ἡμέρα Κυρίε ἐγγίζουσα, *the Day of the Lord drawing near, when all the Inhabitants of the Land ſhould tremble*, Joel 2. 1. μεγάλη ἡ ἡμέρα Κυρίε καὶ ἐπιφανὴς, *the great and terrible Day of the Lord*, v. 11, 31. ἡμέρα ἀυτε, *the Day of the Son of Man.* That this is the meaning of the place will appear from the ſcope of the *Apoſtle*, which is to terrify them he writes to, by the conſideration of that dreadful Day of Vengeance threatned to the unbelieving *Jews*, not only by our *Lord*, but their own *Prophets*, and now near at hand; as it follows from *v.* 26. to *v.* 32.

Ver. 26. Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν, *for if* t
we Sin wilfully.] That theſe words do not concern every Sin committed knowingly againſt the Laws of *Chriſt*, but only ſuch as do conſiſt in *Apoſtatizing* from the Faith after we have received the Knowledge of it, and rejecting him as our *Prophet* and *Law-giver*, will appear, 1. from the parallel Place, *Chap.* 6. 4, 5, 6. for they who there *cannot be renewed unto Repentance*, are they who *fall away*

(g) De Anima, c. 55. See Petav. de Incar. To. 2. l. 13. c. 16, 17, 18.

from the Faith after they have been *enlightned*, &c. which plainly anſwers to theſe words here, they *who Sin wilfully after they have received the knowledge of the Truth*; they are there ſaid to *crucifie afreſh the Lord of* Life, and *to put him to an open ſhame*; yea to *fall away after they have taſted of the heavenly Gift, and have been made partakers of the Holy Ghoſt*, which alſo anſwers to the *Trampling under foot the Son of God*, and *the doing deſpight to the Spirit of Grace*. 2. From the Inſtances produced out of the *Old Teſtament*; for the Argument uſed, *v.* 28. from the Compariſon of him *who deſpiſed Moſes's Law*, and therefore was to *die without mercy, under the hand of two or three Witneſſes*, Deut. 17. 6. plainly concerns them only who Traſgreſs'd God's Covenant, by going, *and ſerving other Gods*, v. 2, 3. And as for thoſe who ſinned *voluntarily*, or *with an High Hand under the Law*, and ſo were to *be cut off*, and have no Sacrifice allow'd to expiate their Sin, *Numb.* 15. 30, 31. they were ſuch as *blaſphemed*, or *reproached the Lord*, i. e. revolted from him, and would not own him as their *Governour*; they *deſpiſed the word of the Lord*, they made the Covenant given in *Sinai* void, by contemning the Authority by which it was enjoined, as the *Hebrew* ſignifies, and ſo they were indeed *Apoſtates* from God. 3. From the preceding Exhortation, *v.* 25. *not to fall off from the Aſſemblies of Chriſtians*, and the following, *not to caſt away their Confidence*, v. 35. *not to draw back* from the Faith, *v.* 38. *it being better not to have known the way* of *Righteouſneſs, than having known it to depart from the holy Commandment delivered to them*, 2 Pet. 2. 21. And laſtly from the Expreſſions uſed, *v.* 29. which can agree to none beſides *Apoſtates* from the *Chriſtian* Faith, for to *tread the Son of God under foot*, muſt ſurely ſignifie the extremeſt contempt that can be caſt upon him; *count the blood of the Covenant*, by *which we are purified*, it ſelf, κοινὸν, *unclean*, and polluting, can be only done by him who looks on *Chriſt*, not as the *Saviour of the World* by it, but as one who deſerved to ſuffer what from the *Jews* he did: And *to do deſpight to the Spirit of Grace*, cannot well ſignifie leſs than that which our Lord ſtiles *the Sin againſt the Holy Ghoſt*, which Men cannot commit, and in their hearts continue *Chriſtians*.

u Ver. 29. Ἐν ᾧ ἡγιάσθη, *by which he was ſanctified.*] That this refers not to *Chriſt* ſanctifying himſelf, or offering himſelf as a *piacular Victim* for us, *John* 17. 19. but to him who *counted this blood an unholy thing*, ſeems clear, 1. From the conſtant uſage of this *Phraſe* in this *Epiſtle*, where *he that is ſanctified* is he *that is purged from the guilt of Sin*, Ch. 2. 11. and in this very Chapter, where it is ſaid, *v.* 10. that we are ἡγιασμένοι *ſanctified by the oblation of the Body* [or the Blood] *of Chriſt*, and v. 14. that *by one oblation he hath perfected for ever*, τοὺς ἁγιαζομένους, *them that are ſanctified.* 2*dly*. From the *Phraſe*, *the Blood of the* [New] *Covenant*; i. e. of that Covenant in which God *promiſes to be merciful to our Iniquities, and remember our Sins no more*, Chap. 8. 12. 10. 17. 3*dly*. Becauſe though *Chriſt* is ſaid to *ſanctify* himſelf, yet is he never ſaid *to be ſanctified*, but only ἁγιάζειν τὸν λαὸν, *to ſanctify the People by his own Blood*, Ch. 13. 12.

Ver. 30. *Saith the Lord*, λέγει Κύριος] x
Theſe words are not to be found in many *Manuſcripts*; they are not in the *Vulgar*, *Syriack* or *Æthiopick* Verſion; not in the *Original*, or in the *Septuagint*, and therefore ſeem to have crept in here from *Rom.* 12. 19. where inſtead of οἴδαμεν γὰρ τὸν εἰπόντα, *we know him that ſpeaketh*, we find γέγραπται γὰρ, *for it is written*; which reading *Chryſoſtom* here hath, and without theſe words the ſenſe runs better.

Ibid. *And again.*] Not *Pſalm* 135. 14. y
the words there being taken from *Deut.* 32. 36. but in the ſame place, or in the following Verſe. So Chap. 2. 13. *I will put my truſt in him*, Iſa. 8. 17. καὶ πάλιν, *And again*, v. 18. *Behold I, and the Children which God hath given me.*

Ver. 34. Τοῖς δεσμοῖς μου, *my bonds.*] Were z
this certainly the true Reading, it would fairly prove St. *Paul* the *Author* of this *Epiſtle*, but the other Reading τοῖς δεσμίοις συνεπαθήσατε, *you had compaſſion of them that were bound*, is more likely to be the true Reading; for ſo reads the *Alexandrian*, and two other *Manuſcripts*, the *Syriack*, the *Vulgar Latin*, and St. *Chryſoſtom.*

Ver. 36. Τὴν ἐπαγγελίαν, *the Promiſe.*] That aa
is primarily the *Recompence of Reward* mentioned, *v.* 35. So Chap. 11. 39. ἐπαγγελία, the *Promiſe* is the ſame *with the Recompence of Reward*, v. 26. *the things not ſeen* but *hoped for*, which are the Objects of our Faith, *v.* 1. But then this *Epiſtle* being directed to the believing *Jews*, who had both from their *Prophets*, and from our *Lord*, a Promiſe, that *in the great and terrible Day of the Lord, whoſoever ſhould call upon the name of the Lord ſhould be ſaved*, Joel 2. 32. and that the εὐαγγελιζόμενοι ἐς Κύριον προσκέκληται, i. e. *they, whom the Lord had called by his Goſpel, ſhould be delivered*, Ibid. That when the day was to come that *burned like an Oven, then was the Sun of Righteouſneſs to riſe on them that feared him*, with *healing on his Wings*, Mal. 4. 1, 2. that *he who endured to the End ſhall be ſaved*, Matth. 24. 13. and to whom it was ſaid, *Hab.* 2. 3, 4. The Viſion is, עוד למועד *yet for a time* then, now *for a very little time* μικρὸν ὅσον, *with Patience wait for him* [the *Meſſiah*, ſay the *Jews.*]

for

for he that cometh will come, and will not tarry. Wait for him, ſay the (h) *Jews* לקבל שכר *to receive your Reward: Chriſt* alſo having taught them by a Parable, that God would come, ἐν τάχει, *ſpeedily to avenge his Elect, who cried unto him,* under Perſecutions, *Day and Night,* Luke 18. I believe that the receiving this Promiſe verified to them, which tended ſo exceedingly to confirm their Faith, might be here intended, eſpecially if we conſider that the *Apoſtle* could not properly affirm of our Lord's coming to Judgment, that *it was* μικρὸν ὅσον ὅσον, *a very very little while, and he would come, and would not tarry.*

b b Ver. 37. Ὁ ἐρχόμενος.] This is the Peculiar title given to the *Meſſiah* by the *Jews,* as we learn from the *Baptiſt's* Queſtion to him, σὺ εἶ ὁ ἐρχόμενος; *Art thou he that ſhould come, or look we for another?* Matth. 11. 3. and from the *Hoſannas* of the *Jews,* ſung to him in theſe words, *bleſſed be* ὁ ἐρχόμενος, *he that cometh in the Name of the Lord,* Matth. 21. 9. And the *Jews* do not only interpret this Paſſage of him, but alſo encourage themſelves to wait for him, by this very Argument of the Apoſtle, שכר לקבל. That *they may receive their Reward;* for (i) *Bleſſed,* ſay they, *are all that hope in him,* Iſa. 30. 18.

c c Ver. 38. Ὑποστείληται, *If any man draw back.*] The *Reverend* Dr. *Hammond* hath ſhewed from *Phavorinus,* and from *Acts* 20. 20, 21. *Gal.* 2. 12. that this word ſignifies to *draw back, refuſe,* and *fly from* a thing; and ſo the Object of it being here *Faith,* muſt ſignify his flying from, and drawing back from the Faith, or refuſing ſtill to profeſs it; and ſo, as it follows, muſt be *his Drawing back unto Perdition;* and becauſe this is done uſually from fear of Perſecutions, hence is it joined with fear, Gal. 2. 12. *Peter* ὑπέστελλεν ἑαυτὸν, *withdrew himſelf, fearing the Circumciſion;* and ſometimes is put to ſignifie fear; ſo *Deut.* 1. 17. μὴ ὑποστείλῃ πρόσωπον ἀνθρώπου, *you ſhall not be afraid of the face of Man;* and becauſe Men's cowardly Fears make them to hide, diſſemble, and play the *Hypocrite,* hence it is reckoned by (k) *Julius Pollux,* among the words which ſignifie to *conceal,* and *hide,* and by *Heſychius,* and *Suidas* is rendred, ὑποκρίνεται, δολιεύεται, *he plays the Hypocrite, and deals deceitfully;* all which, in things which do reſpect our God, and our Religion, are pernicious to the Soul, eſpecially if we conſider, that *he that draws back,* ſtands oppoſed, *v.* 39. to him that *believeth,* and therefore is an *Unbeliever;* and *v.* 38. *to him that liveth by his Faith,* and therefore can have none, or only *a dead Faith:* And laſtly, that God here ſolemnly declares, *his Soul ſhall have no pleaſure in him,* and then he muſt ſtill lie under his ſad Diſpleaſure.

Note, 2*dly*, That ἐὰν ὑποστείληται, refers plainly *to the Juſt Man,* the Man *who lives by his Faith;* and in the *Prophet,* to him that is with Faith and Patience to wait for the Accompliſhment of the Viſion; and *v.* 39. the ὑποστειλάμενος, *the Drawer back,* ſtands oppoſed to him that *believeth to the Salvation of his Soul.* The words do therefore plainly ſuppoſe that *the Juſt Man who liveth by* that *Faith,* in which, if he perſiſted, he would *ſave his Soul,* may *draw back unto Perdition.* And this is alſo evident from the enſuing words, *my Soul ſhall take no Pleaſure in him;* for they do plainly intimate, that God took Pleaſure in him before his Drawing back, for otherwiſe this Threat would ſignifie nothing, the Lord taking Pleaſure in no Man but in *Juſt* Men only, and ſuch as *live by Faith.*

Note 3*dly*. That ἐὰν δὲ may be rendred not *Hypothetically,* and if, but *cum vero ſemet ſubſtraxerit,* but *when he ſhall draw back,* which I have ſhewn to be the common Import of the Greek ἐὰν, Note on *Chap.* 3. 15. But if we read them *Hypothetically,* the ſuppoſition cannot be of a Thing impoſſible, for then God muſt be ſuppoſed to ſpeak thus, *If the Juſt Man do that which I know is impoſſible for him to do, and which I am obliged by Promiſe to preſerve him from doing, my Soul ſhall have no pleaſure in him;* which is to make God ſeriouſly to threaten Men for ſuch a Sin, of which they are not capable, and of which they are engaged to believe they are not capable, if they believe the Doctrine of *Perſeverance, and ſo to threaten them to none Effect.*

(h) See Pug. fid. p. 212, 742. p. 323. lin. 41.

(i) See Pug. fid. p. 212, 354. 742.

(k) Lib. 6. c. 53.

CHAP.

CHAP. XI.

Verſe 1. NOW [*the*] Faith [*by which the Juſt Man lives*, Chap. 10. 38.] is the [a] Subſtance [*or the firm Expectation*] of things hoped for, the evidence of things not ſeen, [*i. e. by which we are confirmed in the truth of them.*]

2. For by it the Elders, [*i. e. the Fathers before, and ſince the Flood,*] obtained a good Report, [*or Teſtimony from God, left on Record in holy Scriptures*]

3. Through [*that*] Faith [*which is the evidence of things not ſeen*] we underſtand that the Worlds, [*the lower, middle, and ſuperior Worlds*; See Note on *Chap.* 1. 2.] were framed [b] by the Word of God, ſo that [*the*] things [*of it*] which are ſeen were not made of things which do [*did then*] appear, [*but ἐκ τῶν ἀοράτων, of things not then viſible*, Gen. 1. 2.]

4. By Faith Abel offered to God [c] a more excellent Sacrifice than [*that of*] Cain, by which [*Faith*] he obtained witneſs, [i. e. *a Teſtimony from God,*] that he was Righteous [d] [*or accepted by him,*] God teſtifying [*his acceptance*] of his Gifts, and by it he being dead yet ſpeaketh, [*i. e. declareth by this Faith that God is a Rewarder of the Righteous, though they die.*]

5. By [*virtue of this*] Faith [*that God would reward thoſe that ſerve him, though in this World he might not do it,*] Enoch was tranſlated that he ſhould not ſee Death, and [e] was not found [*on Earth,*] becauſe God had tranſlated him [*from it*;] for before his Tranſlation, he had this Teſtimony [*from God*, Gen. 5. 22, 24.] that he pleaſed God.

6. [f] But without [*this*] Faith it is impoſſible to pleaſe him, for he that cometh to God [*in way of Duty,*] muſt believe that he is, and that he is a Rewarder of them that diligently ſeek [*to pleaſe*] him. [*To believe that he is, relates to that Faith which is the Evidence of things not ſeen, for God is inviſible; to believe that he is a Rewarder, to that Faith, which is the Expectation of things hoped for.*]

7. By Faith Noah being warned by God of things not ſeen as yet, [*i. e. of a future Deluge,*] moved with fear [*of what God threatned,*] prepared an Ark to the ſaving of his Houſe [*from that Deluge,*] by the which he condemned the [*Old*] World, [*which would not believe his Prediction of this Deluge,*] and became [g] Heir of the Righteouſneſs which is by Faith.

8. By Faith [*in God's Promiſe*] Abraham, when he was called to go out into a Place which he ſhould after receive for an Inheritance, obeyed, and he went out, not knowing whither he went, [*no not ſo much as what the Land of Promiſe was, God's firſt Command unto him being only this, get the into a Land which I ſhall tell thee of,* Gen. 12. 1.]

9. By Faith, [*Gen.* 12. 7, 13, 15.] he ſojourned in the Land of Promiſe, as in a ſtrange Country, dwelling in Tabernacles with Iſaac and Jacob, the Heirs with him of the ſame Promiſe, [*it being renewed to Iſaac,* Gen. 26. 3. *and to Jacob,* Gen. 28. 13.]

10. [h] [For *God having ſaid unto him, I am thy Shield, and thy Reward ſhall be exceeding great,* Gen. 15. 1.] he looked for a City which hath Foundations [*an heavenly one,* v. 16. *which cannot be ſhaken,* Heb. 12. 28.] whoſe builder and maker is God; [*it being not a building made with hands, as thoſe on Earth, but eternal in the Heavens,* 2 Cor. 5. 1. Heb. 9. 11.

11. By Faith alſo Sarah her ſelf, [*who at firſt believed not,* Gen. 18. 12. *after that the Lord had renewed the Promiſe to her, ſaying, At the time appointed I will return unto thee, according to the time of Life, and Sarah ſhall have a Son,* v. 14.] received ſtrength to conceive Seed, and was delivered of a Child, when ſhe was paſt [*the ordinary*] Age [*of bearing Children*] becauſe ſhe judged him faithful who had promiſed.

12. Therefore ſprang there even of one, and him as good as dead, [*his Body being dead, and the Womb of Sarah dead, as to the Procreation of Children,* Rom. 4. 19.] ſo many as the Stars of the Sky in multitude, and as the Sand which is by the Sea ſhoar innumerable, [*according to God's Promiſe,* Gen. 15. 5. 22. 17.]

13. Theſe all [*forementioned that died, or all theſe Patriarchs*] died in Faith, not having received the [i] Promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them [*as certain,*] and confeſſed that they [*themſelves*] were [*only*] Strangers and Pilgrims on the Earth.

14. [*I ſay, they died in Faith, or in firm Expectation, not only of theſe Temporal, but of Spiritual, and Heavenly Promiſes:* For they that ſay ſuch things, [*viz. that they even in the Land of Promiſe, are Pilgrims, and Strangers,*] declare plainly, that they ſeek a Country, [*where they may reſt, and dwell, when this their Pilgrimage on earth is ended.*]

15. And truly, if they had been [*only*] mindful of that Country from whence they came out, they might have had opportunity to have returned [*to it,* i. e. *from Canaan and Egypt, to Ur of the Chaldeans.*]

16. But

16. But now [*by this professing themselves Strangers and Pilgrims upon Earth, they declare that*] they [k] desire a better Country, that is, [*not one on Earth, where they profess they are but Strangers, but*] an Heavenly; wherefore [*the*] [l] God [*of Heaven*] is not ashamed to be called their God, [*and to own them as his Sons, and Children,*] for he hath prepared for them a [*heavenly*] City.

17. By Faith, [*in God's Power,* v. 19.] Abraham, when he was tried, [m] offered up Isaac,] *laying him upon the Wood, which was on the Altar,* Gen. 22. 9.] and he that had received the Promises, [*of a numerous Seed to issue from him,*] offered up his only begotten Son.

18. [*Even him*] of whom it was said [*by God,* [that in Isaac shall thy Seed be called.

19. Accounting that God was able to raise him up even from the Dead, from whence also he received him in a figure, [*i. e. from his own dead Body, and the dead Womb of Sarah,* Rom. 4. 19.]

20. By Faith, [*or a firm expectation that God would make good his Benediction,*] Isaac [n] blessed Jacob and Esau, concerning things to come [*Gen.* 27.]

21. By [*the like*] Faith, Jacob when he was dying blessed both the Sons of Joseph, [o] and worshipped [*God, leaning*] upon the top of his Staff, [*by which he was supported from falling.*]

22. By Faith, Joseph, when he died, made mention of the departing of the Children of Israel, [*out of Egypt, saying, God will surely visit you, and bring you out of this Land,* Gen. 50. 24.] and gave Commandment concerning his bones [*that they should be carried with them when they returned to Canaan,* v. 25. *which was an evidence of his Faith in the Promise of God.*]

23. By [*the*] Faith [*of his Parents, that God would send them a Deliverer*] Moses, when he was born, was hid three Months of his Parents, because they saw he was [p] a proper [Gr. *comely*] Child, [*and therefore hoped he might be that Deliverer God had promised,*] and [*therefore*] they were not [*so*] afraid of the Kings Commandment, [*as to deliver him up to be slain.*]

24. [q] By Faith, [*in God's Promise of a Deliverance out of Egypt,*] Moses, when he was come to years [*of Discretion,*] refused to be called the Son of Pharaoh's Daughter.

25. Chusing rather, [*by his owning himself to be one of them,*] to suffer Affliction with the People of God, than to enjoy [*in Pharaoh's Court*] the pleasures of Sin for a season.

26. Esteeming the [r] reproach of Christ greater Riches than the Treasures of Egypt, for he had respect unto the [s] Recompence of the Reward.

27. By Faith he forsook Egypt, [t] not fearing the wrath of the King, [*when he pursued after him,* Exod. 14. 13.] For he endured as seeing him [*present with them*] who is invisible, [*and therefore said unto the People,* v. 30. *Fear ye not, stand still, and see the Salvation of God,* Exod. 14. 14.]

28. Through Faith [*in God's Promise, that upon seeing the blood of the Paschal Lamb upon the upper Door-Posts, and the two Side-Posts of the Houses of the Israelites, he would pass over them, when he slew the first-born of the Egyptians,* Exod. 12. 13, 23.] he kept the Passover, and [*observed*] the sprinkling of [*the*] blood [*of it, and this he did*] lest he that destroyed the first-born, [*See Note on* 1 Cor. 10. 10.] should touch them.

29. By Faith, they passed [u] through the Red-Sea, as by dry Land, which the Egyptians assaying to do, were drowned.

30. By Faith, [*in God's Promise,* Josh. 6. 5.] the Walls of Jericho fell down, after they were compassed about seven days.

31. [x] By Faith, the Harlot Rahab perished not with them that believed not, [*which Faith she testified*] when she had received the Spies with Peace.

32. And what shall I more say? for the time would fail me [*should I proceed*] to tell of Gideon, [*who through Faith overthrew the Midianites,* Judges 7.] and of Barak, [*who slew the Canaanites,* Judges 4.] and of Sampson, [*who vexed the Philistines,*] and of Jephtha, [*who slew the Ammonites,* Judges 11. *and*] of David also, and Samuel, and of the Prophets.

33. Who through Faith subdued Kingdoms, [*as Joshua, and David did,*] wrought Righteousness, [*as Abraham,* Gen. 15. 6. *Phineas,* Psal. 106. 30. *or turned the People from Idolatry into the way of Righteousness, as Samuel,* 1 Sam. 12. *Elijah,* 1 Kings 18. 39.] obtained Promises, [*as Abraham, and David,*] stopped the mouths of Lions, [*as Daniel.*]

34. Quenched the violence of fire, [*as the three Children,* Dan. 3. 17. escaped the edge of the Sword, [*as David the Sword of Goliah,* 1 Sam. 17. 46, 47. *and of Saul; the Jews the Sword of Haman,* Esth. 4. 14. *Elijah the Sword of Ahaziah,* 2 Kings 1. 15.] out of weakness were made strong, [*as Gideon with his Three hundred Men,* Judges 7. 15. *Sampson,* Judges 16. 28. *Jehoshaphat,* 2 Chron. 20. 12. *Jonathan,* 1 Sam. 14. 12. *Job and Hezekiah,* 2 Kings 19.] waxed valiant in fight, [*Joshuah, Gideon, David,*] turned to flight the Armies of the Aliens, [*the Maccabees.*]

35. Women received their dead raised to life again, [*the Widow of Zarephath,* 1 Kings 17. 20. *the Shunamite,* 2 Kings 4. 36.] and others were tortured, [*Eleazar,* 2 Mac. 6.28.] not accepting a deliverance, [*v.* 26. 30.] that they might obtain a better Resurrection, [2 *Mac.* 7. 9, 11, 14, 23, 29, 36.]

36. And

36. And others had tryal of cruel Mockings, [2 *Maccab.* 7. 7, 10.] and Scourgings, [μαστιγώμενοι, *Joſ.* 12. 7. 2 *Maccab.* 6. 30. 7. 1, 37.] yea, moreover, of Bonds and Impriſonments, [*as Joſeph, Sampſon, Jeremiah.*]

37. They were ſtoned, [*as Zachariah,* 2 Chron. 24. 21.] they were ſawn aſunder, [σώματα λυμαινόμενοι, Joſ. ibid. *Iſaiah by Manaſſeh*, ſee *Buxt. Lex.* p. 1360.] [y] were tempted, [or ἐπυρώθησαν, *they were ſcorched, and fryed,* 2 Maccab. 7. 5.] were ſlain with the Sword, [1 *Maccab.* 2. 38.] they wandred about in Sheeps Skins and Goats Skins, [*Elijah*, 1 Kings 19. 13, 19. 2 Kings 2. 8, 14.] being deſtitute, [*as Elijah when fed by Crows,* 1 Kings 17. 4.] afflicted, tormented, [Gr. *evilly intreated,* 1 Kings 19. 10.]

38. [*And though they were Men*] of whom the World was not worthy, [*yet*] they wandred in deſerts, [1 *Maccab.* 2. 29.] and in Mountains, [*v.* 28.] and in Dens and Caves of the Earth, [2 *Maccab.* 6. 11.]

39. And theſe all having obtained a good report through Faith, [μαρτυρηθέντες. *having obtained a Teſtimony from God, or from his Word, that they pleaſed him through Faith, notwithſtanding*] [z] received not the Promiſe [*of an heavenly Country,* v. 13. 16. *not the recompence of Reward,* v. 26. *not the better Reſurrection,* v. 35.]

40. God having provided [*Gr. foreſeen*] [aa] ſome better thing for us, [*and ſo deferring the Completion of that Promiſe, till we alſo ſhould be made Partakers of it,*] that [*ſo*] they, without us, ſhould not be made perfect.

Annotations on Chap. XI.

a Verſe 1. Ὑπόστασις δὲ ἐλπιζομένων.] *The word* ὑπόστασις in the *Old Teſtament* anſwers either to the *Hebrew* תקוה which ſignifies *Expectation,* as Ruth 1. 12. ἔστι μοι ὑπόστασις; *have I any Expectation of an Husband?* Ezek. 19. 5. ἀπώλετο ὑπόστασις αὐτῆς, *her Expectation was loſt*; or to the word תוחלת which is of the ſame import as *Pſal.* 39. 7. ἡ ὑπόστασίς μου παρὰ σοί ἐστι, *my Expectation is from thee,* Pſal. 89. 47. It alſo bears the ſame ſenſe in the *New Teſtament,* ſignifying there a confidence of Expectation, as 2 *Cor.* 9. 4. leſt we ſhould be aſhamed, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *in this confidence of boaſting: And* Chap. 11. 17. *That which I ſpeak, I ſpeak not after the Lord, but as it were fooliſhly,* ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *in this confidence of boaſting:* And in this *Epiſtle* Chap. 3. 14. *we are made Partakers of Chriſt, if we hold,* τὴν ἀρχὴν τῆς ὑποστάσεως, *the beginning of our confidence firm to the end.* And this import of the word accords beſt with the inſtances of this Faith that follow, they being ſuch as generally conſiſted in the Expectation of ſome future good, which, ſaith the *Apoſtle,* they have not yet received completely, *v.* 39. Hence is it that I render the words thus, *Faith is the Confidence, or firm expectation, of things hoped for.*

b Ver. 3. Ῥήματι Θεοῦ, *by the word of God.*] That is, as the comparing this with *Chap.* 1. 3. ſhews, *by the word of the Divine* λόγος. So *Philo* ſpeaking of the Framing of the Heaven and Earth, ſaith, τὸν γὰρ φθειρανεσόμενον καὶ πλανησόμενον ἑαυτῷ λόγῳ ῥήματι ὁ Θεὸς ἀμφότερα ποιεῖ, *God made them both by his moſt illuſtrious and ſplendid Logos, with a Word.* Leg. Alleg. l. 1. p. 33. G. And of *Moſes* he ſaith, that dying he did not, ἐκλείπειν, *ceaſe to be, nor was he gathered to the moſt*; as others, ἀλλὰ διὰ ῥήματος τοῦ αἰτίου μετανίσταται, δι' ὃ καὶ ὁ σύμπας κόσμος ἐδημιουργεῖτο, *but he was tranſlated by the Word, or command of that Cauſe, by which the whole World was made,* l. de Sacrif. Abel & Cain, p. 102. C. Now whether this ῥῆμα be the word of the *Father* ſpeaking to the Son, or *Logos,* or the word of the λόγος, ſaying, *let them be made, and they were made,* it is hence evident, that this *Logos* muſt be a *Perſon,* and not an *Attribute.* See the Note on *Heb.* 1. 3.

c Ver. 4. Πλείονα θυσίαν, *a more excellent Sacrifice.*] *Philo* in his Diſcourſe on this Subject [*De Sacr. Cain & Abel,* p. 107.] makes the Defect of *Cain*'s Sacrifice to conſiſt in two things; 1*ſt.* That he did not offer it ſoon enough, but μετ' ἡμέρας, *after certain days.* 2*dly.* That he did not offer of the firſt Fruits of the Earth, as did *Abel* of the firſt Fruits of his Sheep, but only of the Fruits; but there is no ground for either of theſe things in the Text, which ſeems to intimate that they both offered at the ſame time; nor doth it ſay that *Cain* offered not of the firſt Fruits of the Earth; the *Apoſtle* here plainly diſcovers that the thing which gave the preference to *Abel*'s Sacrifice above that of *Cain*'s, was his Faith, (*viz*) that *Faith which is the ſubſtance of things hoped for,* or his Expectation, or perſuaſion, that God would certainly reward thoſe who diligently endeavour to pleaſe him in this, or in the other World. Accordingly the *Targum* of *Jeruſalem*, and *Jonathan B. Uziel* upon the place declare, *That* Cain *denied that there would be any future Judgment, or Rewards hereafter to the Juſt,* and *that* Abel *did maintain the contrary, that there ſhould be a future Recompence for the Righteous:* And this he, being dead, yet Preaches by his Faith; for this Faith which God ſo ſignally approved of, and confirmed with ſo great a Teſtimony,

mony, he will not ſuffer to go unrewarded, as he muſt do in one ſo quickly ſlain, becauſe God thus preferred his Sacrifice before his Brother's, if he did not reward him in the other World. And therefore *Philo* ſays, that *ſeeming to die as to this corruptible Life,* ζῆν τ ἄφθαρτον, καὶ τ ἐν Θεῷ ζωὴν εὐδαίμονα, *he lived the incorruptible and bleſſed Life in God.* l. quod Deter. &c. p. 127. C. D. To ſay, as do the *Fathers*, he yet ſpeaketh, becauſe he is ſtill celebrated in the World, is to ſay nothing proper to *Abel*, that being alſo true of all the other *Patriarchs*; and to refer this to *the cry of his blood for Vengeance*, is to refer to that which ſeemeth not to be the Commendation of his Faith, by which the *Apoſtle* here declares he ſpeaketh.

d Ibid. Μαρτυρεῖ Θ, *God teſtified upon his Gifts.*] That is, ſaith *Theodotion*, ἐνέφηνε, *he cauſed Fire to deſcend from Heaven, and conſume his Sacrifice*, and thereby teſtified his Acceptance of it; ſo he diſcovered his Acceptance of the Sacrifice of *Abraham*, Gen. 15. 17. and of the Sacrifices of *Aaron*, Lev. 9. 24. of *Gideon*, Judges 6. 21. of *David*, 1 Chron. 21. 26. of *Solomon*, 2 Chron. 7. 1. and of *Elijah*, 1 Kings 18. 38. And accordingly the Prayer of the *Iſraelites* for their *King* runs thus, *The Lord remember all thy Offerings, and turn to Aſhes thy burnt Sacrifice*, Pſalm 20. 3. To this agrees the Interpretation of *R. Solomon*, and *Aben Ezra*, among the *Jews*, of *Oecumenius* and *Theophylact* on the Place: And (a) St. *Jerom* confirms it by this Inquiry, *Whence could* Cain *know that God accepted the Sacrifice of* Abel, *and rejected his, if the Interpretation of* Theodotion *was not true?*

e Ver. 5. Οὐκ ἐυρίσκετο, *was not found on Earth, becauſe God had tranſlated him.*] God killed him not, ſaith *Onkelos*: And this we may ſufficiently learn from the Story, *Gen.* 5. for of all the reſt mentioned in that Chapter, it is ſaid, *they died*; but of him this is not ſaid, but only that *he was not, becauſe God took him*, ὅτι μετέθηκεν αὐτὸν ὁ Θεὸς, *becauſe God tranſlated him*, ſaith the *Septuagint*, the Book of *Wiſdom*, and the Son of *Syrach*, Wiſd. 4. 10. Eccleſ. 44. 14. Moreover it is ſaid of *Noah*, and of *Abraham*, that *they walked with God*, Gen. 6. 9. 17. 1. but it is not ſaid that *they were not, becauſe God took them*; this Phraſe muſt therefore import ſomething which hapned not to them: Many of the *Hebrew Doctors* ſay, that he was taken into Heaven, or into *Paradiſe*: *He was taken into Heaven by the Word of the Lord*, ſaith the *Targum* of *Jonathan*; *He was tranſlated into Paradiſe*, ſay the *Arabick*, and *Æthiopick* Verſions; *God ſhewed him the Tree of Life*, ſay *R. Menechem* and *Zoar* in 2 Kings 2. 1. *He tranſlated him into Paradiſe*, ſay *Kimchi*, and (b) *Manaſſeh Ben Iſrael*. Hence *Munſter* on the Place ſpeaks thus, *Aſſerunt noſtri hunc Enoch cum corpore & anima tranſlatum eſſe in Paradiſum.* To be tranſlated, ſaith (c) *Philo*, is μετοικίαν στέλλεσθαι τ ἀπὸ θνητῆς εἰς θεὸν καὶ τ ἀθάνατον, *to go from this mortal to immortal life.* The ſame was the Opinion of the Ancient Fathers, of (d) *Irenæus*, and of (e) *Pſeudo-Juſtin*, who ſaith, That they *who roſe with Chriſt, are with Enoch and Elias,* ἐν τῷ παραδείσῳ, *in Paradiſe.* See others cited for this Opinion by *Feuardentius* upon *Irenæus*. Note, laſtly, that this Tranſlation into *Paradiſe* was the Fruit of his Faith, that Faith which was *the Expectation of things hoped for*, and that God would reward his Diligence in ſeeking him; for ſince he by this Faith *obtained this Teſtimony, that he pleaſed God*, God could not take him hence in Diſpleaſure, but out of Favour to him.

Ver. 6. In this ſixth Verſe we have the f *Heathens Creed*, That *God is, and that he is the Rewarder of them that diligently ſeek him*; without which the *Apoſtle* declares, 1*ſt*. That it was impoſſible for them to pleaſe God, and ſo God muſt either have laid upon them no Obligations to pleaſe him, or required what he knew to be impoſſible, or given them ſufficient means to know this. 2*dly*. That they could have no ſufficient Motives to ſerve him, or to come unto him in expectation of his Bleſſing upon them that did ſo, and therefore the *Heathens* embraced this as a Principle of Natural Religion, *That God could not ſuffer it to go ill with good Men, either in Life, or Death*, but would be ſure to take care of, and provide good things for them. Thus (f) *Socrates* requeſts his Judges to receive this as a certain Truth, That *a good Man living or dying, can be ſubject to no evil, becauſe the Gods never neglect his Affairs*; and this is commended by (g) *Cicero*, and by (h) *Jamblichus*, as the great Principle which Philoſophy ſuggeſts, as an Encouragement to Vertue. That *if we believe that nothing is concealed from God, we muſt believe that which happens to the Friend of God, happens for the beſt, and that what ſeeming evils happen to him, will do him good, in this, or in the other Life. For he can never be neglected by the Gods, who is deſirous to be a vertuous, and good Man, and as like to God as he is able*; but περὶ τ ἀδίκου καὶ πανάθλιου τούτων δεῖ διανοεῖσθαι, *of the wicked and unjuſt Man we are to believe juſt the contrary.* And this again (i) *Jamblichus* delivers as a great Principle of

(a) Trad. Heb. ſup. Gen. To. 3. p. 70. lit. K. (b) De fragil. human. § 12. (c) De Nom. Mut. p. 813. B. (d) L. 4. c. 30. l. 5. c. 5. (e) Reſp. ad qu. 85. (f) Apol. p. 31. D. & de Rep. c. 10. p. 760. (g) Tuſcul. qu. 1. § 82. (h) Protrept. c. 13. p. 84. (i) De vitâ Pythag. c. 18. p. 89.

Philoſophy, That *if we believe there is a God, who is Lord of all things, we muſt own that whatſoever is good and honeſt muſt be asked of him, for all Men give good things to them they love and rejoyce in, and the contrary to them to whom they are diſaffected, and therefore much more will the Gods do ſo.* Another Principle alſo founded in the Nature of Man, and laid down by them as the foundation of all Religion, was this, That if Piety were not advantageous to them, no Man would embrace it, it being natural to all Men to purſue their Advantage, and to decline the Contrary. So (k) *Arrian*, upon *Epictetus*, lays down this for an Axiom, That *if Piety and Profit did not go together, Piety would be preſerved in none; the reaſon is, becauſe nothing is ſo natural to us as to affect, and purſue our own Advantage, ſo that if you place what is Holy and Juſt in that which profits, you preſerve them; but* (l) *if you ſeparate what is honeſt from what is advantageous, you deſtroy what is juſt and honeſt, as being weighed down by profit.* (m) *Simplicius* adds, That *where is Profit there we place our Piety;* and thence infers, That *we cannot love, honour, worſhip the Deity, whatſoever Reaſons may be alledged for ſo doing, if we conceive him hurtful, and not profitable to us, becauſe every living Creature flies what is hurtful, and the cauſes of them, and affects and follows what is profitable:* And this they learned from their Maſter (n) *Epictetus*, who lays the foundation of all Religion upon this Principle, *That where Profit is there is Piety:* And he perhaps from *Plato*, who lays it down for an Axiom, that τὸ μὲν ὠφέλιμον καλὸν, τὸ δὲ βλαβερὸν κακὸν, *what was Good was profitable, what Evil hurtful.*

g Ver. 7. Κληρονόμος, &c. *Heir of the Righteouſneſs.*] *i. e.* Of the Happineſs promiſed to them who are juſtified by Faith, or to Perſons who by Faith had an Hereditary Right to it, *viz.* not only to the Temporal Salvation the Ark afforded, but to that Spiritual and Cœleſtial, which the Ark *Typified*, 1 Pet. 3. 20, 21. *For being juſtified through Faith, we are made Heirs through Hope of Eternal Life*, Tit. 3. 7. *Heirs of Salvation*, Heb. 1. 14. *Heirs of the Kingdom*, James 2. 5. See Note on *Gal.* 3. 29. and on *Hebr.* 1. 14.

h Ver. 10. *Thy exceeding great Reward.*] Thus the *Jeruſalem Targum* and that of *Jonathan* interpret this Phraſe, *Fear not, the Reward of thy Works ſhall be great in the World to come. So ought we*, ſaith *Theophylact*, *to look to things above, and make no great account of thoſe on Earth.*

i Ver. 13. Τὰς ἐπαγγελίας, *the Promiſes.*] Here note, That theſe words, καὶ πεισθέντες, *and were perſuaded*, are neither to be found in the Ancient Verſion, nor the *Greek Commentators.* 2. That the Promiſes here mentioned as not received by theſe *Patriarchs*, cannot be Temporal Promiſes, for ἅπαντες, *all theſe*, as it cannot be referred to the whole *Jewiſh* Off-ſpring, ſince many of them, as the *Apoſtle* hath obſerved, Chap. 3. 18, 19. Chap. 4. 2, 6, 11. *died in unbelief*, ſo neither to *Abraham*, *Iſaac*, and *Jacob* only; for, 1*ſt*. They are not all that died in Faith; and, 2*dly*. The ſame is ſaid of all in general, *v.* 39. ἅπαντες, *theſe all died in Faith, not having received the Promiſe.* Now we find no Temporal Promiſe made to *Abel*, and to *Enoch*, and that Temporal Promiſe which God made to *Noah*, he fulfilled. 2. The Text ſaith, *They embraced them, confeſſing they were Strangers, and Pilgrims upon Earth*; whence the *Apoſtle* makes this Inference, That *they ſought another Country, that is an Heavenly*, which makes it neceſſary to conceive that the Promiſes here mentioned, as not received, were, as *Oecumenius* ſaith, τὰ ἐπουράνια, *Heavenly Promiſes*, τὰ περὶ τῆς Βασιλείας τῶν οὐρανῶν, καὶ τῆς ἀναστάσεως, *the Promiſe of the Kingdom of Heaven and the Reſurrection*, ſaith *Theophylact.* Thus (o) *Philo* ſaith, Οἱ μὲν Μωυσῆ σοφοὶ πάντες εἰσάγονται παροικοῦντες, *all the wiſe Men are introduced by Moſes as Strangers, their Souls coming from Heaven to travel here on Earth*, and that they deſire to return thither; πατρίδα μὲν τὸ ἐπουράνιον ἐν ᾧ πολιτεύονται, ξένον δὲ τὸν περίγειον ἐν ᾧ παροίκησαν νομίζουσαι, *looking upon Heaven as the City where they dwell, and the Earth in which they travel, as their Place of Pilgrimage.* And again, Πᾶσα μὲν ψυχὴ σοφοῦ πατρίδα μὲν ἔφασκον, γῆν δὲ ξένην ἔλαχε, *the Soul of every wiſe Man looks on Heaven as his Country, the Earth as the Place of his Pilgrimage.* De Agric. p. 153. So did *Abraham*, ſaying, *I am a Stranger, and Sojourner with you*, Gen. 23. 4. And *Jacob* calling the

(k) Δεῖ τὸ σωτῆριον ἐκεῖνο μεμνῆσθαι, ὅτι ἐὰν μὴ ἐν τῷ αὐτῷ ᾖ τὸ εὐσεβὲς καὶ συμφέρον, οὐδὲ δύναται σωθῆναι τὸ εὐσεβὲς ἔν τινι. l. 1. c. 27. p. 53. Πᾶν ζῶον οὐδενὶ ἄλλῳ οἰκείως ὡς τῷ ἰδίῳ συμφέροντι. Οὐδὲν γὰρ οὕτω φιλεῖν πέφυκεν ὡς τὸ αὑτῷ συμφέρον ——

(l) Διὰ τοῦτο ἂν μὴ ἐν ταυτῷ τις θῇ τὸ συμφέρον, καὶ τὸ ὅσιον καὶ τὸ καλὸν —— Σώζεται ταῦτα πάντα —— Ἂν δ' ἀλλαχοῦ τὸ συμφέρον, ἀλλαχοῦ ᾖ αὐτὸ τὸ δίκαιον, οἴχεται ταῦτα πάντα καταβαρύμενα ὑπὸ τοῦ συμφέροντος. l. 2. c. 22. p. 243. & l. 3. c. 3. p. 269.

(m) Ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβὲς πεφύκαμεν. Οὔτε δεῖπον νομίζονται κακῶν αὐτὸν τιμᾶν, ἢ φιλεῖν ἢ σέβειν δύνατον. Πᾶν γὰρ ζῶον τὰ μὲν βλαβερὰ, καὶ τὰ δεῖπα αὐτῶν φεύγει τε καὶ ἐκτρέπεται, τὰ δὲ ὠφέλιμα καὶ δεῖπα αὐτῶν μέτεισί τε, καὶ θαυμάζει. In Epictet. p. 80.

(n) Τῆς περὶ τοὺς θεοὺς εὐσεβείας, ἴσθι ὅτι τὸ κυριώτατον ἐκεῖνό ἐστιν, ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν, ὡς ὄντων, καὶ διοικούντων τὰ ὅλα καλῶς, καὶ δικαίως, &c. Ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές. Enchir. c. 8. 38.

(o) De Confuſ. Ling. p. 259, 260.

time

time he lived here, *the years of his Pilgrimage*, Gen. 47. 9. So *David*, ſaying, *I am a Stranger with thee, and a Sojourner as all my Fathers were*, Pſalm 39. 12. The ſame he ſpeaks of the whole *Jewiſh Nation*, ſaying, 1 Chron. 29. 15. *We are Strangers before thee, and Sojourners as were all our Fathers.* And this he learned out of the Law, where God ſpeaks thus to them, *Lev.* 25. 23. *The Land is mine, for ye are Strangers and Sojourners with me*; ἐναντίον μȣ, ſaith the *Septuagint*. Accordingly the *Philoſophers* taught, that to die was *to go into our Country*, πρὸς τ παλαιὰ τ ἀληθινὴν ὅθεν ἤλθομεν, *to the true Country whence we came*, Simpl. in Epict. p. 77.

k Ver. 16. Κρείττονος ὀρέγονται, *they deſire a better Country.*] The *Ancient Jews* declare, That *the Earthly Canaan was a Type of the Spiritual Canaan*, and the Promiſe *of living in it for ever, was a parable repreſenting their future happineſs in the World to come.* (p) *It is written all Iſraelites have their Portion in the World to come, as it is ſaid, and thy People ſhall be all juſt, they ſhall inherit the Land for ever*, Iſa. 60. 21. *This Land*, ſaith (q) *Maimonides, is a Parable, as if he ſhould ſay, the Land of the living; and that is the World to come.* And *R. Menachen* in *Gen.* 12. refers it to *the Land which is above, watered with Waters which are above.* If they received this *Parabolical* Interpretation from the *Patriarchs*, here is the reaſon of their Faith, and Expectation of this *better Country*. Vain here is the Interpretation of Mr. *le Clerc*, both upon the 10*th* and 16*th* Verſe; for 1*ſt*. A *City*, which has foundations, is, ſaith he, *Jeruſalem*; whereas in *Abraham*'s Time there was no ſuch City that he could expect; nor was that *a City which could not be ſhaken*, Heb. 12. 28. it having been long ſince deſtroyed; Nor was it *a City whoſe Builder, and Maker was God*, but Man. Again, he expected a better Country, that is an Heavenly, *i. e.* the Land of *Canaan which was an Anti-type of Heaven*; ſo Mr. *le Clerc*, in flat contradiction to the *Apoſtle* ſaying, the Country they expected *was not that from whence they came out*, v. 14, 15. *i. e.* was not *Canaan*, but *an heavenly Country*; and he adds, *God had provided for them a City*, not *Jeruſalem* ſure, but an *heavenly City*.

l Ibid. Οὐκ ἐπαισχύνεται, *God is not aſhamed to be called their God*,] i. e. The God of *Abraham*, *Iſaac*, and *Jacob*. To be their God, and their *Father* is the ſame thing. Thus *Jer.* 31. 1. *I will be the God of all the Families of Iſrael*, v. 9. is thus varied, *I am a Father to Iſrael. I will be their God, and they ſhall be my People*, 2 Cor. 6. 16. is v. 18. *I will be a Father to you, and you ſhall be my Sons and my Daughters.* To be Sons of God is to be *Heirs of God*, Rom. 8. 17. to be *Sons of the Reſurrection*, Luke 20. 36. to *inherit all things*; Apoc. 20. 7. And the υἱοθεσία, or *Adoption* promiſed by God, is the *Redemption of the Body from Corruption.* See Note on *Matth.* 22. 31, 32. and on *Rom.* 8. 17, 23. and this is the Reaſon why God taking upon himſelf the Title of their *God* and *Father*, anſwers this Title, by *preparing for them a City*.

m Ver. 17. Προσενήνοχεν, *he offered up Iſaac.*] So ſpeaks the *New Teſtament* twice, here, and *James* 2. 21. So the *Jews* conſtantly. (r) *Philo* informs us, That though the Fact was not perfected, *yet was it preſerved in the Minds of the Readers, and mentioned in the Sacred Volumes as a thing entire, and abſolutely done.* And to this Day they Pray, * *That God would be gracious to them for the Merit of the Sacrifice of Iſaac*, according to the Prayer which both the *Targum* of *Jeruſalem*, and *Jonathan* mention on *Gen.* 22. 14. as made by *Abraham*, to this effect; *viz. I beſeech thee, O God, by thy Mercies, that when the Sons of Iſaac ſhall offer to thee in the time of their neceſſity, thou wilt be mindful of this binding of Iſaac.* Hence have they framed this Story, (s) That *when the Knife touched the Throat of Iſaac, his Soul departed, and that when God ſaid, Lay not thy hand upon the Lad, it returned, and ſo he being dead, revived.* And truly *Abraham* having done all that belonged to him to do towards this Offering his Son, and being fully reſolved to have gone through the Work, had not God's Call reſtrained him, may well be ſaid, in the Divine Conſtruction, to have actually done it; and to this ſome refer *Abraham*'s receiving *Iſaac* from the Dead in *a Figure*, he being thus ſnatched from the Jaws of Death, and reſtored to him when he expected nothing but his Death.

n Ver. 20. Εὐλόγησε τ Ἰακὼβ, *bleſſed Jacob.*] It may be enquired how he could bleſs *Jacob* by Faith, when he knew not that it was *Jacob*? To this I anſwer, That to the bleſſing him by Faith, it was not neceſſary he ſhould know him to be the Perſon he intended thus to bleſs, but only that he ſhould feel the *Divine Afflatus*, or the Spirit of *Prophecy* upon him when he bleſſed him, that being ſufficient to confirm him, that his Benediction ſhould be eſtabliſhed by that God before whom he bleſſed him, and who guided his Lips, and his Heart in it: And though we have tranſlated it as a Prayer, it moſtly runs in the Future Tenſe, and may wholly be tranſlated as a *Prophecy*, and ſo it muſt be uttered in Faith; and whereas it is ob-

(p) Talm. Bab. in Sanhed. C. Chelek. (q) Treat. of Repent. c. 3. §. 5. (r) Ὁλόκληρος καὶ παντελὴς μόνον ἐν τ ἱερᾶις βίβλοις, ἀλλὰ καὶ ἐν τ τ ἀναγινωσκόντων διανοίαις ἀνάγραπτος ἐστήλιτευται. De Ab. p. 293.
* Vide Clem. Rom. Ep. ad Corinth. §. 10. (s) Pirk Eliez. c. 31. p. 74.

jected farther, that *Iſaac* thought he was bleſſing *Eſau*, now ſo to bleſs him, as to make him Lord over his Brother, *v.* 29. could not be ſpoken in Faith, becauſe the *Oracle* had before declared to *Rebecca*, that *the Elder ſhould ſerve the Younger*. I anſwer, 1*ſt*. That this rather is an Argument againſt the Truth of his Benediction, than the Faith of it; it rather proves that *Iſaac* ſhould not thus have bleſſed *Eſau*, than that he believed not what he ſaid: But indeed it proves neither, for *Iſaac* might feel ſuch a ſtrong *Afflatus* upon him, as might convince him that his Benediction derived from the Gift of *Prophecy*, and ſo would certainly be accompliſhed, whomſoever it concerned. 2*dly*. The learned *Biſhop* of *Ely* on *v.* 4. anſwers, That either *Rebecca* had not acquainted *Iſaac* with the *Oracle*, or it ſeems he did not underſtand it as *Rebecca* did.

o Ver. 21. Καὶ προσεκύνησεν, *and worſhipped*] God, for the aſſurance he had of being buried in the *Land of Promiſe*, which he deſired out of Faith in the Promiſe God had made to him, *Gen.* 28. 13.

p Ver. 23. Ἀστεῖον, *a comely Child.*] He was, ſaith St. *Stephen*, ἀστεῖον τῷ Θεῷ, *of a very excellent Beauty*, Acts 7. 20. μορφῇ θείᾳ, *of a Divine Form*, ſaith (t) *Joſephus*; of an Angelical Form, ſay the (u) *Jews*. He was, ſaith *Juſtin*, one, *quem formæ Pulchritudo commendabat*, renowned for his Beauty. (x) *Joſephus* alſo adds, that an *Egyptian* Scribe, to whoſe Predictions they gave great Credit, had fore-told, one ſhould be born of *Iſrael*, *who if he came to Age, ſhould grievouſly afflict the Egyptians, and bring out the Iſraelites from among them; and that God had by a Viſion declared to* Amram, *that this Child to be born to him ſhould deliver the Iſraelites out of Egypt*; which if true, gives a farther ground of their Faith.

Ver. 24. *Joſephus* informs us, that when *Pharaoh* had put the Crown upon his Head, adopting him as the Son of his *Daughter*, to be his Succeſſor, *he let the Crown fall upon the ground, and ſtamped upon it with his feet*. But the words μέγας γενόμενος being the very words uſed *Exod.* 2. 11. where it is ſaid, *It came to paſs that when* Moſes *was grown, he went out unto his Brethren*; the *Apoſtle* doubtleſs had relation to them, and interpreted *his going out unto them*, to be his owning himſelf to be one of them; *It came into his Heart*, ſaith *Stephen*, *to viſit his Brethren*, Acts 7. 23. *i. e.* to join himſelf to the afflicted *Jews*.

r Ver. 26. Τὸν ὀνειδισμὸν, *the Reproach of Chriſt.*] The Seed of *Abraham*, even before they went down to *Egypt*, are ſtyled, *the Chriſts of God*, Pſalm. 105. 15. μὴ ἅπτεσθε τῶν Χριστῶν μου, *touch not my Chriſts*. And the Prophet *Habakkuk* ſpeaking of God's Judgments upon *Pharaoh*, and God's Deliverance of them from him, ſaith, ἐξῆλθες εἰς σωτηρίαν λαοῦ σου τοῦ σῶσαι τὸν Χριστόν σου, *thou wenteſt forth for the Salvation of thy People, to preſerve thy Chriſt*, Hab. 3. 13. So that *the Reproach of Chriſt*, may be the Reproach of the People of God, *v.* 15. Moreover, the Reproach which he, and they ſuffered, was for their Faith in *the Promiſed Seed*, and that was *Chriſt*, Gal. 3. 16. on which account it might be truly ſtyled *the Reproach of Chriſt*, as the Afflictions of the *Apoſtle* are ſtyled *the Afflictions of Chriſt*, Col. 1. 24. and he himſelf, *the Priſoner of Chriſt*, Epheſ. 3. 1. as being the Reproach he ſuffered for his Faith in the Promiſed Seed, which was *Chriſt*.

Ibid. Εἰς τὴν μισθαποδοσίαν, *the recompence of Reward*] here mentioned, could not be Temporal, for *Moſes* came not into the Land of *Canaan*, nor could he expect any greater Bleſſing in that kind, than he might have had in *Egypt*. He therefore muſt have reſpect to ſome Spiritual, and Heavenly Recompence. s

Ver. 27. Μὴ φοβηθεὶς, *not fearing.*] It is expreſly ſaid that *Moſes* when he fled from the Face of *Pharaoh*, *feared*, Exod. 2. 14. and it is farther evident, from theſe words of God to him, *Go, return into Egypt, for all the Men are dead that ſought thy Life*, Chap. 4. 19. And therefore they who refer this to that flight, ſay, *He did not fear his Wrath ſo as to diſtruſt the Providence of God in working a Deliverance to his People by his hand:* But his unwillingneſs, when God commanded him to go back to *Egypt*, confutes this Gloſs. Others ſay, he feared not the Wrath of the King, when he ſaid unto him, *take heed to thy ſelf, ſee my Face no more, for in that day thou ſeeſt my face thou ſhalt die*, Exod. 10. 28. But then he had not forſook *Egypt*, and when he went from it, he did ſo by the command of *Pharaoh*, Exod. 12. 31. and ſo needed not to fear him. Againſt the Expoſition given in the *Paraphraſe*, it is objected, that it agrees not with the Order of the words, becauſe the *Paſſover* mentioned, *v.* 28. was kept in *Egypt*. But this Objection will be of little force, if we conſider that other things are mentioned in this Chapter out of the Order in which they were performed: Thus, *v.* 32. *Gideon is* mentioned before *Barak*, and *Sampſon* before *Jephtha*, as alſo *v.* 33, 34, 35, 36. t

Ver. 29. *Through the Red-Sea.*] That this they truly did, ſee Note on 1 *Cor.* 10. 1. u

Ver. 31. She teſtified her Faith, not only by preſerving thus the Spies, but by ſaying to them, *I know that the Lord hath given you this Land*, Joſh. 2. 9. and again, x

x his unwillingneſſe related to his perſon, but did not argue his Diſtruſt of Gods promiſe. ſ. Stephen plainly aſſerts his faith and refers alleaged only his owne inability for ſo great a Work.

(t) Antiq. l. 2. c. 5. (u) Pirk Eliez. c. 48. (x) Τὸ μὲν Ἑβραίων γένος τῆς παρ' Αἰγυπτίοις ἀνάγκης ἀπολύσει. Antiq. l. 2. c. 5.

The Lord your God he is God in Heaven above, and on Earth beneath, v. 11.

y Ver. 37. Ἐπειράσθησ;] That this is not the right reading, may eaſily be gathered from this one Conſideration, that after two ſuch great Puniſhments, as *ſtoning*, and *being ſawn aſunder*, it is very improper to introduce their being tempted, which ſignifies no certain kind of Puniſhment at all, and is included in all the other Puniſhments, here mentioned. Some therefore read ἐπυρώθησ, ſome ἐπυρώσθησ, ſome ἐφρήσθησ, all ſignifying *they were burnt*; which reading agrees well with the Story of the *Maccabees*, where they bring *Eleazer*, and the young Men ὅτι τὸ πῦρ καταφλέγοντες αὐτοὺ, *to the Fire, and burnt their Fleſh*; ſo that *Joſephus* (from c. 6. to c. 12.) ſaith *they were*, ὡς ὅτι πυὶ μεταχηματιζόμενοι εἰς ἀφθαρσίαν, *as one might ſay, tranſlated in the Fire to Incorruption.* But yet I prefer the Opinion of thoſe who think this was an Error ariſing ἐκ διπλογραφίας *from writing the ſame word twice*, or rather that ſome who knew not what ἐπείσθησ meant, writ for it ἐπειράσθησ, and ſo in time they came to be both written, becauſe the *Syriack* hath not ἐπειράσθησ. (y) *Euſebius* cites St. *Paul*'s words thus, ἐλιθάσθησ, ἐπείσθησ, ἐν φόνῳ μαχαίρας ἀπέθανον. (z) *Tertullian* Paraphraſes them thus, *Hieremias lapidatur, Eſaias ſecatur, Zacharias inter altare & ædem trucidatur.* (a) *Clemens* of *Alexandria* reads thus, ἐλιθάσθησ, ἐπειράσθησ, ἐν φόνῳ, &c. which gives juſt ground to conjecture that ſome ignorant Writer put ἐπειράσθησ, for ἐπείσθησ. This fault is very viſible in the Tranſcriber of (b) *Origen*, for in his fourth Homily on *Jeremy*, we read in the Greek ἐπείσθησ, ἐπειράσθησ, but in the old Tranſlation there is only *Secti, occaſione Gladii occubuerunt.* And in the 15th. (c) Homily ἄλλον ἐλιθοβόλησ, ἄλλον ἐπείσθησ, ἄλλον ἐπέκτειναν, which ſhews that *Origen* did not own the word ἐπειράσθησ: And though we find the word again in his (d) Homilies on St. *Matthew*, yet whoſoever reads the place will find that *Origen* takes no notice of it, but proceeds immediately from ἐπείσθησ to ἐν φόνῳ μαχαίρας ἀπέθανον, ſaying, the word ἐπείσθησ refers to *Iſaias*, and the words ἐν φόνῳ μαχαίρας ἀπέθανον, to *Zacharias*. In his Fourth Dialogue againſt *Marcion*, p. 125. he proves that the *Prophets* were not *Phantoms*, but Men conſiſting of Fleſh and Blood, becauſe ὁ μὲ ἐπείσθη σαρκὶ, ὁ δ' ἐλιθάσθη, καὶ οἱ λοιποὶ ἐν φόνῳ μαχαίρας ἀπέθανον, *one of them was ſawn aſunder, another was ſtoned, and the reſt were killed by the Sword*: And in his Exhortation to *Martyrdom*, p. 232. he adds, *The Writer of the Epiſtle to the* Hebrews *ſaith*, ἐλιθάσθησ, ἐπείσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, *they were ſtoned, they were ſawn aſunder, they were ſlain with the Sword*; from all which Places it is evident, that ἐπείσθησαν was the Reading followed by the *Ancients*.

z Ver. 39. Οὐκ ἐκομίσαντο τ ἐπαγγελίαν, or as ſome Copies read, τὰς ἐπαγγελίας, *received not the Promiſes.*] Theſe words being the ſame with thoſe in *v.* 13. of this Chapter, *all theſe died in Faith*, μὴ λάβοντες ἐπαγγελίας, *not having received the Promiſes*; it is reaſonable to interpret them to the ſame ſenſe, *viz.* of their not having received the heavenly Kingdom, and bleſſed Reſurrection they expected. And ſo the whole Current of this *Epiſtle* will force us to interpret them; for 'tis the Promiſe of *entring into Reſt after we have ceaſed from our Labour* here on Earth, Chap. 4. 1, 10. the *Promiſe of an eternal Inheritance*, Chap. 9. 15. *The Promiſe we are to receive after we have patiently done the Will of God*, Chap. 10. 36.

a a Κρεῖττον τι περὶ ἡμῶν, *ſome better thing concerning us.*] viz. Our hope of entring into the Veil by Reaſon of our Fore-runner entring in thither firſt, Chap. 6. 19, 20. We having an *High-Prieſt, higher than the Heavens*, Chap. 7. 26. *ſet on the Throne of Majeſty in the Heavens*, Chap. 8. 1. who by his Death hath procured, that *they which are called, might receive the Promiſe of an eternal Inheritance*, Chap. 9. 15. and who hath by his Entrance into this Holy Place with his Blood, *purified and prepared theſe Holy Places for us*, v. 23, 24. the way into which was *not before opened*, v. 8. and given us *freedom of entrance into the Holieſt through the blood of Jeſus, by this new way which he hath conſecrated through his Fleſh*, Chap. 10. 20. we being therefore come to *Mount Sion, the City of the living God, to the heavenly Jeruſalem, and to the Spirits of Juſt Men made perfect*, Chap. 12. 22.

x Ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι, *that they without us may not be made perfect.*] This all the *Fathers* interpret of their receiving their *Crowns*, or their Rewards hereafter. Thus of *Abel* and *Noah*, St. *Chryſoſtom* ſaith, *That they might not be crowned before us*, ἕνα ᾖσι πᾶσι τ στεφάνων καιρὸν, *God hath appointed one time of Coronation for them all.* Οὐδέπω τ στεφάνων ἐπήλαυσαν, *they have not yet obtained their Crowns*, ſaith *Theodoret*, *God expecting ſtill thoſe that are to combat, that he may proclaim them Victors all together.* (e) *Origen* having cited this place, ſaith thus, *You ſee that Abraham yet expects to obtain perfection, yea Iſaac and Jacob, and all the Pro-*

(y) Præp. Ev. l. 12. c. 10. p. 583. (z) Scorp. c. 8. (a) Strom. 4. p. 515. A. (b) Ed. Huet. To. 1. p. 141. D. (c) P. 147. (d) To. 1. P. 225. (e) *Vides ergo quia expectat adhuc Abraham, ut quæ perfecta ſunt conſequatur, expectat, & Iſaac & Jacob, & omnes Prophetæ expectant nos ut nobiſcum perfectam beatitudinem capiant.* In Lev. Hom. 7. f. 71. D.

phets

phets expect us, that with us they may obtain perfect bliſs. Yea he ſays the ſame, not only of all the *Saints* of the *New Teſtament*, but even of the *bleſſed Apoſtles*, ſaying (f) *Even the Apoſtles have not received their joy, but wait that I might be partaker with them, nor do the Saints departed obtain the full Reward of their good Actions.* Nor did the *Primitive Fathers* mean this only of their Bodies, but alſo of their Souls, which they conceived not to be exalted to the Higheſt Heavens, ſaying that they had not yet received their full Reward, yea that they were not to expect it till the Day of Judgment. See note on 2 *Tim.* 4. 8. and therefore I cannot but wonder to hear a very Learned Perſon in his note on this Place, ſaying, *It will be acknowledg'd by all that then,* i.e. *at our Saviour's Reſurrection, the Patriarchs received this promiſe, or that the Sufferers here mentioned then received it,* eſpecially when the *Apoſtle* here ſaith, They were *tortured not accepting* a Deliverance, *that they might obtain a better Reſurrection,* which ſure they have not yet obtained: And more admire that this ſhould by him be interpreted of *deliverance from their Perſecutors,* and *Reſt from Perſecutions,* for is this Promiſe fulfilled to *Chriſtians?* to them who *if they will live godly muſt ſuffer Perſecutions?* and *through many Tribulations enter into the Kingdom of God?* and do they who were thus tortur'd find this Perfection with us? or had they any other Reſt or freedom from them, than what Death gave them? Surely the Expoſition of all the *Ancient Fathers,* is much to be preferred before this new and ſingular Invention; as alſo before the new Doctrine of the *Florentine Council, That the Souls of Saints departed do already behold the face of God in Heaven.*

(f) *Nondum enim receperunt lætitiam ſuam, ne Apoſtoli quidem, ſed & ipſi expectant ut & ego lætitiæ eorum particeps fiam, neque enim decedentes hinc ſancti continuo integra meritorum ſuorum præmia conſequuntur, ſed expectant etiam nos licet morantes.* Ibid.

CHAP. XII.

Verſe 1. WHerefore ſeeing we alſo are compaſſed about with ſo great a [a] Cloud [i. e. *a multitude*] of Witneſſes, let us [*who are to run our Chriſtian Race,*] lay aſide every weight, [*of worldly Cares and Affections,*] and the [b] Sin which doth ſo eaſily beſet [*and circumvent*] us, [*and ſo hinders our Feet from making a due Progreſs in it,*] and let us run with Patience the race that is ſet before us.

2. [c] Looking unto Jeſus [*who by his Prophetick Office was*] the Author, and [*by his Regal Office will be the*] finiſher of our Faith, who for the [d] Joy that was ſet before him, [*as the Reward of his Sufferings,*] endured the Croſs, deſpiſing the ſhame [*of it,*] and [*therefore*] is ſet down at the Right hand of the Throne of God.

3. For conſider him, who [*being ſo excellent a Perſon, and ſo dear to God, yet*] endured [*patiently*] ſuch contradiction of Sinners againſt himſelf, [*ſuch Blaſphemies againſt his Doctrine, ſuch Calumnies againſt his Perſon, ſuch Malicious, and unwearied Attempts againſt his Life,*] [e] leſt ye be wearied and faint in your minds, [*under the Conflict of Afflictions ye endure.*]

4. [*For which fainting you have no ſuch cauſe as this Captain of Salvation, and this Cloud of Witneſſes had, For*] [f] ye have not yet reſiſted unto Blood, [*as they did,*] ſtriving againſt Sin.

5. And [*by your proneneſs to grow weary, and even faint, under the Combat*] you [*ſeem to*] have forgotten the Exhortation which ſpeaketh to you as to Children, [*thus,*] My Son [g] deſpiſe not thou [*be not ſlothful, and diſpirited under*] the Chaſtning of the Lord, nor faint when thou art rebuked of him. [*Prov.* 3. 11, 12.]

6. For whom the Lord loveth he Chaſtneth, and ſcourgeth every Son whom he receiveth, [*into that Relation.*]

7. If ye [*then*] endure Chaſtning, God dealeth with you as [*a Father*] with [*his*] Sons; for what Son is there whom the Father chaſtneth not [*for his offences?*]

8. [h] But if ye be without [*ſuch*] Chaſtiſements, whereof all [*Sons*] are partakers, then are you [*treated as*] Baſtards, [*whom the reputed Parent diſregards,*] and not [*as*] Sons [*whom he loves,* v. 6.]

9. Furthermore, [εἰ δὲ *and if*] we have had Fathers of our fleſh, which corrected us, and [*yet*] we gave them Reverence, [*and Honour, in Expectation of the long life promiſed to them that do ſo,* Exod. 20. 12.] ſhall we not much rather be in ſubjection to the [i] Father of [*our*] Spirits [*who gives, and who recals our Spirits at Pleaſure,*] and [*ſo*] live [*everlaſtingly.*]

10. For they verily [k] for a few days chaſtned us after their own Pleaſure, [Gr. *as ſeemed beſt to them*] but he [*our Heavenly Father doth*]

doth it] for our [*own*] Profit, that we might be partakers of his Holineſs.

11. [*Nor let it diſcourage you that theſe Afflictions ſeem grievous to the Fleſh,* πᾶσα ϑ.] For no chaſtning for the preſent ſeemeth joyous, but grievous [*to it;*] nevertheleſs afterward it yieldeth the peaceable Fruits of
l Righteouſneſs to them that are [l] exerciſed thereby, [i. e. *Thoſe fruits of Righteouſneſs which end in Peace.*]

12. Wherefore lift up the hands which hang down, [*as if wearied with, and giving over the Combat,*] and [*ſtrengthen*] the feeblee knees, [*which ſeem unable to ſtand firm, and run on this Race with Patience;* See Note on *v.* 3.]

13. And [*ſo*] make [ποιήσατε, *ye will make*]
m [m] ſtraight Paths for your Feet, [*to walk in,*] leſt that which is Lame be turned out of the way, but let it rather be healed: [Gr. ἵνα μὴ, *that that which is lame may not be turned out of the way, but rather may be healed.*]

14. [*And in order thereunto,*]
n [n] Follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord.

15. Looking diligently leſt any Man
o [o] fail of the Grace [Gr. ὑστερῶν ἀπὸ, *fall from the Grace*] of God, leſt any root of Bitterneſs ſpringing up trouble you, and thereby many be defiled.

16. Leſt there be any Fornicator, or Profane Perſon, [*among you, ſuch*] as [*was*] Eſau, who for one Morſel of Meat ſold his
p [p] Birthright.

17. For ye know how that afterwards when he would have inherited the Bleſſing [*he had loſt,*] he was rejected, [*by his Father, ſaying of Jacob, I have bleſſed him, and he ſhall be bleſſed,* [for he found no place of Repentance, [*no change of the bleſſing pronounced by*
q *his Father,*] [q] though he ſought it carefully with Tears, [*crying with an exceeding great and bitter cry,* Gen. 27. 34.]

18. For ye [*believing Jews*] are not come, [*as your Fore-fathers when they entred into the Old Covenant with God,*] unto the Mount that might be touched, [*and ſo you might die,* Exod. 19. 12.] and that burned with fire, [Gr. *to the burning fire,* Deut. 5. 23.] nor to the blackneſs and darkneſs, [*cauſed by the Cloud, ſtiled* νεφέλη γνοφώδης, Exod. 19. 16.] and [*to the*] Tempeſt [*of Thunder, and Lightning,* Deut. 5. 22.]

19. And the ſound of a [*the*] Trumpet, [*exceeding loud which made the People tremble,* Exod. 19. 16.] and the [*great*] Voice of Words, which [*was ſo terrible, that*] they that heard [*it*] entreated that the word ſhould not be ſpoken to them any more, [*leſt they died for it,* Exod. 20. 19. Deut. 5. 25. 18. 16.]

t 20. For they could not endure [r] that which was commanded, [*that ſevere cautionary Command which runs thus,*] and if ſo much as a Beaſt touch the Mountain it ſhall be ſtoned, or thruſt thorough with a Dart.

21. And ſo terrible was the ſight, that [s] Moſes ſaid, I exceedingly fear and quake. s

22. But ye are come, [*under the Goſpel Diſpenſation, to things of a more excellent nature, not apt to terrifie, and diſcourage, but create joy and comfort to you, not as then, to mount Sinai, but*] [t] to mount Zion, [*whence you expect all your Spiritual Bleſſings, not to the Terreſtrial Jeruſalem which is in Bondage with her Children,* Gal. 4. 25.] but to the City of the living God, [u] the heavenly Jeruſa- u
lem, [*not to thouſands of Angels attending on God as at mount Sinai,* Pſalm 68. 17. *but*] to an [x] innumerable Company of Angels, [*miniſtring to them who ſhall be heirs of Salvation,* Heb. 1. 14.] x

23. [*And*] to the general Aſſembly, and Church [*not of the Jews, and of the firſt-born regiſtred among them,* Numb. 1. 16. *but*] [y] of y
the firſt-born, who are written in Heaven, [z] and to God [*now declared to be*] the Judge z
of all, [*Acts* 17. 30, 31.] [aa] And to the a aa
Spirits of juſt Men made perfect [*who have run their Race, and are to be crowned at the great day,* 2 Tim. 4. 8.]

24. And to Jeſus the Mediator [*not of the Old Covenant, which promiſed only the Land of Canaan, but*] of the new Covenant, [*eſtabliſhed in his blood, by which we receive the promiſe of an eternal Inheritance,* Heb. 9. 15.] and to the [bb] blood of ſprinkling, [cc] which bbcc
ſpeaketh better things than that of Abel.

25. [dd] See [*therefore,*] that you [ee] refuſe ddee
not him, that ſpeaketh [*now by his Son to you,*] for if they eſcaped not [*God's ſevere Judgments*] who refuſed him that ſpake on Earth, [*from mount Sinai,*] much more ſhall not we eſcape, if we turn away from him that ſpeaketh [*by his Son coming down, and by his Spirit ſent down*] from Heaven, [1 Pet. 1. 12.]

26. [ff] Whoſe Voice then ſhook the Earth, f f
[*when the Law was given,* Exod. 19. 18. Pſal. 68. 8.] but now [*under this Diſpenſation,*] he hath promiſed [*yet a farther ſhaking,*] ſaying, [gg] yet once more, [*at the making my* gg
New Covenant,] [hh] I ſhake not the Earth only, but alſo Heaven [*Hag.* 2. 7, 8.] hh

27. And this Word, yet once more ſignifieth the Removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.

28. Wherefore we receiving [*the Promiſe of*] a Kingdom, that cannot be moved, [*or ſhaken, or give place to another,*] [ii] let us have ii
[*or retain that*] Grace whereby [*alone*] we may ſerve God acceptably with Reverence, and godly Fear.

29. For our God is [*to the Diſobedient, and Rebellious among us, as he was to them,* Deut. 4. 24. 9. 3.] a [kk] conſuming Fire. kk

Anno-

Annotations on Chap. XII.

a Verſe 1. Νέφος, *a Cloud,*] for a multitude, is a Phraſe uſed by *Homer*, who calls a multitude of Foot-men νέφος πεζῶν, which (a) *Virgil* thus tranſlates, *Inſequitur nimbus peditum*; This Cloud of Witneſſes therefore contains all the Worthies mentioned in the former Chapter, who by their Words, and Actions have teſtified how much the Objects of their Faith were valued before all worldly things, and how equitable it was to *endure afflictions, not accepting a deliverance, that they might obtain a better Reſurrection.*

b Ibid. Τὸν εὐπερίσατον ἁμαρτίαν, *the Sin that eaſily beſets us.*] The *Apoſtle* being here ſpeaking of the *Chriſtians* Race, this Phraſe is beſt interpreted with relation to it, and ſo it muſt reſpect the Sin which cleaves to our Affections, which are the Feet of the Soul, like a long Garment wrapt about us, and ſo hinders the Running of our *Chriſtian* Race; for it is either our Affection to, and our Deſire of what we ought not to deſire, or affect at all, or which we ought not comparatively to affect, or deſire, which gives the Riſe, and prevalence to all Temptations to Sin, and renders ſelf-denial ſo exceeding Difficult.

c Ver. 2. Ἀφορῶντες, &c. *looking to Jeſus.*] As an Example of Patience under Sufferings, fit to be imitated by his Diſciples, and as one glorioufly recompenſed in his Humane Nature for the Sufferings he ſuſtained in it, and as one who will give to us the ſame happy Repoſe after our Sufferings; He having, as the *Author of our* Faith, promiſed, and being able, as *the Finiſher of our* Faith, to confer that glorious Recompence, *Chap.* 10. 35, 36.

d Ibid. Ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, *for the Joy ſet before him.*] That ἀντὶ is uſed for the final Cauſe appears from theſe Examples in the *New Teſtament*; He gave himſelf a *Ranſom* ἀντὶ πολλῶν *for many*, Matth. 20. 28. *Render not evil* ἀντὶ κακοῦ *for evil*, Rom. 12. 17. *Her hair was given* ἀντὶ περιβολαίου, *for a Covering*, 1 Cor. 11. 15. Ἀντὶ τούτου, *for this Cauſe ſhall a man leave Father and Mother.* And here, *v.* 16. ἀντὶ βρώσεως μιᾶς, *for one morſel of bread he ſold his birth-right.* See 1 *Theſſ.* 5. 15. 1 *Pet.* 3. 9. Note alſo, that the *Apoſtle* goes on in his *Agoniſtical* Terms, and having ſpoken, *v.* 1. of the προκείμενον ἡμῖν ἀγῶνα, *the Race ſet before us* to run, he here ſpeaks in the ſame Language of the Joy ſet before our *Saviour* in his Race, that is of the βραβεῖον, the *Price*, or *Crown* placed in his View for his Encouragement to run it. It being the Cuſtom in thoſe Games (b) *to hang the Crown at the End of the Goal, that he who came firſt to it might ſnatch it, or lay hold of it*: The Joy ſet before him muſt therefore be the Proſpect of that Majeſty and Glory, Power and Dominion he, in his humane Nature, was to be inveſted with, as the Reward of theſe his Sufferings. *He for the ſuffering of Death being crowned with Majeſty and Honour*, Heb. 2. 9. God having therefore *highly exalted him, and given him a name above every name*, Philip. 2. 9. And thus we have juſt cauſe to look upon him as an Example of Faith, and Patience, and of God's eſpecial Favour to them that ſuffer for his ſake.

Ver. 3. Ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι, *leſt you be wearied, and faint in your minds.*] Theſe alſo are two Agoniſtical Terms; the one ſignifies to be weary, as in thoſe words of (c) *C. Marcius*, Νικώντων οὐκ ἔστι τὸ κάμνειν, *Conquerors muſt not be weary, and ſo give over the Fight*; the other to faint, and be diſpirited, ſo that we can run, or fight no longer: And becauſe in thoſe Combats they fought, ὀρθοστάδην, *ſtanding upright*, and χεῖρας ἐκτεινοντες, *ſtretching out their hands*, therefore the *Apoſtle* exhorts them in their Spiritual Combat *to ſtretch out the hands that hang down*, and ἀνορθοῦν, *to erect their feeble knees*, v. 12. *Faber. Agon. l.* 1. *c.* 8.

Ver. 4. Ἀνταγωνιζόμενοι μέχρις αἵματος, *ye have not reſiſted unto blood.*] This is another *Agoniſtical* Expreſſion belonging to the *Pugiles*, who were oft beſmeared with Blood, and ſometimes died under the blows they received from the Clubs of their Adverſary. *Faber. Agon. l.* 1. *c.* 7.

Ver. 5. Μὴ ὀλιγώρει.] Ὀλιγωρεῖν is, ſay *Phavorinus* and *Heſychius*, ἀμελεῖν, ῥᾳθυμεῖν, *to be unregardful of, to be ſlothful*, ὀλίγωρος, μικρόψυχος, to be *Creſt fallen*, ἀναπίπτειν, *animo concidere*, to faint, and *be diſpirited.* Τὸ ἀναπίπτειν, ᾗ οἷόν ἐστι ψυχῶ ὄζειν, οἷον ἀθυμεῖν, ὀλιγωρεῖν. *Athen. Deipnoſ. l.* 1. *p.* 23. *B.*

Ver. 8. Hence the *Jews* ſpeak thus, *Wo to the man who goeth out of the World without Tribulations.* Buxt. Lex. p. 1528.

Ver. 9. Τῷ Πατρὶ τῶν πνευμάτων, *the Father of Spirits.*] This Phraſe is not here put to ſignifie the Author of our New Spiritual

(a) *Æn.* 7. v. 793. and Note in *l.* 4. *Georg.* v. 60.
(b) He did, ſaith *Plutarch*, Καθελεῖν τὸν στέφανον κρεμάμενον. Περὶ φιλοπλουτίας. p. 523. And I run, ſaith the Apoſtle, ἐπεκτεινόμενος ὅπως τὸ βραβεῖον. Philip. 3. 14. *See* Fab. Agoniſt. l. 2. c. 27.
(c) *Plutarch* in Vita. C. Marc. p. 218.

Birth,

Birth; for Spiritual Graces, and Diſpoſitions are never called πνεύματα, Spirits in *Scripture*; nor is the *Holy Spirit* who produceth them, ever mentioned in the Plural, when they are ſpoken of. It plainly is an *Hebrew* Phraſe, uſed twice by *Moſes* when he ſpeaks thus to God, O *God of the Spirits of all Fleſh*, Numb. 16. 22. and again, *Let the Lord, the God of the Spirits of all Fleſh, ſet a Man over the Congregation*, Numb. 27. 16. And he is ſo ſtiled, both as the Creator of them, or that God who *formeth the Spirit of Man within him*, Zach. 12. 1. and the Preſerver, and Governour of them; *The God in whoſe hand is the Soul of all living, and the Spirit of all Fleſh of Man*, Job 12. 10. and into whoſe hands they do *return* at Death, *Eccleſ.* 12. 7. according to that *Old Tradition* of the *Heathens*, preſerved in (d) *Epicharmus*, That Man dying, ἀπῆλθεν ὅθεν ἦλθε πάλιν, γᾶ μὲ εἰς γᾶν, πνεῦμα δ' ἄνω, *returns from whence he came, his Earthly part to the Earth, his Spirit upward*: And the Tradition of the *Hebrews*, That in the time of our Diſſolution, (e) *God comes, and takes away his Part, and leaves the Part of our Father and Mother*, ſtiled here, *the Fathers of the Fleſh*. (f) *Joſephus* ſaith, That at the formation of *Adam, God made Man out of the Earth, and ſent into him a Soul and Spirit*. (g) *Philo* ſaith, That *his Body was indeed* made of Earth, *ſhaped into Humane Form, but his Soul was only derived from the Maker, and Governour of all things*; and this was ſignified by theſe Words, *He breathed into him the breath of Life*; ſo that, though according to his viſible Part he was mortal, as to his inviſible he was immortal: Hence, ſaith the *Targum* of *Jonathan*, on Numb. 16. 22. 27. 16. *It is God that putteth the Spirit of the Soul in the Bodies of all Men.* And the *Targum* of *Jeruſalem*, *It is God who ruleth over the Souls of all Fleſh.* See Pug. Fid. p. 401.

k Ver. 10. Πρὸς ὀλίγας ἡμέρας, *for a few days*,] ſeems not here to refer to the Days of Childrens Minority, for that makes nothing to the purpoſe of the *Apoſtle*'s Argument, and the motive to ſuffer Divine Chaſtiſements uſed by the *Scripture*, is not that they are long, but that they are but *for a very little while*, Heb. 10. 37. *Momentary*, 2 Cor. 4. 17. ὀλίγον ἄρτι, *but for a little*, 1 Pet. 1. 6. nor is κατὰ τὸ δοκοῦν αὐτοῖς, *after their Pleaſure, but as it ſeemed good to them*: This therefore ſeems to be the meaning of the Words, That earthly Parents chaſtiſe their Children, aiming at that which ſeems beſt for them in this preſent Life, conſiſting *of few days*, or for their Temporal Good in this Life, but God doth it for their Spiritual and Eternal Benefit, to make them here *partakers of his Holineſs*, and ſo to fit them for *the peaceable Fruits of Righteouſneſs* hereafter.

Ver. 11. The word γεγυμνασμένοις, uſed here, l ſhews that the Phraſe is *Agoniſtical*, and taken from the Exerciſes performed by them naked in the *Olympick Games*, where one of the *Crowns* given to the *Victors* being στέφανος ἐλαΐνος *of Olive*, the *Symbol of Peace*, hence *Faber* conceives the *Chriſtian*'s Crown is here repreſented by *the Peaceable Fruit of Righteouſneſs.*

Ver. 13. Τροχιὰς ὀρθὰς, *ſtraight paths.*] *i. e.* m make ſtraight Paths in the way of *Chriſtianity*, not ſtepping out of it to avoid Perſecution, that they who are already lame and feeble, may not be moved by your Example to go out of it, but rather by your Conſtancy in it, may be confirm'd.

Ver. 14. Be of a pure and peaceable Converſation towards all with whom you do Converſe; for as this is neceſſary in order to your living with God, ſo will it tend much to prevent the Perſecutions of Men. n

Ver. 15. That ὑστερηκέναι ἀπὸ is the ſame with o ἀφίστασθαι, *to depart from the Grace of God, which brings Salvation*, or to *depart from* the Faith, and by ſo doing fall ſhort of the promiſed Reſt, *Heb.* 4. 1. the words of the *Apoſtle*, and his ſcope, which is to preſerve the *Jews* from backſliding from *Chriſtianity* to *Judaiſm*, and the following Exhortation *not to refuſe him that ſpeaketh now*, v. 25. and, ἔχειν τὴν χάριν, *to retain, and hold faſt the Grace of God*, v. 28. ſufficiently ſhew. But this is ſtill more clear from the words of *Deut.* 29. 18. whence this whole Verſe is taken, which runs thus; μὴ τίς ἔστιν ἐν ὑμῖν — πνὸς ἡ διάνοια ἐξέκλινεν ἀπὸ Κυρίου, *leſt there be among you any Man or Woman whoſe Heart turneth away from the Lord our God, to go and ſerve the Gods of the Nations*, μὴ τίς ἔστιν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ, *leſt there ſhould be among you a Root ſpringing with Gall and Wormwood*; which makes it probable that the true Reading here ſhould be not ἐνοχλῇ, but ἐν χολῇ, tho' it be certain that the word ἐνοχλέω ſignifies *to create trouble to our ſelves, or others*, as *Dan.* 6. 2. 1. *Eſth.* 2. 22, 29. and in thoſe words of *Antoninus*, l. 7. § 16. Τὸ ἡγεμονικὸν αὐτὸ ἑαυτὸ οὐκ ἐνοχλεῖ; *doth not the Mind create trouble to it ſelf?*

Ver. 16. Πρωτοτοκία, *the Birthright*] which p *Eſau* ſold contain'd theſe Privileges, (1.) A double Portion of his Father's Goods, *Deut.* 21. 17. (2.) Power and Dominion over the younger, for he ſucceeded in the Government of the Family, or *Kingdom. Reuben thou art my firſt-born, the Excellency of Dignity, and the Excellency of Power*, Gen. 49. 3. *The Kingdom gave he to Jehoram, becauſe he was the firſt-born*, 2 Chron. 21. 3. This *Iſaac* gave to *Jacob* in theſe words, *Be thou a Maſter to thy Brethren, and let thy Mother's Sons bow down to thee*, Gen. 27. 29. (3.) The Honour of *Prieſt-*

(d) *Plutarch.* de Conſol. ad Apol. 110. A.
(e) *Midraſh* Cohel. in cap. 5. v. 11.
(f) Καὶ πνεῦμα ἐνῆκεν αὐτῷ καὶ ψυχήν. Antiq. l. 1. c. 2. p. 5.
(g) Τὸν δὲ ψυχὴν ἀπ' ἀρχῆς μετὸ τὸ πλάσαι, ἀλλ' ἐν τῇ πλάσει καὶ ἡγεμόνα τῶν ἁπάντων. Τὸ γὰρ ἐνεφύσησεν, ἀρχὴν ἑτέραν ἦν ἢ πνεῦμα Θεῖον ἀπὸ τῆς μακαρίας, καὶ εὐδαίμονος ἐκείνης φύσεως ἀποικίαν τὴν ἐνταῦθα συμφύρουσα, &c. Lib. de Mundi Opificio, p. 23. C. D.

hood in their own Family at leaſt. So *Exod.* 24. 5. *He ſent the young men,* (Chald. the *firſt-born*) *of the Sons of Iſrael, and they offered Burnt-offerings, and ſacrificed Sacrifices to Jehovah.* Afterwards the *Levites* were taken into the ſervice of God, inſtead of all the firſt-born among the Children of *Iſrael*, Numb. 3. 41. conſecrated before to God, *Exod.* 22. 92. *Numb.* 8. 17. *Gen.* 25. 29. This Birth-right *Eſau* ſold when he was faint, ἐκλείπων, and this ſhews how proper this Inſtance is to preſerve them from being *wearied, and fainting in their Mind.*

The *Targum of B. Uziel* ſaith, That he was made faint by committing Idolatry, ſhedding innocent Blood, and going in to a Damſel betrothed that Day; and this ſhews him a *Fornicator*, both in the Spiritual and Carnal Senſe, and a prophane Perſon. And laſtly, *Mercer* ſaith, *Primogenituram Hæreditatem cœleſtem adumbraſſe*, that the *Primogeniture was a Type of their Celeſtial Inheritance*; which alſo ſeems to be hinted by the *Paraphraſes* on the Place, for that of *Uziel* ſaith, *He denied the life of the World to come, and contemned his Birth-right:* And the *Targum* of *Jeruſalem*, That *he contemned his Birth-right, and deſpiſed his Part in the life to come, and denied the Reſurrection*; and as this ſhews his Profaneneſs, ſo alſo doth it ſhew the Appoſiteneſs of this Example to the *Apoſtle*'s purpoſe.

q Ver. 17. Ἐκζητήσας μετὰ δακρύων αὐτὴν, *though he ſought it carefully with tears.*] Though theſe Words thus Expounded do not immediately prove that true Repentance may find no Acceptance with God, yet are they deſigned to inſinuate that Men may ſo deſpiſe the Bleſſings of *Chriſtianity*, as to be after thought unworthy to enjoy them; that by their *Apoſtacy* they may fall ſo entirely from God, as that he will not be prevailed on by their Tears to reſtore them to their loſt and deſpiſed Privileges, upon their Tears and Faſtings; as is apparent in the Caſe of the *Jews*, who have large times of Penance, and Humiliation, but are not to this Day reſtored to the Grace and Favour of God, and to the Privilege of being his peculiar People, and firſt-born, as once they were.

r Ver. 20. Τὸ διαστελλόμενον.] Διαστέλλομαι, ſignifies to *command with Vehemence*, or ſeverity, *Matth.* 16. 20. *Mark* 5. 43. 8. 15.

ſ Ver. 21. Μωϋσῆς εἶπεν, *Moſes ſaid.*] This Interpreters think St. *Paul* received by Tradition of his Anceſtors, tho' no Footſteps of this Tradition have been found among them. But doubtleſs the Apoſtle had Reſpect to *Deut.* 9. where, *v.* 15. *Moſes* ſees the Mount *burning up to Heaven*, and *v.* 9. 19. ſaith, Ἔκφοβός εἰμι, *I exceedingly fear.*

t Ver. 22. Σιὼν ὄρει, *to mount Zion.*] All the good things, Bleſſings and Comforts which God will give to *Iſrael*, are only out of *Zion*, ſay the *Jews*, *Vajikra Rabba*, Sect. 24. *Midraſh Tillim*, ad Pſalm 14. Hence came their *Strength*, Pſal. 110. 2. and *Help*, Pſal. 20. 2. *Bleſſings*, Pſal. 128. 5. and *Life*, Pſal. 133. 3. and *Salvation*, Pſal. 14. 7.

Ibid. Ἱερουσαλὴμ ἐπουρανίῳ, *to the Heavenly Jeruſalem*] which *is the Mother of us all*, Gal. 4. 26. where *our City is*, Philip. 3. 20. This the *Rabbins* call *the Jeruſalem of the Age to come, to be built in the Days of the Meſſiah*, ſaying alſo, That *the Inferiour Jeruſalem is a Figure of that which is above.* See Note on *Gal.* 4. 26. And 'tis here ſtiled, *the Heavenly Jeruſalem*, not that Heaven is primarily intended by it, and not the Church of *Chriſt* on Earth, but propter Originem, & finem, *as having its riſe from heaven, and as leading to it*, on which account the Goſpel-State is ſtiled oft *the Kingdom of Heaven.* u

Ibid. Μυριάσιν ἀγγέλων, *to Myriads of Angels.*] The Glorious Citizens of Heaven who attend at the Throne of God, to whom we are united, they being made *one with us in Chriſt*, Epheſ. 1. 10. and to whom we are reconciled by him, *Coloſſ.* 1. 20. x

Ver. 23. Πρωτοτόκων, *of the firſt-born.*] i. e. Of the *Apoſtles* who received the firſt-fruits of the Spirit, *Rom.* 8. 23. and of the *Churches* which received firſt the *Chriſtian* Faith, *Epheſ.* 1. 12. (*whoſe names are written in heaven*) i. e. who are enrolled among the Citizens of the New, and *Heavenly Jeruſalem*, or among the Juſt, for whom the Kingdom is prepared. *In this rejoyce*, ſaith *Chriſt*, *that your Names are written in Heaven*, Luke 10. 20. Thus *Exod.* 32. 32. *Moſes* by the *Targum* is introduced ſpeaking thus, *I know thou haſt writ my Name in the Book of the Juſt:* And of the *falſe Prophets*, the *Targum*, on Ezek. 13. 9. ſaith, *They ſhall not be written in the Book of Eternal Life, which is written for the Juſt of the Houſe of Iſrael*; and into this Kingdom they only are to enter, *whoſe Names are thus enrolled in the Book of Life*, Rev. 21. 27. y

Ibid. Καὶ κριτῇ Θεῷ, *and to God the Judge of all.*] Who will adjudge the Crown of Glory to thoſe who have *fought the good fight of Faith*, 2 Tim. 4. 8. who *run this Race with Patience*, 1 Cor. 9. 24, 25. and will give them the Kingdom *prepared for them*, Matth. 25. 34. Luke 12. 32. z

Ibid. *And to the Spirits of juſt men,* τετελειωμένων, *made perfect.*] This word here cannot well ſignifie them who are crowned in the *Agoniſtical* Senſe, becauſe the *Apoſtle* in the former Chapter, had aſſerted of thoſe Witneſſes which died in Faith, That *they had not yet received the Promiſe*, and were not to be crowned before us *Chriſtians*; and ſaith, that he himſelf expected to receive *his Crown* only *at the Great Day*, 2 Tim. 4. 8. But it ſignifies either that they had fulfilled their Courſe, and ſo reſted from their Labours, and Conflicts, as *Chryſoſtom* here ſaith, and ſo have nothing more to do, but to receive their *Crown*: Or, in the other Senſe of the Word, aa

Word, τελειῶσις, *to be made perfect in Holineſs*, or to be perfectly purged from all Guilt of Sin, and ſo fit to be admitted to this Kingdom: In which ſenſe the *Apoſtle* here denies that there was any τελείωσις, or *perfect Expiation* made by the *Levitical Prieſthood*, the *Law making nothing perfect*, Heb. 7. 11, 16. And that the Offerings preſcribed by it could not τελειῶσαι, *make perfect the Worſhipper as to his Conſcience*, Heb. 9. 9. that they could not τελειῶσαι εἰς τὸ διηνεκὲς, *perfect him for ever*, ſo as that he ſhould need no farther Expiation for Sin, *Heb.* 10. 1. and that *Chriſt* by one offering, τετελείωκεν εἰς τὸ διηνεκὲς, *had perfectly expiated for ever them that were ſanctified*, v. 14.

b b Ver. 24. Αἵματι ῥαντισμοῦ, *the blood of ſprinkling.*] Not that of Bulls and Goats, with which *Moſes* ſprinkled the People, when they entred into the Old Covenant, *Exod.* 24. 8. and the Tabernacle, and the Veſſels of the Miniſtry, to ſanctifie them for the *Levitical* Service, but the Blood of *Chriſt*, by which the Heavenly places are purified, and prepared for us, *Chap.* 9. 23, 24. and by which we have entrance into the Holieſt, *Chap.* 10. 19, 20.

c c Ibid. Κρείττονα λαλοῦντα παρὰ τὸν, or, παρὰ τὸ Ἅβελ, *which ſpeaketh better things than that of Abel.*] Than the Blood of *Abel*, not becauſe that called for Vengeance, this for Mercy; but than the Blood of the Sacrifice of *Abel* offer'd by Faith, of which God teſtified his Acceptance, and by which he being dead yet ſpeaks, *Heb.* 11. 4. that procuring Acceptance for himſelf alone, this for all Believers; that ſpeaking only for him, and declaring him Righteous, this interceding to God for the Juſtification of all Men through Faith in his Blood.

d d Ver. 25. Χρηματίζοντα, *him that ſpeaketh.*] This word both in the *Old*, and *New Teſtament*, ſignifies ſpeaking as from God, or Words proceeding from him. See *Jer.* 25. 30. 26. 3. 29. 23. 30. 2. 36. 4. *Matth.* 2. 22. *Luke* 2. 26. *Acts* 10. 22. *Rom.* 11. 4. *Heb.* 8. 5. 11. 7. So 2 *Maccab.* 2. 4. Χρηματισθεὶς ὑπὸ θεοῦ ὁ προφήτης, *the Prophet being warned of God, commanded that the Ark ſhould go with him.*

e e Ibid. Μὴ παραιτήσησθε, *refuſe not.*] As they did, ſaith *Theodoret*, deſiring ἀντὶ τοῦ Θεοῦ τὸν Μωσέα λαβεῖν, *inſtead of God to have Moſes*, by ſaying, *ſpeak thou to us, and let not God ſpeak to us*, Exod. 20. 19. deſiring not God, but an *Angel*, ſaith *Philo* on theſe Words, *De Somniis*, p. 455. E. See note on *Coloſſ.* 2. 19.

f f Ver. 26. Οὗ ἡ φωνὴ, *whoſe Voice.*] He ſpeaks here not of the Voice of *Chriſt*, but of the God of *Iſrael*, who at his Appearance on *Sinai*, *ſhook the Earth*; of his Voice who made the Promiſe, that *Chriſt* the *Deſire of all Nations*, *ſhould come.* Nor can the *Apoſtle*, or the *Prophet* ſpeak of *Chriſt*'s ſecond coming, to give *New Heavens, and New Earth* by the Converſion of the *Jewiſh* Nation; For, *1ſt.* This ſhaking was to be the Fore-runner of the *Coming of the Deſire of all Nations*, or contemporary with it; now he was to come to *fill that very Houſe* then built *with Glory*, and to make the Glory of it greater than the Glory of that Houſe built by *Solomon.* The *Prophet* muſt therefore ſpeak of a ſhaking antecedent to the Deſtruction of the Temple. And therefore the *Apoſtle*, ſpeaking of the very thing promiſed in the words of the *Prophet Haggai*, muſt alſo ſpeak of the firſt advent of our Lord. *2dly.* The *Prophet* ſpeaks of a ſhaking which was to happen *after a little time*, Hag. 2. 7. and therefore not of an Advent of our *Saviour* after two thouſand Years Expired, yet to come. And, *3dly.* the *Apoſtle* ſays plainly, That *Chriſtians* had then *received that Kingdom which could not be ſhaken*, to give place to another, and upon that grounds his Exhortation to them to retain or hold faſt the Grace received, *v.* 28. Which ſhews it was not a Kingdom yet to come after one Thouſand ſeven hundred years, but that which throughout the Goſpel is ſtiled *the Kingdom of God*, and *of Heaven*, and is ſaid to be then come to them, *Matth.* 12. 28.

Ibid. Ἔτι ἅπαξ, *yet once more.*] The word g g *yet* ſignifies that there was yet to be another ſhaking for the Introduction of another Covenant, and conſequently for the Aboliſhing the firſt; and the Word *once* only, that there ſhould be no more ſhaking after the Introduction of the ſecond Covenant.

Ibid. Ἐγὼ σείω, *I ſhake not the Earth only,* h h *but the Heavens*, Hag. 2. 7.] The Ancient *Jews* ſpeak of this place thus, *I will give a ſhort Glory to the Iſraelites, and afterwards ſhall the Meſſiah come.* Talm. Tr. Sanhedr. c. 11. expounding this Place of the coming of the *Meſſiah*, they add, That the *firſt Tabernacle, and Temple were built, and deſtroyed, ſo was the ſecond Temple, but the Meſſiah ſhould build a Temple, and God had built a Tabernacle, and Temple in the Heavens, which ſhould never be deſtroyed.* Pug. Fid. p. 304——309.

Now this ſhaking of the Heaven and Earth being to be accompliſhed at the coming of the *Meſſiah*, or the *deſire of all Nations*, cannot ſignify the Removal and Subverſion of the Material Heavens, and Earth, they being not thus ſhaken at *Chriſt*'s coming, but this is a *Metaphor* frequently uſed in the Prophets, to ſignifie the Subverſion of a State and Kingdom, and of the Government which obtains amongſt them; as when the *Prophet*, ſpeaking of the Deſtruction of *Babylon*, ſaith, *I will make the Heavens ſhake, and the Earth ſhall be removed out of its place*, Iſa. 13. 13. and of the Deſtruction of the *Jews* by the *Aſſyrians* he uſeth theſe very words, *the Earth ſhall be moved, and the Heavens ſhaken*, Joel 2. 10. See *Judges* 5. 4. *Pſalm* 77. 18. *Iſa.* 24. 19, 20. Thus at our Lord's coming to deſtroy *Jeruſalem*,

ſalem, ſay ſome Interpreters, to deſtroy *Antichriſt* as others think, *the Powers of Heaven ſhall be ſhaken*, Matth. 24. 30. *Mark* 13. 25. and *Luke* 21. 26. which import of this Phraſe being not underſtood by *Eſthius*, he without cauſe, rejecteth this Interpretation of the Words.

2*dly*, This ſhaking being *for the Removal of things which were ſhaken*, and they being not the Material Earth, muſt ſignifie the things which were then introduced *with the ſhaking of the Earth*, i. e. the Covenant made, and the Worſhip, and Tabernacle, and other Materials then appointed to be made with hands for God's Service; which, as the *Apoſtle* throughout this whole *Epiſtle* contends, were to be aboliſhed, and to continue only till the time of Reformation, *Chap.* 9. 10. and then to give place to that New Covenant, and Diſpenſation which procured for us an eternal Redemption, and an Entrance, *not into the Holy Places made with hands, but into Heaven it ſelf.*

i i Ver. 28. Ἔχωμεν χάριν.] It is the obſervation of *Criticks* here, and elſewhere, that ἔχειν, to have, is often put for κατέχειν, to *retain*, or *hold faſt*: So ἔχειν πίστιν καὶ ἀγαθὴν συνείδησιν, *is to hold Faith and a good Conſcience*, 1 Tim. 1. 19. ἔχειν τὸ μυστήριον τῆς πίστεως, *to hold the myſtery of Faith*; ὑποτύπωσιν ἔχειν, *to hold faſt the form of ſound Words*, 2 *Tim.* 1. 13. Χάρις throughout the whole New Teſtament doth ſignifie the Favour, and the Grace of God, ſo freely tendred to us in the Goſpel: See Note on 2 *Cor.* 6. 1. So that the Import of theſe Words ſeems to be this. Let us continue ſtedfaſt in that Faith, and Diſpenſation delivered in the Goſpel, as being that alone which renders both our Perſons, and our Services acceptable to God, let us not *fall from the Grace of God*, v. 15. let us not *caſt off our Confidence*, Chap. 10. 35. *Let us hold faſt the Profeſſion of our hope without wavering*, v. 23. continuing to ſerve God with an holy Reverence.

Ver. 29. Πῦρ καταναλίσκον, *a conſuming Fire.*] k k To conſume thine Enemies if thou obey him, and to *bring them down before thy Face*, Deut. 9. 3. but to conſume thee, if thou forget the Covenant thou haſt made with him, *Deut.* 4. 24. This hath Relation to the *Schechinah*, or glorious Preſence of God, *the ſight of which was like devouring Fire*, Exod. 24. 17. and from which went out *Fire to conſume Nadab and Abihu*, Lev. 10. 2. and thoſe two hundred and fifty Perſons which burned Incenſe, *Numb.* 16. 35. and of which the *Pſalmiſt* ſpeaketh in theſe Words, *A Fire burned in their Congregations, the Flame burnt up the Wicked*, Pſal. 106. 18.

CHAP. XIII.

Verſe 1. LET brotherly love continue.

2. Be not forgetful to entertain Strangers, for thereby ſome, [viz. *Abraham*, Gen. 18. *and Lot*, Gen 19.] have entertained [a] Angels unawares. a

3. Remember them that are in Bonds, as [*affectionately as if you were*] bound with them, and them that ſuffer Adverſity, as being your ſelves alſo in the Body, [*and ſo as being ſubject to the like Afflictions.*]

4. [b] Marriage is Honourable in all [*Perſons,*] and [*ſo is*] the Bed undefiled, but [*or wherefore,*] Whoremongers and Adulterers [c] God will Judge, [i. e. *adjudge to Condemnation.*] b c

5. [d] Let your Converſation be without Covetouſneſs, and be content with ſuch things as ye have [*at preſent,*] for he hath ſaid, [*Deut.* 31. 6. *Joſ.* 1. 5.] I will never leave thee, nor forſake thee. d

6. So that we may boldly ſay [*as the Pſalmiſt doth*, Pſalm 56. 4.] The Lord is my helper, and I will not fear what Man ſhall do unto me.

7. Remember them which have the Rule over you, [Gr. *be mindful of your Governours, or Guides,*] who have ſpoken to you the word of God, whoſe Faith follow, conſidering the End [*or cloſe,*] of their Converſation,] *with what Conſtancy, and Perſeverance they continued in the Faith, and ſealed it with their Blood in hopes of that Crown of Glory Chriſt had promiſed to them that were faithful to the Death.*]

8. [*Even that*] Jeſus Chriſt [*who both as to his Doctrine, and his Promiſes, is*] the ſame, [e] yeſterday, and to day, and for ever. e

9. Be not carried about with diverſe, and [f] ſtrange Doctrines, [i. e. *Doctrines diverſe from and new*, i. e. *not taught by thoſe guides who ſpake to you the word of God*, v. 7.] for it is a good thing, that [g] the Heart be eſtabliſhed [i. e. *comforted, and ſtrengthned*] [h] with Grace, [i. e. *the Senſe of the Divine Favour and the Grace brought to us by the Goſpel,*] and not with meats [*eaten at the Jewiſh Feſtivals, and their Peace-offerings,*] which have not profited [*to the purifying of the Conſcience from guilt* Hebr. 9. 9.] them that have been occupied therein. f g h

10. We [*Chriſtians*] have [*a Sacrifice upon*] [i] an Altar, [*that of the Croſs,*] of which they have no right to eat [*or to partake*] who i

ſerve

ſerve the Tabernacle, [i. e. *cleave ſtill to the Worſhip appointed for the Jewiſh Tabernacle.*]

11. [*The truth of this they may learn from their own Inſtitutions concerning Sacrifices,*] For the Bodies of thoſe Beaſts whoſe Blood is
k brought into the Sanctuary [k] for [*a*] Sin [*offering*] are [*by the Law of Moſes not to be eaten, but*] burnt without the Camp, [*Exod.* 29. 14. *Lev.* 4. 21. 6. 30. 16. 27.]

12. Wherefore Jeſus, alſo, [*our Sin-offering, the Perſon typified by theirs offered on the great Day of Expiation,* Lev. 16.] that he might ſanctify the People with his own
l Blood, *carried into the heavenly ſanctuary,*] [l] ſuffered without the Gate. [*He therefore thus anſwering the Type of that Sin-offering, of which neither Prieſt, nor People were to eat; they who do ſtill adhere to the legal Inſtitutions, are by that Law excluded from partaking of this Sacrifice.*]

13. Let us go forth therefore to him without the Camp, [*the Terreſtrial Jeruſalem, the Jewiſh Church, and ſervice,*] [m] bearing his
m Reproach.

14. For here we [*eſpecially who are thus Perſecuted,*] have no continuing City, but we ſeek one to come, [*even the City of the living God,* Ch. 12. 22.]

15. By him therefore, [*our High-Prieſt*] let us offer the [*Chriſtian*] [n] Sacrifice of
n Praiſe to God continually, that is, [*in the Language of the Prophet,* Hoſea 14. 2.] [o] the
o Fruit of our Lips, giving thanks to his Name.

16. But, [*and for the other Chriſtian Sacrifices, thoſe of Alms,*] to do good and communicate forget not, for with ſuch Sacrifices God is [*ſtill*] well pleaſed.

17. Obey them that have [p] the Rule over
p you, [*your Biſhops, and Paſtors,* v. 24.] and ſubmit your ſelves, [*to their godly admonitions,*] for they watch for your Souls, as they that muſt give an account [*to God for them,*] that they may do it [r] with joy, [*in the Preſence of Chriſt, that they have gained you to him, and built you up in your Faith,* 1 Theſ. 2. 19.] and not with grief, [*that they could not prevail upon you to live ſuitably to their Inſtructions;*] for that is unprofitable for you, [*and pernicious to you.*] r

18. Pray for us, [*for our Freedom, and ſucceſs in preaching the Goſpel,* Epheſ. 6. 19. Col. 4. 3. *and our Deliverance from the Enemies of our Faith,* 1 Theſ. 3. 1, 2.] for we truſt we have a good Conſcience, in [s] all things, [*being*] willing to live honeſtly. s

19. But I beſeech you the rather to do this [*now,*] that I may be reſtored to you the ſooner.

20. [t] Now the God of Peace that brought t
again from the Dead our Lord Jeſus, that Great Shepherd of the Sheep, through, [*with*] the Blood of the Everlaſting Covenant, [*to be offered by him in the Heavenly ſanctuary,*]

21. [u] Make you perfect in every good u
work to do his Will, [x] working in you, x
[*by his Grace given to, and his Spirit reſiding in you,*] that which is well pleaſing in his ſight through Jeſus Chriſt, [y] to whom be Glory y
for ever, Amen.

22. And I beſeech you, Brethren, ſuffer the Word of Exhortation, [*to perſeverance with Patience in the Chriſtian Faith,*] for I have written a letter to you [*of this ſubject,*] in [*as*] few Words, [*as the Importance of the matter, and my Affection to you would permit.*]

23. Know ye that our Brother Timothy, [*See the Preface,*] is ſet at liberty, with whom, if he comes [*hither again,*] ſhortly I will [*God willing,*] ſee you.

24. Salute all them that have the [z] Rule z
over you, and all the Saints: They of Italy Salute you.

25. Grace be with you all. Amen.

Annotations on Chap. XIII.

a Verſe 2. 'Αγγέλους, *Angels.*] It follows not hence, ſay the *Commentators* here, that all the three Perſons which appeared to *Abraham* were created Angels, for one of them being ſtiled by *Abraham the Judge of all the Earth,* Gen. 18. 24. *Jehovah,* v. 22. and *Abraham* praying to him with ſo great Humility, *Oh let not the Lord be angry, and I will ſpeak unto him, who am but Duſt and Aſhes,* v. 27, 31. It ſeems more proper with the *Ancients* to conceive he at leaſt ſhould be *the Son of God, the Angel of the Covenant*; for the Word of God, ſaith *Juſtin Martyr,* ὁ Ἄγγελος καλεῖται, καὶ Θεὸς, καὶ Κύριος, καὶ ἀνὴρ, καὶ ἄνθρωπος, Ἀβραὰμ καὶ Ἰσαὰκ φανεὶς. Yet ſince in the Opinion of the *Jews,* they were three Angels, as *Ainſworth,* and *Cartwright* note upon the Place, the *Apoſtle* writing to them, ſaith no more of them; I rather think with the *Reverend Biſhop of Ely* that it may be granted that the three that appeared to *Abraham,* were created Angels; but then they appeared only as the Retinue of the *Schechinah,* or Divine *Majeſty,* ſtiled the *Lord,* v. 1. and v. 13. For after the ſame Men who came in, and did eat with *Abraham,* and roſe from the Table, were departed, *v.* 16. and 22. *Abraham* ſtands yet *before the Lord,* that is, before the Divine Majeſty who appear'd to him, *v.* 1. and ſtiles him *the Judge of the whole Earth.* And this agrees well with the Opinion of the *Jews,* who, as they acknowledge that the three Men whom *Abraham* entertained were created *Angels,* ſo alſo do they

they own that there was then a ſeparate Appearance, or *Divine Majeſty* which talked with *Abraham*. And this takes off the Obſervation of *Crellius*, and others on this place, That the name *Jehovah* is given to *Angels*; for according to this Interpretation, the Name *Jehovah* is not given to any of the three *Angels* which were entertained by *Abraham*, but only to the *Schechinah*, or *Divine Majeſty* which appeared with them, and ſpake to *Abraham*, from *v.* 10. to the 17*th*. and to whom, after the Departure of theſe three, one into Heaven, and two to *Sodom*, *Abraham* ſtill ſpeaks to the End of that Chapter.

b Ver. 4. Τίμιος ὁ γάμος, *Marriage is Honourable.*] It is not worth diſputing whether theſe Words ſhould be rendred as a Precept thus, *Let honourable Marriage, and the Bed undefiled obtain among all*; or as our Verſion renders them by way of Aſſertion. The Obſervation of the *Ancients* upon the Place is this, That *Marriage is honourable in all Perſons* (a) *Old and Young, and in all things.*

c Ibid. Κρινεῖ ὁ Θεὸς, *God will Judge.*] i. e. Καταχρινεῖ, he will condemn them: So *John* 3. 16. *God ſent not his Son into the World*, ἵνα κρίνῃ τὸν κόσμον, *that he might condemn the World. He that reſiſteth ſhall receive to himſelf*, κεῖμα, *Puniſhment*, or *Condemnation*, Rom. 13. 3. So *Matth.* 23. 14. 1 *Cor.* 11. 29. 1 *Tim.* 3. 6. *Jude* 4. *Mark* 3. 29. *Luke* 23. 40. τοῦτον κρίνανλες, by condemning *Chriſt* they fulfilled the Voice of the *Prophets*, Acts 13. 27. That the *Apoſtle* here ſhould give theſe Cautions againſt the *Gnoſticks* among the *Jews*, is ſaid without ground, for no Man can prove than any *Gnoſticks* had been then among them, but they had then the ſect of the (b) *Nicolaitans* among them, mentioned, *Rev.* 2. 6, 15. who did ἀναίδην ἐκπορνεύειν *fornicate without ſhame*, holding *Whoredom and Adultery to be things indifferent.* Moreover, (c) *Juſtin Martyr*, ſaith, That where-ever they travelled they multiplied to themſelves Wives, ὀνόματι γάμου, *under pretence of Marriage.* See note on *Rom.* 2. 22. On which account there was ground ſufficient for this Exhortation. Note hence, that *Whoredom is a mortal Sin.*

d Ver. 5. Hence we learn, 1*ſt*. That we are then covetouſly minded when we are not content with the things we enjoy at preſent, but are impatiently deſirous of having more.

2*dly*. That what God promiſes to any of his Servants, may in like Circumſtances be applied to them all, for this Promiſe which the *Apoſtle* here makes and applies to all good *Chriſtians*, was particularly made to *Joſhua*, Chap. 1. 5.

Ver. 8. i. e. Through all Times, and e
Ages; for, as (d) *Philo* obſerves, Τριμερὴς δὲ ὁ χρόνος, ὁ τε παρελθὼν, καὶ ἐνεστὼς, καὶ μέλλων, *Time conſiſts of three parts, the Paſt, Preſent, and to Come, and theſe three ſignifie*, ἅπαντα τὸν αἰῶνα, *all time*, or the whole Compaſs of it; ſo that as the ſame Doctrine of *Chriſtianity* muſt always be profeſſed by all *Chriſtians*, ſo the ſame *Jeſus* is always ready to aſſiſt, and reward the ſincere Profeſſors of it.

That the *Apoſtle* ſpeaks here not of their living, but dead Guides, will appear partly from his exhortation to remember them, the living Guides being the Objects not of their Memory, but Senſe, partly from the Phraſe ἐλάλησαν, *who have ſpoken*, which intimates, they had now left off ſpeaking; and partly from the ἔκβασις *the Cloſe*, or Period of their Converſation here on Earth, they are exhorted to look back unto; their living *Biſhops* they are commanded to obey, *v.* 17 their dead *Biſhops* to Remember, *v.* 7. for I think, ſaith *Origen* on *Matthew* (Ed. Huet. To. 1. p. 420.) He who is ſtiled by *Chriſt* ὁ ἡγούμενος, *a Guide*, Luke 22. 26. is ὁ καλούμενος ἐν ταῖς Ἐκκλησίαις Ἐπίσκοπος, *he who is called in the Churches a Biſhop.*

Ver. 9. Διδαχαῖς ξέναις] I render *New Doctrines*, and therefore ſtrange to the Ears of them that hear them firſt, ſo ξένα δαιμόνια, are *New Dæmons*, Acts 17. 18. and the *Apoſtle* ſaith, they were not to look upon their fiery Trial, ὡς ξένου ὑμῖν συμβαίνοντος, *as if ſome new thing had happened to them*, 1 Pet. 4. 12. f

Ibid. Βεβαιοῦσθαι τὴν καρδίαν, *that the heart is eſtabliſhed*,] is an *Hebrew* Phraſe, ſignifying to comfort, ſtrengthen, and refreſh the heart. So *Gen.* 18. 5. I will fetch a Morſel of Bread וסעדו לבככם *and comfort your hearts*, Judges 19. 5, 8. στήριον καρδίαν σου, *comfort thy heart with a morſel of Bread*, of which the Pſalmiſt ſaith, That, καρδίαν ἀνθρώπου στηρίζει, *it ſtrengthens Man's heart*, Pſal. 104. 15. whence it is often ſtiled, στήριμα ἄρτου, *Pſal.* 105. 16. *Ezek.* 4. 16. 5. 16. 14. 13. *the Staff of Bread.* g

Ibid. The Grace here mentioned, is, ſay the *Ancients*, ἡ τοῦ χριστοῦ διδασκαλία, *the Doctrine of the Goſpel*, or of the Grace of God tender'd in it. The meats here mentioned are the meats eaten in the *Jewiſh* Feſtivals, New Moons, and Sabbaths, *Col.* 2. 16. or their *Peace-offerings and Oblations*, ſtiled, βρώματα *Meats*, Heb. 9. 10. which Feaſts ſome *Jewiſh Zealots* would have obſerved with the *Chriſtian Feſtivals*, viz. their *Paſſover*, and *Pentecoſt*, 1 Cor. 11. and in the ſame h

(a) Μὴ ἐν τοῖς πρεσβύτοσι μόνον, ἐν οἷς τοῖς νέοις ἦν, ἀλλ' ἐν πᾶσιν. Theoph. Οὐκ ἐν τούτῳ μόνῳ τῷ μέρει τίμιος, ἐν ἑτέρῳ δέ ἐστι, ἀλλ' ὅλος δι' ὅλου πᾶσι τρόποις τίμιος. Oecum.

(b) Euſeb. Hiſt. Eccl. l. 3. c. 29. Iren. l. 1. c. 27. (c) Dial. p. 371. B. (d) De Sacrif. Abel. & Cain p. 106. C.

riotous

riotous manner, *v.* 21. And theſe Sacrifices or Peace-offerings they would have ſtill retained, perhaps as being not Sacrifices for Sin, but Free-will Offerings, and only Sacrifices of Praiſe ſo that the Import of theſe Words is this; 'Tis good the Soul, or Heart, be eſtabliſhed, refreſhed, and comforted, not with Meats eaten in the *Jewiſh Feſtivals*, or at their *Euchariſtical* Oblations, which profit, or avail nothing to the Peace, and quiet of the Conſcience, but with the Divine Favour, and that Goſpel-Grace by which Juſtification, and Remiſſion of Sins is obtained through the Blood of *Jeſus*; of which they cannot be partakers who ſtill cleave to the legal Obſervations.

i Ver. 10. Θυσιαστήριον, *an Altar.*] That the *Altar* here ſignifies the Sacrifice offered upon the Altar, is plain from this, that of this *Altar* they were to Eat: So they that ate of the *Jewiſh* Sacrifices, are ſaid to be κοινωνοὶ θυσιαστηρίου, *partakers of the Altar*, 1 Cor. 10. 18. i. e. of the things offered at the Altar; and then it muſt import the Body of our Lord offered, and broken on the *Croſs*, by partaking the Memorials of which Body, we teſtify our Communion with *Chriſt*, and his Church, ibid. *v.* 16, 17. and of this ſaith the *Apoſtle*, they have no right to partake, who adhere ſtill to the *Moſaical* Oblations.

k Ver. 11. Περὶ ἁμαρτίας] That περὶ ἁμαρτίας ſignifies *a Sacrifice for Sin*, or a *Sin-offering*, See Note on 2 *Cor.* 5. *ult.*

l Ver. 12. *Without the Gate.*] That Sin-offering which was carried without the Camp, whilſt they were in the Wilderneſs, when the *Temple* was ſeated at *Jeruſalem*, was carried without *the gate of the City*. Maimon. de Rat. Sacrif. Faciend. cap. 7. Sect. 4. *Ainſw.* in *Lev.* 6. 30. And this is the Reaſon of the Variation of the Phraſe here.

m Ver. 13. *His Reproach.*] i. e. his Croſs, and Sufferings, which the Perſecuting *Jews* inflict upon his Followers, as they did upon him, perſecuting them *even to ſtrange Cities*, Acts 26. 11. and *from City to City*.

n Ver. 15. Θυσίαν αἰνέσεως, *the Sacrifice of Praiſe.*] The *Jews* ſay, that in ſeculo futuro (e) *in the Age to come* (which often ſignifies the Age of the *Meſſiah*) *all Oblations ſhall ceaſe, but the Oblation of Thankſgiving, which ſhall never ceaſe*; and that Praiſe is more acceptable to God than all Sacrifices; which they prove from thoſe words of the *Pſalmiſt*, *I will not reprove thee for thy Sacrifices becauſe they were not always before me: Offer unto God Thankſgiving*, Pſalm 50. 23. *He that offereth praiſe honoureth me.* And the *Greek Commentators* obſerve, that the Sacrifices God now requires are *unbloody Sacrifices*, to wit, thoſe of *Praiſe* and *Thankſgiving*, and *imitation of Chriſt*. So *Chryſoſtom*, and *Oecumenius*.

o Ibid. Καρπὸν χειλέων, *the Calves of our Lips.*] Hoſ. 14. 2. So the *Jews* themſelves interpret theſe Words, *what ſhall we render for the Calves of our Lips?* (f) Dr. *Pocock* notes, That καρπὸς is here taken for κάρπωμα, which in the *Septuagint* ſignifies an *Holocauſt*, which being uſually of Young *Bullocks*, correſponds *to the Calves of our Lips*, in Hebrew. So in the Song of the three Children, καρπώσαι σοι, *as to ſacrifice before thee*, v. 14.

p Ver. 17. Τοῖς ἡγουμένοις ὑμῶν.] Περὶ ἐπισκόπων λέγει, he ſpeaks of *Biſhops*, ſay *Chryſoſtom*, *Oecumenius*, and *Theophylact*. (g) *Clemens Romanus* places them before the *Presbyters* ſaying, Τοῖς νόμοις Θεοῦ ἐπορεύεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν καὶ τιμῶντες τοὺς καθηκόντως ἀποδιδόντες τοῖς παρ' ὑμῶν Πρεσβυτέροις, *ye walked in the Laws of God, being ſubject to your Guides*, or *Rulers, and giving Convenient Honour to your Presbyters, or Elders.*

r Ibid. Μετὰ χαρᾶς *with joy.*] That is, ſay others, that they may go on with their Work Joyfully, which they can only execute with Trouble and Sadneſs, when they find you refractory to their Admonitions; but theſe Words, That they may do it, ſeem plainly to relate to the account they muſt give up hereafter to God.

s Ver. 18. Ἐν πᾶσι.] in all times, Circumſtances, Things and Places. Here is the true teſt of an upright Conſcience, that in all Times, Things and Caſes, it renders us induſtrious to walk exactly according to the Rules of Righteouſneſs.

t Ver. 20. Theſe words ſeem to expreſs all the three Offices of our great Mediator, which are the Foundations of all our Prayers, and Praiſes directed to God, and of all the Bleſſings we receive, or expect from him; his Prophetick Office in that he is ſtiled, *th great Shepherd of the Sheep*; His *Prieſtly-Office*, in that he is ſaid to be *brought again from the Dead with the blood of the Everlaſting Covenant*; and his *Kingly-Office*, in that he is ſtiled, *our Lord Jeſus.*

u Ver. 21. Καταρτίσαι ὑμᾶς, *make you perfect.*] Here is the Duty of every good *Chriſtian*, to be *ready for every good Work*, Tit. 3. 1. doing *the will of God from the Heart*, Eph. 6. 6.

x Ibid. Ποιῶν ἐν ὑμῖν, *working in you*, &c.] Here is the Power by which we are enabled ſo to do, and the Motive to the Performance of our Duty, *viz.* the Grace of God teaching us, *denying all Ungodlineſs, and Worldly Luſts, to live Righteouſly, Soberly, and Godly, in this preſent World*, and the Expectation of *the bleſſed hope, and glorious Appearance*

(e) Pug. fid. Part. 3. Diſt. 3. c. 12. Sect. 14. 15, 16, 17. ad Roman. Sect. 1.

(f) Pug. Fid. ibid. Sect. 20.

(g) Epiſt.

of

of our Lord, to reward our Services, *Tit.* 2. 11, 12, 13. The Love of God the Father in giving up his Son to the Death for us, and of *Jeſus Chriſt*, who gave himſelf for us, *that he might redeem us from all iniquity, and purifie to himſelf a peculiar People zealous of good works*, v. 14. And who died for all, that *they who live might not henceforth live unto themſelves, but unto him that died for them*, 2 Cor. 5. 15. And laſtly, the inward Aſſiſtances of the Holy Spirit, bringing theſe things to our Remembrance, exciting us to the Performance of our Duty, ſtrengthning us againſt our Temptations, and comforting, and ſupporting us under our Sufferings.

y Ibid. Ὧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, *to whom be Glory for ever, Amen.*] Here *Schlictingius* ſaith, That he who is a *Chriſtian* cannot be ignorant, that *Glory for ever and ever*, is to be aſcribed to *Chriſt*, as well as to the *Father*, as it is *Rev.* 5. 12, 13. and 2 *Pet.* 3. 18. And how then can he be ignorant that *Chriſt* is to be owned as the true God? This being the Doxology aſcribed in the *New Teſtament* to him, of whom, and by whom, and to whom are all things, *Rom.* 11. 36. to God the *Father*, Gal. 1. 5. to the *Ommipotent God*, Epheſ. 3. 20, 24. to him *who dwelleth in light inacceſſible*, 2 Tim. 4. 15. 16. to *the God of all Grace*, 1 Pet. 5. 10, 11. to *the only wiſe God our Saviour*, Jude 25. In (h) St. *Clemens* it is frequently aſcribed, τῷ Θεῷ παντοκράτορι, *to Almighty God, to whom be glory for ever and ever, Amen*, as a Character peculiarly belonging to him. And in the (i) *Jeruſalem Targum* this is the frequent Appendix to the mention of the Great God, *Let his Name be bleſſed* (*i. e.* glorified) *for ever and ever*, Amen. So that both in the Opinion of *Jews* and *Chriſtians*, this was a Doxology, proper to the true God.

Ver. 24. Τοὺς ἡγουμένους, *that have the Rule over you.*] Hence it ſeems evident that this *Epiſtle* was not ſent to the *Biſhops*, or *Rulers* of the Church, but to the whole Church, or to the Laity. z

(h) Sect. 33, 38, 43, 45, 50. & 29.

(i) In Gen. 49. 2. Exod. 15. 18. Deut. 3. 2. 6. 4.

ANNOTATIONS ON THE Seven Catholick Epiſtles.

THE GENERAL PREFACE.

OF theſe *Epiſtles* in the General I have only this to Note, That from the Fourth *Century* they have both obtained the Name of *Catholick Epiſtles*, and alſo have been ranked in the ſame Order in which they now ſtand in our Bibles, *viz.* by the Council of (a) *Laodicea*, by (b) *Cyril* of *Jeruſalem*, by (c) *Athanaſius*, and (d) *Greg. Nazianzen*; by *Amphilochius*, and by others.

Only it is not eaſie to aſſign the Reaſon why they in a particular manner were ſo called; it could not be becauſe they were, *paſſim receptæ ab omnibus, & ubique*; *generally received by all*; for we learn from the Teſtimonies of (f) *Origen*, (g) *Euſebius*, (h) *Amphilochius*, and (i) St. *Jerom*, That the Ancients doubted of Four of the Seven, or Five of them.

Oecumenius, and others, ſay, they were ſo ſtiled, becauſe they were written not to one Nation, as were generally thoſe of St. *Paul*, ἀλλὰ καθόλου πίστις, ἤτοι Ἰουδαίοις πᾶσι ἐν τῇ διασπορᾷ, *but generally to the Faithful, or to the* Jews *of the diſperſion.* Which laſt Expreſſion ſeems to hint the true Reaſon of the Name, *viz.* becauſe, excepting the two brief Epiſtles of St. *John*, they were written to the *Jews* diſperſed throughout the World. Which, though it be true alſo of the Epiſtle to the *Hebrews*, yet hath that no Inſcription, and for a long time was alſo queſtioned, nor was it written to the diſperſed *Jews*, but to the Inhabitants of *Judæa*, *Ch.* 13. and upon theſe accounts might not come into the number.

(a) Ἐπιστολαὶ καθολικαὶ ἑπτά, ἔστιν, Ἰακώβου μία, Πέτρου δύο, Ἰωάννου τρεῖς, Ἰούδα μία. Concil Laod. Can. 59.

(b) Πρὸς τούτοις ἔχῃ τὰς ἑπτὰ Ἰακώβου, καὶ Πέτρου, Ἰωάννου, καὶ Ἰούδα Καθολικὰς Ἐπιστολάς. Cyril. Hier. Catech. 4. p. 38.

(c) Ἐπιστολαὶ καθολικαὶ καλούμεναι τῶν Ἀποστόλων ἑπτά, ἔστιν, Ἰακώβου μία, Πέτρου αἱ δύο, εἶτα Ἰωάννου τρεῖς, καὶ μετὰ ταύτας Ἰούδα μία. Festiv. Ep.

(d) Ἑπτὰ αἱ καθολικαί, ὧν Ἰακώβου μία. In Jamb. apud Balſ. Δύο δὲ Πέτρου, τρεῖς δ' Ἰωάννου πάλιν, p. 1082. Vide Ibid

(e) Amph. Ἰούδα δ' ἔστιν ἑβδόμη, πᾶσας ἔχεις. p. 1084.

(f) Apud Euſeb. Hiſt. Eccl. l. 6 c. 25. p. 227. Τοιαῦτα καὶ περὶ τοῦ Ἰακώβου, οὗ ἡ πρώτη φέρεται τῶν ὀνομαζομένων καθολικῶν ἐπιστολῶν· ἰστέον δὲ ὡς νοθεύεται μὲν οὐ πολλοὶ γοῦν τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς οὐδὲ τὴν λεγομένην Ἰούδα μιᾶς, καὶ αὐτῆς ὅσπερ τῶν ἑπτὰ λεγομένων καθολικῶν ὑπάρχει. Hiſt. Eccl. l. 2. c. 23. de Petri Ep. 2.

(g) Vide Hiſt. Eccl. 3. c. 3. & de Joannis ſecunda & tertia, c. 24. p. 96.

(h) Amphiloch. ibid. (i) Hieron. Catal.

THE PREFACE TO THE General Epiſtle of St. JAMES.

§ 1. THAT *the Author of this Epiſtle was an* Apoſtle, *hath been proved, Note on* v. 1. *whence it muſt follow, that he could not be* James *the Son of* Zebedee, *becauſe that* James *was ſlain by* Herod, A. D. 44. *Twenty eight Years before the Deſtruction of* Jeruſalem, *which yet was* nigh at hand, *and even at the Door when this Epiſtle was indited, See Note on Chap.* 5. 8, 9. *Nor could he be* James *the Juſt, Biſhop of* Jeruſalem, *for he was no* Apoſtle, *if he was not the ſame Perſon with* James *the Leſs. It ſeemeth therefore that he was* James *the Son of* Alphæus, *Apoſtle, and Brother of our Lord, ſtiled* James the Leſs, *in diſtinction from* James *the Son of* Zebedee, *ſtiled the* Greater, *by reaſon of his Age. For that the* James *mentioned by St.* Paul, Gal. 1. 19. *was an* Apoſtle *in the ſtrict Acceptation of the Word, is evident from this, that having ſpoken of St.* Peter, *who doubtleſs was an* Apoſtle *in that ſenſe, he adds,* Others of the Apoſtles ſaw I none, ſave James the Lord's Brother; *and* Chap. 2. 6. *he reckons him with* Peter *and* John *among the* στύλοι, *or the* chief Pillars of the Church, *and to me he ſeems to be the ſame with* James *the* Biſhop *of* Jeruſalem. *For,*

1ſt. *Of this* James *the* Biſhop *of* Jeruſalem, *who was ſtiled the Juſt,* (a) *St.* Jerom *ſaith, That* he was the Son of *Mary*, the Siſter of the Mother of our Lord, of whom St. *John* makes mention, *Chap.* 19. 29. *where ſhe is ſtiled* the Wife of Cleophas, *or* Alphæus; *and by St.* Mark, *Chap.* 15. 40. the Mother of James the Leſs.

2dly, *It ſeems highly probable, that the* James, *mentioned* Acts 15. *was ſtrictly an* Apoſtle; *for* Paul *and* Barnabas *were ſent up* to the Apoſtles and Elders, *ver.* 2. *they were received by the* Apoſtles and Elders, *ver.* 4. the Apoſtles and Elders were gathered together *to decide the Queſtion touching the Circumciſion of the* Gentiles, *ver.* 6. *The firſt Perſon that ſpeaks to it is* Peter *the* Apoſtle, *the ſecond* James, *who having determined the Queſtion, it* ſeemed good to the Apoſtles and Brethren to ſend Letters to the Churches, *ver.* 22. *And theſe they ſend with this Inſcription,* The Apoſtles, Elders and Brethren. *In all which places it is evident, that the word* Apoſtles, *muſt be taken in the proper Senſe, they being ſtill diſtinguiſhed from all the* Elders *or* Biſhops *which were not* Apoſtles; *nor can it be thought reaſonable that St.* James *here ſhould be ranked among the* Elders *or the Inferiour ſort of the Clergy; it remains then that he was in the ſtrict ſenſe an* Apoſtle. *There being therefore no other of that Name then living, but* James the Son of Alphæus, *who alſo was the Brother of our Lord,* i. e. *his Mother's Siſter's Son,* (i. e. *his Couſin*) *he, in all likelihood, muſt be the Biſhop of* Jeruſalem.

3dly. *The Story of Three that were called* James, *viz.* James *the Great,* James *the Leſs, and* James *Biſhop of* Jeruſalem, *is, ſaith* (b) *Dr.* Cave, a great miſtake, and built upon a ſandy bottom; "*For beſides, that the Scripture mentions no more than two of this Name, and both* Apoſtles, *nothing can be plainer than that St.* James *the* Apoſtle, *whom St.* Paul *calls* the Brother of our Lord, *was the ſame that preſided among the* Apoſtles, *and determined in the Synod at* Jeruſalem. "*Nor do either* (c) Clemens Alexandrinus, *or*

(a) *Jacobus qui appellatur Frater Domini, cognomento Juſtus, ut nonnulli exiſtimant Joſeph ex alia Uxore, ut autem mihi videtur Mariæ ſororis Matris Domini, cujus Joannes in libro ſuo meminit, Filius, poſt paſſionem Domini ab Apoſtolis Hieroſolymorum Epiſcopus ordinatus, unam tantum ſcripſit Epiſtolam, quæ de ſeptem Catholicis eſt, Verbo Jacobus.*

(b) Life of *James* the Leſs. p. 144.

(c) Δύο ὧν γεγόνασιν Ἰάκωβοι, εἷς ὁ δίκαιος ὁ κατὰ τῆς πτερυγίου βληθείς —— ἕτερος ὧν ὁ κατακοπεὶς, ὡσεὶ ὢν δικαίος, καὶ ὁ Παῦλος μνημονεύει γεγράφων, ἕτερον δὲ τῶν Ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. Clem. apud Euſeb l. 2. c. 1. p. 38.

Euſebius

" Eusebius *out of him, mention any more than*
" *two,* St. James *put to death by* Herod, *and*
" *St.* James *the Just,* Bishop *of* Jerusalem,
" *whom they expressly affirm to be the same*
" *with him whom St.* Paul *calls the* Brother of
" our Lord. *Once indeed* Eusebius *makes our*
" *St.* James *one of the* Seventy, *though else-*
" *where quoting a place of* (d) Clemens *of* Alex-
" andria, *he numbers him with the chief of the*
" Apostles, *and expressly distinguishes him from*
" *the Seventy Disciples. And though* (e) *St.*
Jerom, *when he represents the Opinion of o-*
thers, stiles him the 13*th* Apostle, *yet else-*
where, when speaking his own Sense, he sufficient-
ly proves that there were but two, (f) James
the Son of Zebedee, *and the other the Son of*
Alpheus, *the one sirnamed the* Greater, *the*
other the Less; *and he frequently stiles the*
Author of this Epistle writ to the Twelve
Tribes, James *the* Apostle: *Besides, saith he,*
the main support of the other Opinion is built
upon the Authority of Clemens his Recogni-
tions, *a Book, in doubtful Cases, of no Esteem*
and Value.

§. 2. *And having thus shewed that* James *the* Apostle, *and* Brother of our Lord, *was the Author of this Epistle, we cannot reasonably doubt the Authority of it; especially if we consider that it is cited by* (g) Clemens Romanus *four several times, and by* (h) Ignatius *in his Genuine Epistle to the* Ephesians, *by* (i) Origen *in his Thirteenth Homily upon* Genesis. (k) Eusebius *saith it was* known to most, and publickly read in most Christian Churches; (l) *St.* Jerom, *that in process of Time it obtained Authority.* (m) Esthius *notes,*
" *That they who before doubted of it, in the*
" *Fourth Century embraced the Opinion of them*
" *who received it, and that from thence no*
" *Church, no Ecclesiastical Writer is found*
" *who ever doubted of it, but on the contrary*
" *all the Catalogues of the Books of Holy Scrip-*
" *ture published by* General *or* Provincial
" Councils, Roman Bishops; *or other* Ortho-
" dox *Writers, number it among* Canonical
" *Scriptures;* quæ probatio ad certam fidem faciendam cuique Catholico sufficere debet, which Proof must give sufficient certainty of it to any Catholick. *As for the seeming Contradiction of this Epistle, to the Doctrine of St.* Paul *in the matter of Justification by Faith, see it sufficiently cleared in the Close of the* Annotations *on the Second Chapter.*

§. 3. 4thly. *That this Epistle was directed to* the Twelve Tribes which were scattered abroad, *the Words of this Epistle shew; but whether the Twelve Tribes import only those of them which returned into* Judea, *or those of them also who were carried away by the* Assyrians, *and never returned to their own Nation, so as to make any more a distinct People, or a Body* Politick *under their own Governors, is uncertain: That God had absolutely determined, that the Ten Tribes should never more return to such a State, the* Prophet Hosea *in many places doth inform us, as when God by him saith,* I will no more have Mercy on the House of Israel, but I will utterly take them away, *Chap.* 1. 6. *That they should be among the* Gentiles *as* a Vessel wherein is no pleasure, *Chap.* 8. 8. *That they should not* dwell in the Lord's Land, *Chap.* 9. 3. *And again,* I will drive them out of my House, I will love them no more: My God will cast them away, because they did not hearken to him, and they shall be Wanderers among the Nations, *ver.* 15, 17.

And yet that God designed not to exclude them from the Blessings promised in the Days of the Messiah, *or from being called into the Church of* Christ, *is as evident from many Expressions, and gracious Promises of God recorded in that* Prophet *concerning the same Tribes of* Israel; *as* v. g. *That* the number of the Children of Israel shall be as the Sand of the Sea which cannot be measured, nor numbered: and it shall come to pass, that in the place where it was said unto them, ye are not my People, there it shall be said unto them, Ye are the Sons of the living God, *Chap.* 1. 10, 11. &c. *And again,* I will betroth thee unto me for ever, yea I will betroth thee unto me in Righteousness and Judgment, and in loving Kindness, and in Mercies; I will even betroth thee unto me in Faithfulness, and thou shalt know the Lord, *Chap.* 2. 19, 20. I will have Mercy on her which had not obtained Mercy, and I will say to them which were not my People, Thou art my People, and they shall say, thou art my God, *ver.* 23. *And again,* Afterwards shall the Children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his Goodness in the latter Days, *Chap.* 3. 5. *See* Chap. 14. 4, 8. *Now these* Prophecies *being not to be fulfilled upon them, by bringing them into their own Land, it seemeth reasonable to conceive they might be fulfilled by calling them to embrace the Gospel, and that by doing so were those words fulfilled,* I will call them my People who were not my People, *not only towards the* Gentiles, *Rom.* 9. 24, 25, 26. *but also towards those* Israelites *of whom they primarily were spoken,* 1 Pet. 2. 10. *And to this the Inscription seems to lead us, it being* ταῖς δώ-

(d) Hist. Eccl. l. 1. c. 12. p. 31. l. 2. c. 1. p. 38. (e) Comment. on Es. 17. f. 60. (f) Adv. Helvid. f. 8. B. C. (g) Ep. Epiph. ad Joh. Hieros. f. 57. in l. 58. C. Adv. Pelag. l. 1. f. 96. c. 2. f. 101. E. 103. C. (h) Sect. 10, 12, 17, 30. (i) Sect. 5. (k) Lib. 2. c. 23. l. 3. c. 25. (l) Verb. Jacob. (m) Esthius in Epist. Jacob.

δεκα φυλαῖς, ταῖς ἐν τῇ διασπορᾷ, to the Twelve Tribes, to thoſe who are in the Diſperſion. *That the Places whither theſe Ten Tribes were carried by the* Aſſyrians *were well known to the other* Jews, *ſee proved by Dr.* Lightfoot, *that in* Meſopotamia, Media, *and* Babylon, *where they were placed, the* Jews *abounded in a very great meaſure.* (n) Joſephus *teſtifies, they had there Three Famous Univerſities,* Neerda, Sorana, and Pombeditha. *We therefore have great reaſon to believe the Goſpel was then Preached among them by the* Apoſtles *of the Circumciſion. See the Preface to the Firſt Epiſtle of St.* John.

There is one farther Obſervation taken notice of by Grotius *and Dr.* Hammond, *That ſome part of this Epiſtle ſeems to be directed not only to Believers, but even to the unbelieving* Jews, *eſpecially the ſix firſt Verſes of the Fifth Chapter, where he ſaith,* Ye have killed the Juſt, and he doth not reſiſt you; *which cannot well agree to the Converted* Jews, *to whom he ſeems to turn his Speech in theſe following Words,* Be patient therefore, Brethren, *ver.* 7. *Yea, the whole Third and Fourth Chapters may be equally directed to both, the name of* Brethren *ſuiting to both, when uſed by a* Jew *writing to them,* Rom. 9. 2.

§. 4. *As for the occaſion of this Epiſtle, it ſeemeth to be written upon two Accounts.*

1ſt. *To correct the pernicious Errors both in Doctrine and Manners, which had crept into the Theology of the* Jews, *and had an evil Influence on their Practice. See Note on* Chap. 2. v. 11. *and* v. 14. *to the end of the Chapter.*

2dly. *To Comfort and Eſtabliſh the ſincere Believers under the preſſures which they then ſuffered, or were ſhortly to expect from the Unbelieving* Jews, *or their falſe Brethren. Where note.*

1. *That though the* Jews, *from the beginning of the* Apoſtles *Preaching, were ſtill incenſed againſt the* Chriſtians, *yet ſeeing* Chriſtianity, *whilſt they continued Preaching to the* Jews, *did not ſpread much among other* Nations, *and ſince the* Jews *were under reſtraints in the Time of* Caius, *who had no good Affection to them, they could not proceed far in ſhewing their Hatred to the* Chriſtian *Faith. What Perſecutions therefore happened in thoſe early Times, concerned only the Churches of* Judæa, *or thereabouts, or ſpent themſelves on the chief Leaders and Aſſerters of the* Chriſtian *Faith,* St. Stephen, St. James, Pt. Peter, *and* St. Paul, *or on the Churches Converted from the* Jewiſh Synagogues, *and reach'd no farther than the Places where they were converted; and though they were begun by Inſtigation of the* Jews, *yet were they chiefly managed by the* Heathen *Powers, or by their own Country-men. For about the* 39*th Year of* Chriſt, then had the Churches Peace throughout all Judæa, Galilee, *and* Samaria, *Acts* 9. 31. *and ſo they ſeem to have continued till after the Council of* Jeruſalem, *the Churches being then* eſtabliſhed in the Faith, and encreaſing in number daily, *Acts* 16. 5. *Yea, when* Paul *comes to* Rome, *he receives all that came unto him for two whole Years,* Preaching the Kingdom of God, and teaching the things which concerned the Lord Jeſus Chriſt with all confidence, no Man forbidding him, *Acts* 28. 30, 31. *So that at leaſt till the Fourth or Fifth Year of* Nero, *the Goſpel was freely preached at* Rome, *without any Contradiction either of the* Romans *or the* Jews. *But then in his Sixth Year,* afflicti ſuppliciis Chriſtiani, the Chriſtians were ſubjected to Puniſhment by him, *ſaith* (o) Suetonius; *and it ſeems very probable, ſaith Dr.* Lightfoot, *that even then* Nero *had by ſome Act or Edict ſuppreſſed* Chriſtianity, *not only at* Rome, *but alſo at* Judæa, *as he gathers from that Clauſe in* Tacitus, Repreſſaque in præſens exitiabilis ſuperſtitio, rurſus erumpebat non modo per Judæam originem ejus mali, ſed per urbem etiam, *which ſhews that before the Perſecution began, in the Tenth of* Nero, *of which* Tacitus *there ſpeaks,* Chriſtianity *had been by him ſuppreſſed not at* Rome *only, but* Judæa. *Here then ſome place St.* Peter's πύρωσις πρὸς πειρασμὸν, *burning for Tryal, which forwarded the Defection which was ſo general in the Churches of the* Jews *that had received the Goſpel, they falling to* Moſes *again, or joining the adheſion to the Law with the Profeſſion of the Goſpel, that ſo they might retain their Liberty, the Religion of the* Jews *not being at all ſuppreſſed by him, and that they might eſcape the Rage of the* Jews, *who doubtleſs, by his Example, would be induced to expreſs that Hatred they had ſtill born againſt the* Chriſtians. *The ſame* Nero *in his Tenth Year renews this Perſecution of the* Chriſtians, *and this he did, ſaith* (p) Oroſius, *not only at* Rome, *but by his Edict* through all the Provinces of his Empire; *and this encourag'd the* Jews *every where to ſhew their utmoſt Rage againſt all thoſe of their Religion, whether* Jews *or* Proſelytes, *who had embrac'd the Faith of* Chriſt *ſincerely; and the more they drew nigh to their final Deſolation, the more did* Satan *inhance their Fury againſt thoſe* Chriſtians, *whom he found the fatal Enemies and Overthrowers of his Kingdom.*

(n) Antiq. l. 18. c. 16. (o) In Neron. c. 16. (p) *Nam primus Romæ Chriſtianos ſuppliciis & mortibus affecit, ac per omnes Provincias pari perſecutione excruciari imperavit.* Lib. 7. c. 7.

§. 5.

§. 5. *Note, laſtly, That whereas Mr.* le Clerc *ſaith, Note on* Chap. 5. 3. *That St.* James *doth not ſpeak here to the* Jews *who had embrac'd the Faith in* Paleſtine, *but to thoſe who were ſcattered abroad, ſeeing he ſpeaks to the whole Twelve Tribes, I doubt not but thoſe of* Paleſtine *muſt be included; but when he adds, that thoſe* Jews only who lived in *Paleſtine,* and the Neighbouring Countries, and had riſen up in Arms againſt the *Romans,* were deſtroyed by them, *ſuggeſting that the* Jews, *diſperſed throughout the other Parts of the* Roman Empire, *received no harm; this is a great miſtake; for theſe being* the Days of Vengeance, *upon the Unbelievers of that Nation, God's ſevere Judgments reached them every where, as we may fully learn from the rueful Account* (q) Joſephus *gives us of their Calamities throughout all their Diſperſions; for, ſaith he,* when the *Romans* had no Enemies left in *Judæa,* the danger reach'd, πολλοῖς τῷ ἥσσ ἀπωτάτω καλουμένων, to many of them living the remoteſt from it, for many of them periſhed at *Alexandria,* and *Cyrene,* and in other Cities of *Egypt,* and throughout all *Syria. And* Eleazer *in* (r) *Joſephus having reckon'd up many places where they were cruelly ſlaughter'd, concludes thus,* Μακρὸν ἂν εἴη τὰ ἴδια λέγειν, 'twould be too long to ſpeak of all theſe Places in particular.

We know from (s) Tacitus *and others, that the* Jews *were a Nation generally hated by all about them, and by thoſe among whom they lived, partly becauſe they uſed,* Ritus contrarios cæteris mortalibus, Rites contrary to all other Nations, *and ſpeak, and thought Contemptuouſly of their Duties and Worſhip; partly becauſe they bore,* adverſus omnes alios hoſtile odium, the greateſt Hatred to Men of other Nations, *and ſhewed the greateſt Contempt of them, calling them* Dogs, *and thinking it unlawful to converſe with them, and a Pollution even to touch them. All* Nations *therefore where they lived muſt, upon all Occaſions, be ready to riſe up againſt them, as we may learn from the Slaughter of them in* (t) Cæſarea, Damaſcus, Scythopolis *and throughout all the Cities of* Syria *about the beginning of the War, of which* Joſephus *gives us the Account. When therefore the* Romans *were very much incenſed againſt them, becauſe when other* Nations *had ſubmitted to their Empire,* ſoli Judæi non ceſſiſſent, they dared to Rebel, *muſt they not be ſure to ſuffer in every Province where they dwelt, not only from the* Roman Governours, *but alſo from thoſe People in every* Nation *who bore ſo great Hatred to them? And hence* (u) Euſebius *informs us, That* they did thus ſuffer in all other Places.

2dly. (x) Joſephus *doth confeſs that the* Jews *in* Judæa *did expect,* ἀπαν τὸ ὑπὲρ Εὐφράτου ὁμόφυλον ἡμῖν συναρθήσεσθαι, that all of their own Nation, even beyond *Euphrates,* ſhould be aſſiſtant to them in this War; *and doubtleſs they were not wholly diſappointed in their Expectation, for in their War commenced under* Hadrian, (y) Dion *expreſly ſays,* That the *Jews* out of all Nations came to their help. *We therefore reaſonably may conceive this alſo was ſo in the former War under* Veſpaſian *and* Titus, *and then we cannot doubt that they who ſhared in the War, muſt alſo bear a ſhare in the Calamities it brought upon that* Nation *in thoſe* Days of Vengeance *which befel them for their Infidelity, and the Rejection of the true* Meſſiah, *of which the* Jews *who lived in other* Nations, *were as guilty as thoſe who lived in* Judæa.

§. 6. *And hence alſo I return an Anſwer to an Objection which I foreſee may be made againſt my Interpretation of ſome Paſſages in the Fourth and Fifth Chapters of this Epiſtle,* viz. *that I reſtrain them to what was done to and by the* Jews *in* Judæa; *whereas this Epiſtle is written to* the Twelve Tribes which were ſcattered abroad, *ver.* 1.

For, 1ſt. *As all the* Jews *of the Diſperſion were under the Government of the* Sanhedrim, *and after of the* Patriarch *of the* Jews *reſiding in* Judæa, *and obey'd his Pleaſure; ſo many, both of* Jews *and* Proſelytes, *went up out of all Nations to their Feaſts; when the* Holy Ghoſt *fell down on the* Apoſtles *at the day of* Pentecoſt *we find them there,* Acts 2. *and when* Jeruſalem *was beſieged at their* (z) Paſchal *Feaſt; and ſo, even upon that account, they muſt be ſomewhat concern'd in what was done and ſuffer'd in* Judæa; *and if they ſided with them in that War, as I have ſhew'd it probable they did, they muſt be more concern'd in theſe Matters. But,*

2dly. Joſephus *tells us that they had Wars about the ſame time in many Place of their Diſperſions with the* Gentiles; *that when the* Alexandrians, *in the Reign of* Nero, *had impeach'd Three of their Brethren as* Enemies and Spies, (a) ἦρξε πᾶν τὸ Ἰουδαϊκὸν ὅπλ' ἀμύνασθαι, all the *Jews* there roſe up to their Aid; *and that* Tiberius Alexander, *the Governor of the City, commanded the* Roman Legions *to ſlay them,* καὶ τὰς κτήσεις αὐτῶν διαρπάζειν, καὶ τὰς

(q) Lib. 7. c. 36. p. 995. A. c. 37. c. 38. p. 996. (r) Cap. 34. p. 992. (s) Hiſt. l. 5. ab initio.
(t) De Bello Jud. l. 2. c. 30. p. 813, 814. c. 41. p. 822.
(u) Κατὰ πάντα τόπον ὅλῳ τῷ ἔθνει σωερρύη κακά. Hiſt. Eccl. l. 3. c. 5. (x) Proem. de Bello Jud.
(y) Καὶ οἱ ἀπανταχοῦ γῆς Ἰουδαῖοι συνεταράττοντο, καὶ συνῆσαν, καὶ πολλὰ κακὰ εἰς τοὺς Ῥωμαίους τὰ μὲ λάθρα τὰ δὲ καὶ φανερῶς ἐνεδείκνυντο In vita Adrian. p. 263.
(z) Euſeb. Hiſt. Eccl. l. 3. c. 5. (a) De Bello Jud. l. 2. c. 36.

οἰκίας

οἰκίας καταφλέγειν, and to ſeize upon their Goods and burn their Houſes, *which they did, killing Fifty thouſand of them on the ſpot. That the* Jews *invading the Cities and Villages of* Syria, *the* Syrians *fell upon them in all their Cities, and were eſpecially moved thereunto by Covetouſneſs,* τὰς γὰρ οὐσίας τῶν ἀναιρεθέντων ἀδεῶς διήρπαζον, for they fell boldly upon the Subſtance of the ſlain: *And in theſe and all the other Places mentioned by* Joſephus, *the* Jews *were as forward to take up Arms againſt the* Gentiles, *as they were to ſuppreſs the* Jews. *Here then is a ſufficient Account of their* Wars and Tumults *mention'd Chapter the Fourth, and of their* Riches being corrupted, *and their* Fleſh eaten by Fire, *Chapter the Fifth.*

A

A PARAPHRASE WITH ANNOTATIONS ON THE General Epiſtle of St. JAMES.

CHAPTER I.

a Verſe 1. [a] JAMES a Servant of God, and of the Lord Jeſus Chriſt, b [*ſendeth*] [b] to the twelve c Tribes which are [c] ſcattered abroad, greeting.

2. My Brethren, count it [*matter, not of ſorrow, but of*] all Joy, when [*through the Divine permiſſion*] ye fall [d] into divers Temptations, [*i. e. Afflictions from the World.*]

3. Knowing this, that [*this outward Trouble ſent for*] [e] the trial of your Faith, [*by the help of God's over-ruling Grace, and the aid of his holy Spirit then eſpecially reſiding on you, 1 Pet. 4. 14.*] worketh [*in you*] Patience.

4. But [*and*] let Patience have her perfect f work [*in you,*] that [f] ye may be perfect and entire, wanting nothing [*to make you perfect in Chriſt Jeſus, and entire as to all Chriſtian Graces.*]

5. [Εἰ δὲ, *and*] If any of you lack wiſdom, [*how to exerciſe and preſerve this Patience under the various Temptations he may be ſubject to,*] let him ask [*it*] of [*that*] God, who giveth to all Men liberally, [*whatſoever he ſees needful for us,*] and upbraideth [*us*] not, [*for want of this Wiſdom,*] and [*if he duly* g *ask*] [g] it ſhall be given him.

h 6. But [*then*] let him [*take care to*] [h] ask in Faith, nothing wavering, for he that wavereth [*in the time of Temptation,*] is like a wave of the Sea, driven with the Wind, and toſſed [*to and fro by every Temptation.*]

7. For let not [μὴ γὰρ, *let not then*] that Man think, that he ſhall receive any thing of the Lord.

8. [*For*] a double-minded Man is unſtable in all his ways, [*and therefore cannot pray in Faith, as he that would be heard muſt do.*]

i 9. [*And if Temptations be matter of the Chriſtian's Joy,*] Let the Brother of [i] low degree [*impoveriſh'd by them*] rejoyce [*ſtill*] in that he is exalted, [*to be rich in Faith, and an Heir of the Kingdom of God,* Chap. 2. 5. *Luke* 6. 20.]

k 10. But [*let*] the [k] rich [*rejoyce*] in that he is made low, becauſe as the flower of the graſs he ſhall paſs away; [Gr. *For as the flower of the graſs ſhall paſs away when it is ſcorched with the Sun;*]

11. [For the Sun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth] ſo alſo ſhall the rich Man fade away in his ways.

12. Bleſſed is the Man that [*thus* endureth Temptation, [*for the ſake of Chriſt,*] for when he is tried [Gr. δόκιμος γενόμενος, *being approved,*] he ſhall receive the Crown of Life which the Lord hath promiſed to them that love him; [*i. e. being by his patient enduring of theſe afflictions for the ſake of Chriſt, approved, as one that loves him more than the World, he ſhall receive the Reward promiſed to them that do ſo.*]

13. [*As for the other ſort of Temptations unto ſin,*] Let no Man ſay when he is [*thus*] tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any Man [*to it.*]

l 14. [l] But every Man is tempted when he is drawn away by his own Luſt, and enticed, [Gr. *being drawn and enticed by his own Luſt.*]

15. Then

15. Then when Luſt hath conceived, [*i. e. obtained any conſent to, or approbation, and good liking to the deſire of the ſenſual Appetite,*] it bringeth forth [*and engageth the Soul in*] ſin; And ſin, when it is finiſhed, *in the deliberate outward Action, or ſuch endeavours to perform and execute it, as want nothing on the part of the Will to the Completion of it, and much more when by a cuſtomary Practice it becomes habitual,*] m bringeth forth Death, [*the wages of ſin.*]

16. Do not err, my beloved Brethren, [*by aſcribing your ſin, or your temptations to it, unto God.*]

17. Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, [*the light of Nature, and of Grace,*] with whom is no variableneſs, neither ſhadow of turning [*from good to evil; he therefore never will deny thoſe gifts to them that duly ask him, nor will he ever be wanting in his Grace, and Favour to them that love him, and much leſs will he tempt any one to depart from him.*]

18. [*For*] of his own will begat he us, [*Jews*] n by the word of Truth, that we ſhould be a kind of Firſt-fruits of his *new*] Creatures, [*we therefore have little cauſe to think he will do any thing to deſtroy that life, or deny us any thing which he ſees neceſſary to preſerve that life which he ſo freely gave.*]

19. Wherefore, my beloved Brethren, [*being regenerated by this word of Truth,*] let every Man be ſwift to hear [*it,*] o ſlow to ſpeak, [*ver. 26. or be a Teacher of it, Chap. 3. 1.*] p ſlow to wrath, [*or Contention about it.*]

20. For the wrath of Man worketh not the righteouſneſs of God, [*i. e. it tends not to beget, or to improve that Faith by which we are Righteous before God, but rather to hinder it in our ſelves, and others.*]

21. Wherefore lay apart all filthineſs, [*all evil luſtings, v. 14.*] and ſuperfluity of naughtineſs, [*all the Diſtempers of your Tongue, and of your angry Paſſions, v. 19.*] and receive with meekneſs the q ingrafted word, which [*being thus received,*] is able to ſave your Souls.

[*But that it may have this effect upon you,*] be ye doers of the word, and not hearers only, deceiving your own ſelves, [*by thinking that ſufficient to procure favour with God.*]

23. r For if any [*Man*] be a hearer of the word [*only,*] and not a doer [*of it,*] he is like unto a Man beholding his [*own*] natural Face [*which he was born with,*] in a Glaſs.

24. For he beholdeth himſelf, and goeth [*preſently*] his way, and ſtraightway forgets what manner of Man he was.

25. But whoſo looketh into the perfect Law of Liberty, [*i. e. the Goſpel which gives the ſpirit of liberty, and freedom from the Power of Sin, and Death, and from the ſpirit of Bondage,* Rom. 8. 2, 15. 2 Cor. 3. 17.] and continueth therein, he being not a forgetful hearer, but a doer of the Word; this Man ſhall be bleſſed in his Deed.

26. If any Man among you ſeem to be Religious, and bridleth not his Tongue, [*from bitter Zeal, Contentions, and Imprecations,* Ch. 3. 10, 14.] s but deceiveth, [Gr. *deceiving*] his own heart, [*thinks his Zeal for God will bear him out in all this*] that Man's Religion is vain [*Chap. 3. 14, 15.*]

27. Pure Religion and undefiled before God, and [*i.e. who is*] the Father is [*viſible in*] this, [*that it engages the Chriſtian*] t to viſit the Fatherleſs and Widows in their Affliction, and to keep himſelf unſpotted from the World.

Annotations on Chap. I.

a Verſe 1. JAMES.] That this was *James* an *Apoſtle*, is confirmed from the Teſtimony of (a) *Euſebius*, who declares of that *James* to whom the Ancients aſcribed this *Epiſtle*, that he was *the Brother of the Lord.* The ſame we learn from the *Syriack*, *Arabick*, *Vulgar*, and *Ethiopick* Verſions, by all which he is ſtiled *James the Apoſtle.*

b Ibid. Ταῖς δώδεκα φυλαῖς, *to the Twelve Tribes.*] That ſome of the Ten Tribes remained in, and ſome of them returned to the Land of *Iſrael*, we are aſſured from the Cities of *Manaſſeh*, and *Ephraim*, and *Simeon*, even to *Nepthali*, purged by *Joſiah* from their *Idols*, 2 Chron. 34. 6. from the Money ſent in to repair the Houſe of the Lord from *Manaſſeh*, *Ephraim*, and the Remnant of *Iſrael*, v. 9. from the mention made of the Children of *Iſrael* that were come again out of their *Captivity*, Eſdr. 6. 21. and the Sin-offering made by *Ezra* at the Dedication of the Temple, of *Twelve Goats* according to the number *of the Tribes of Iſrael*, v. 17. and from theſe following words, *Chap.* 8. 35. *The Children of thoſe which had been carried away, which were come out of the Captivity, offered Twelve Goats for a Sin-offering*; And laſtly, from the mention of the Twelve Tribes by the *Apoſtle Paul*, who inſtantly ſerved God day and night, *Acts* 26. 7.

c Ibid. Ἐν τῇ διασπορᾷ, *which are ſcattered abroad.*] That the *Jews* were diſperſed throughout the World, we learn from the words of *Agrippa* in his Oration to them;

(a) Eccl. Hiſt. l. 2. c. 23.

who

who tells them that (b) *There was not a Nation upon Earth, where ſome part of them were not ſeated:* And that if they of *Judæa* ſhould rebel, all of them that reſided in other places would be deſtroyed, and every City would be filled with the blood of them. From the words of *Strabo* cited by (c) *Joſephus, That it was not eaſie to find an eminent Place in the whole World where the Jews did not reſide.* From (d) *Philo* in his Oration againſt *Flaccus* where he makes mention, Τῶν πανταχόθεν τὴ οἰκυμένης Ἰουδαίων, *of the Jews diſperſed throughout all the World*; adding, that one Region could not contain the *Jews*, but (e) *they dwelt in moſt of the flouriſhing Cities of Aſia, and in* Europe, *in the Iſlands, and in the Continents, not much leſs in number than the Inhabitants:* And introducing (f) *Agrippa* interceding to *Caius* for them as inhabiting in the moſt celebrated parts of *Africa, Aſia,* and *Europe.* And even (g) *Cicero* in his Oration for another *Flaccus,* declares that the Gold which the *Jews* ſent to their Temple at *Jeruſalem, was ſent from* Italy, *and all the other Provinces of the Roman Empire.*

d Ver. 2. Πειρασμοῖς ποικίλοις, *into divers Temptations.*] Temptations, ſaith *Oecumenius,* are of two kinds; 1. Such as lead to Sin, which the Luſts of the Fleſh, and the Love of Riches produce in us, 1 *Tim.* 6. 9. againſt which our Lord inſtructs us to pray that we enter not into them, and of theſe the *Apoſtle* begins to Diſcourſe, *v.* 13. Or ſuch as are ſent for the Tryal of our Conſtancy, and ſincerity in the Faith; and to our Patience and Perſeverance under theſe, is promiſed a great Reward in Heaven; And of theſe the *Apoſtle* ſpeaketh here, and *v.* 12. See *Luke* 22. 28. *Heb.* 4. 15.

e Ver. 3. Τὸ δοκίμιον, *the Trial of our Faith,*] Being attended with theſe Aſſiſtances, and Conſolations of the *Holy Ghoſt,* and theſe firm hopes of a moſt glorious Reward of all our Sufferings, tends naturally to make us bear them patiently; as the *Apoſtle* ſpeaketh here. But then it is as true, that ὑπομονὴ κατεργάζεται τὸ δοκίμιον, *Rom.* 5. 4. i. e. *that this Patience worketh the Trial,* and by that, in good Chriſtians, the *Experience* of their Sincerity, and Conſtancy in the Faith: And therefore it concerns them not to faint under theſe Tribulations.

f Ver. 4. Τέλειοι, *That you may be perfect, and entire.*] For where there is this Perfect Work of Patience, there muſt be a ſtrong Faith as the Foundation of it, a ſteddy Vertue, or *Chriſtian* Fortitude, enabling us thus to ſuſtain theſe fiery Trials, an exact Knowledge of our Duty, to bear theſe Afflictions with a meek and quiet Spirit, with Forgiveneſs of, love to, and Prayer for them that perſecute us, which includes the height of Charity, under the higheſt Provocations; a great Love to God, for whoſe ſake we ſuffer, and a ſtrong Affection to his Service; a greater fear of his Diſpleaſure than of the Wrath of Man; an entire Truſt and Dependance on him, and a full Reſignation to his Will of Providence, in which conſiſts the Life of *Godlineſs*; an exact Temperance as to the Honours, Pleaſures, and Temporal Concernments of this Life we loſe by theſe our Sufferings, and a true Charity to our *Chriſtian* Brethren, for whoſe Example and Encouragement we do thus ſuffer. Now theſe are all the Graces which the Apoſtle *Peter* doth require to make us fruitful, and perfect *Chriſtians,* 2 Pet. 1. 5, 6, 7, 8.

Ver. 5. Δοθήσε, *it ſhall be given.*] Hence g it appears, that this Wiſdom depends not on our own Skill or Strength; nor can it be obtained without Divine Aſſiſtance.

Ver. 6. Αἰτείτω —— μηδὲν διακρινόμενος, h ὁ γὰρ διάκρινόμενος.] What is the ὁ διάκρινόμενος, ὁ διακρινόμενος, the double minded, and the wavering Man, we may learn from (h) *Hermas,* who informs us, *that Viſions and Revelations are* διὰ τὸν διψύχους, *for the double-minded,* i. e. τὸν διαλογιζόμενον ἐν τῇ καρδίᾳ αὐτῶν, εἰ ἄρα ὀφείλει ταῦτα, ἢ οὐκ ἔστιν, *that is, for them who reaſon in their hearts, whether theſe things will be, or not.* And again, (i) Credite Deo qui eſtis dubii, *Believe in God you that are doubtful, for he can do all things. Woe to the doubtful, who have heard theſe things, and contemned them.* And again, (k) *They that doubt of God, they are the double-minded, who ſhall receive none of their requeſts.* See the whole Mandate to the ſame effect. And from that of (l) *Barnabas* touching him that walketh in the way of Light, that ὁ μὴ διψυχήσῃ, *he will not be doubtful whether a thing will be ſo, or not;* From the like Precept of the (m) *Apoſtolical Conſtitutions, μὴ γίνου δίψυχος, be not doubtful in thy Prayer whether thy Petition will be heard, or not*; and from (n) St. *Clement, with whom* οἱ δίψυχοι, *the doubtful are* οἱ διστάζοντες περὶ τῆς Θεοῦ

(b) Οὐ γάρ ἐστιν ὅπῃ τῆς οἰκουμένης ἔθνος, ὃ μὴ μοῖραν ὑμετέραν ἔχων, ὡς ἅπαντας πολεμησάντων ὑμῶν ἔνεκα κατασφάξουσιν οἱ διάφοροι. Joſ. de Bello Jud. l. 2. c. 20. p. 808. G.

(c) Καὶ πόπιν οὐκ ἔστι ῥᾳδίως εὑρεῖν τὴ οἰκουμένης, ὃς ὐ πεφοίτηκε τοῦτο τὸ φῦλον. Antiq. l. 14. c. 12.

(d) P. 752. F. (e) Τὰς πλείστας καὶ εὐδαιμονεστάτας τῆς ἐν Εὐρώπῃ καὶ Ἀσίᾳ, κατά τε νήσους, καὶ ἠπείρους οἰκουμένου. Ibid. E. Κέχυται γὰρ ἀνά τε τὰς ἠπείρους καὶ νήσους ἁπάσας ὡς τῆς ἀυθιγλυῶν μὴ πολλῷ πνὶ δοκεῖν ἐλαττοῦσθαι. Ad Caium p. 791. F. (f) Ibid. p. 798. C.

(g) *Cum aurum Judæorum nomine quotannis ex Italia, & ex omnibus veſtris provinciis exportari ſoleret.* Orat. 24. N. 52. p. 367.

(h) Lib. 1. Viſ. 3. § 4. (i) Viſ. 4. § 2. (k) Οἱ γὰρ διστάζοντες εἰς τὸν Θεὸν, οὗτοί εἰσιν οἱ δίψυχοι καὶ οὐδὲν ὅλως ὀφείλουσιν τῶν αἰτημάτων αὐτῶν. (l) Sect. 19. (m) Lib. 7. c. 11.

(n) Ep. ad Cor. § 11. Fl. 23.

δωάμεως, *the Diſtruſters of the Power of God.* This Faith therefore relates to Prayer, and is a firm belief that God will afford to his ſincere Servants, under all their Sufferings for his ſake, ſuch aid as will enable them to bear them with true Chriſtian Patience, 1 *Cor.* 10. 13. and ſuch Wiſdom as will direct them to improve theſe Sufferings to his Glory, and their Good. He that doubts of this, will be now hoping, and anon deſponding, apt to quit his Dependance on God, and lean on his own Wiſdom, and ready to caſt off that Religion which ſubjects him to theſe Temptations from which he expects no good Iſſue; and therefore wanting that Faith in God which is here made the Condition of an acceptable Prayer, *&c.* he cannot hope to obtain any thing of him.

i Ver. 9. Ὁ ταπεινὸς, the Man of low degree,] in the Old Teſtament is the poor and afflicted Man. So עני is in the Septuagint, πένης, ταπεινὸς, the Poor, the Afflicted, עניה πενία, ταπείνωσις, Poverty, or Lowneſs of State: And this Senſe here is confirmed from the oppoſition of the Rich to him.

k Ver. 10. Ὁ πλούσιος, *the Rich.*] Let God ſaith (o) *Philo*, be the matter of thy chief Joy, not Riches, Honour, Strength, or Beauty, theſe being μαραινόμενα πρὸ τοῦ πυκνὰ φεῖν αἰ θῆσαι ἐφ' ἑαυτῶν, *things which wither before they are fully grown up.* Let then the *Chriſtian* conſider, that the things he loſeth for the ſake of *Chriſt*, are only things of ſuch a fading nature, whereas he doth ſecure by his Perſeverance, an everlaſting Treaſure reſerved for him in the Heavens; and then he may rejoice in his Humiliation. Note alſo an Ellipſis of the Verb καυχάσθω, *let him rejoice*, v. 10. to be taken from v. 9. So *John* 15. 4. 1 *Cor.* 4. 15. *Gal.* 2. 7. *Eph.* 1. 12.

l Ver. 14. Note here, That the Deſires, or Luſtings of the ſenſual Appetite, put us only under a ſtate of *Temptation*, not of actual Sin; they are indeed the Root of Sin, but ſo is Temptation to Sin, and the Suggeſtions of *Satan*, but they are not our Sins till we conſent to them; they are not a Tranſgreſſion of the Law, for there is no Law given to the ſenſual Appetite alone, but to the whole Man, who cannot hinder ſenſual Appetites from ariſing in him before he perceives them, but he can reſtrain the Will from conſenting to them as ſoon as he perceives them, and can refuſe to admit of them, or ſuffer them to make ſtay in, or gain upon his Mind to contemplate them with delight, or aſſent to them: And this being all he can do, muſt be all he is obliged by the Law to do. There be many Scriptures urged againſt this Opinion in the *Synopſis*, but they are too impertinent to be inſiſted on.

Ver. 15. Ἀποκύει θάνατον, *bringeth forth Death.*] m i. e. Not only deſerveth Death, for ſo doth the conſent of the Will, but it renders us obnoxious to Death, and will end in it without Repentance. Hence therefore note, That not only the Soul hardned in Sin, and given up to the frequent Practice of the ſame Sin, is guilty of Mortal Sin, but every deliberate ſinful Action done againſt the Convictions, and Checks of Conſcience, till by Repentance it is retracted, puts us under that State, as being a breach of the Goſpel-Covenant of Sincere, and Impartial Obedience, a departing of the Heart from God, and a wilful, and preſumptuous Sin: And therefore *David* after his Adultery, and Murder, prays *that God would create in him the clean Heart, and renew in him the right Spirit.* Though therefore God in Mercy may, and will deal with ſuch Men not according to their particular Failures, but according to the general Tenure of their lives, yet can they claim no Covenant-Right to ſuch a Favour, till they have throughly repented of ſuch wilful Sins, and returned to the Sincere performance of their Duty.

Ver. 18. Λόγῳ ἀληθείας, *by the Word of Truth.*] p Here is a plain Evidence that the Word of God is the ordinary means of our Regeneration, it being the Word *preached*, the Word we are *to hear*, v. 19. 22. and *to receive with meekneſs*, by which the new Birth is by God wrought in us, and which, ſaith the *Apoſtle*, is able to ſave the Soul: And it is ſurely a great Diſparagement to the Word of God, to think that his Perſuaſions, Admonitions, Exhortations, and Threats, ſhould be all inſufficient to prevail with us to turn from our ſinful Courſes, and to turn to him, when all Men who do uſe theſe Methods towards their Children, Servants, Friends, or Relations, do it in hopes they ſhall be ſucceſsful by theſe means; only this is not ſo to be underſtood as to exclude the Bleſſing and Co-operation of God with the Word preached, or the Aſſiſtance of his Holy Spirit, ſetting it home upon our Hearts, provided this be not by way of Phyſical, but *Moral* Operation, by that Illumination of the Underſtanding, from the Word which produceth that renovation in the Spirit of the Mind, by which we are enabled to diſcern, and to approve *the good, and acceptable, and perfect Will of God*, Rom. 12. 2. Eph. 4. 23. to diſcern *what is acceptable to the Lord*, Eph. 5. 10. to underſtand *what the Will of the Lord is*, v. 17. the things that are moſt excellent. And if the Word of God be a perfect Rule, able to make us wiſe unto Salvation, and furniſh us for every good Work, ſure the good Spirit may by his

(o) *De Victim. Offerent.* p. 661. E. F.

ſuggeſti-

ſuggeſtion of the truths delivered in it, by *bringing them to our Remembrance, and opening our Underſtanding to perceive the Scriptures*, remove that Darkneſs which is in our Minds, either by natural Corruption, or by the Miſts which *Satan* caſts upon them, whence the *Apoſtle* doth inform us, 2 *Cor.* 4. 3, 4. that if the Goſpel be hidden from any to whom it is preached, it is *becauſe the God of the World hath blinded the Conceptions of their Minds, that the light of the glorious Goſpel ſhould not ſhine into them.* And, 2dly, by making deep impreſſions on the Mind of the Advantages, and Rewards promiſed to our Converſion and ſincere Obedience, and the tremendous Evils threatned to the Diſobedient, and bringing theſe things oft to our Remembrance, which in the *Scripture* Phraſe is *putting theſe Laws in our Minds, and writing them upon our Hearts, that we may not depart from him*, Heb. 8. 10. See Note on *Heb.* 8. 10. For what Reaſon can be given why the Spirit of Wiſdom, having enlightned the Eyes of our Underſtanding, to know *what is the hope of our Calling, and the glorious Riches of the Inheritance of the Saints*, Eph. 1. 18. and theſe things being as firmly believed, and made thus preſent to our Minds, ſhould not have greater prevalence upon our Wills to Obedience, than any temporal Concerns to yield Obedience to the Laws of Sin? 'Tis certain *Satan* can tempt us no other way than by ſuggeſting ſome temporal Allurements and Advantages, or ſome temporal Loſſes, and Affrightments to us: Since then the *Scripture* doth aſſure us, *this is our Victory over the World, even our Faith*, 1 John 5. 4. even that Faith which is the *firm Expectation of things hoped for, the evidence of things not ſeen*, Heb. 11. 1. Why ſhould not theſe Objects of our Faith, preſented to us, and impreſſed on us by the Holy Spirit, be more Powerful to baffle all the Temptations of Sin, Satan, and the World? If beyond this there be ſome *Phyſical*, and *Irreſiſtible* Operation on God's part requiſite to make Men know the things which belong to their Peace, and knowing to chuſe the Good, and refuſe the Evil, this being not wrought in them who are not Born anew, why is the want of this New-Birth, and this Spiritual Renovation, ſo oft imputed to Mens want of Conſideration, and of laying to Heart the things propounded to them? Their not *inclining their Ear to Wiſdom, and applying their Heart to Underſtanding?* Their *hatred of Knowledge, their rejecting the Counſel of God, and not chuſing the Fear of the Lord?* Prov. 1. 24, 25, 29, 30. Why is it ſaid that they continue thus unreformed, becauſe *they would have none of God's Counſel, but deſpiſed all his Reproofs*; becauſe, *they would not frame their Doings to turn unto the Lord?* to omit innumerable Expreſſions of the like Import. See Note on *Rom.* 10. 17. 1 *Pet.* 1. 23.

Ver. 19. *Slow to ſpeak.*] It was the Imputation which the *Heathens* caſt upon the *Chriſtians*, that they were *in publico muti*, not being inclined *palam loqui*, to ſpeak openly of their Religion, and this is confeſſed by (*p*) *Chriſtians* to be true of the Laity, who were not by Office engaged to Preach it to the World; that it was not their Cuſtom to aſſert and defend their Religion publickly, but only to give an Anſwer to them who required a Reaſon of the hope that was in them; and in this Senſe good Commentators do Expound theſe Words, *viz.* as an admonition to be ſlow to ſpeak of Divine things, and much more to be Teachers of them; but in the uſual ſenſe it agrees with that of *Bias*, μίσει τὸ ταχὺ λαλεῖν μὴ ἁμαρτῇς, μετάνοια γὰρ ἀκολουθεῖ, *be averſe from raſh ſpeaking leſt thou offend, for thou wilt repent of it*, apud Sotb. Serm. 3. p. 46. as θυμὸν κρατεῖν, *to curb our angry Paſſions*, p. 47. agrees with the following words, *be ſlow to Wrath.*

Ibid. Βραδὺς εἰς ὀργὴν, *Slow to Wrath.*] This was an admonition needful for the *Jewiſh Zealots*, who were ἐξ ἐριθείας, *of contentious Spirits*, See Note on *Rom.* 2. 8. filled with Wrath againſt the Teachers of *Chriſtianity*, and eſpecially againſt thoſe who denied the neceſſity of Circumciſing the *Gentiles*, or requiring them to obſerve the Law of *Moſes*, *Acts* 13. 45. 17. 5. (q) *They compelling all Men to be Circumciſed if they would abide with them; and looking upon this as a thing of abſolute neceſſity*, without which nothing elſe would ſatisfy them.

Now theſe Diſputes naturally tended to obſtruct that Faith by which Men were juſtified, and not by Circumciſion, or the Works of the Law, and which in the *Epiſtles* of St. *Paul* is ſtill ſtiled *the Righteouſneſs of God*; See note on *Rom.* 1. 17. (2) They were very prone to ſet up for Teachers of the Law, tho' they underſtood not aright thoſe things of which they ſpake, 1 *Tim.* 1. 7. *Rom.* 2. 18. and this might give occaſion to the other Admonition here, *to be ſlow to ſpeak.* And *Chap.* 3. 1. they alſo were incontinent, and very prone to Luſtings, and to Fornications, See Note on *Rom.* 2. 22. 2 *Tim.* 3. 5. *Heb.* 12. 16. and therefore fitly are admoniſhed to *lay aſide all Filthineſs, and ſuperfluity of Naughtineſs.*

(p) *Hæc noſtra ſapientia quam tanquam ſtultitiam deridet, quia non defendere hanc publice, atque aſſerere nos ſolemus*, &c. Lact. l. 7. c. 26.

(q) Τότε φοβηθέντες τὴν Ἰουδαίων ἀναγκαζόντων, εἰ θέλουσιν ἐν αὐτοῖς. Vita Joſeph. p. 1007. B. Et Antiq. Jud. l. 2. c. 2. p. 685. B.

q Ver. 21. Τὸν ἔμφυτον λόγον, *the ingrafted Word*] ſaith *Oecumenius*, is that Principle of Reaſon by which we are enabled to diſcern Good from Evil; but of that the *Apoſtle* would not ſay, *that it is able to ſave our Souls.* But the *Apoſtles*, or Preachers of the *Chriſtian* Faith being ſaid φυτεύειν *to Plant the Word* among their Hearers, 1 Cor. 3. 6, 7, 8. the Ingrafted Word ſeems to be the Word planted in the Heart of Believers by the Miniſters of Chriſt, which St. *Barnabas* ſtiles τὸ ἔμφυτον δωρεὰν τῆς διδαχῆς αὐτοῦ, *the Ingrafted Gift of his Doctrine*, §. 9. p. 6. So they who made the *Jews* underſtand the Law read to them are ſaid ἐμφυσᾶν ἅμα τὴν ἀνάγνωσιν, *to imprint upon them the knowledge, or remembrance of what they read*, Eſdr. 9.48,55.

r Ver. 22. That many of the *Jews* had conceived an Opinion, that even the Study and Knowledge of the Law would procure them a Reward in Heaven, See note on *Rom.*2.13.

s Ver. 26. Ἀπατῶν, &c. *deceiving his own Heart.* | That the unbelieving *Jews* had a Zeal for God the *Apoſtle* bears them Record, *Rom.* 10. 2. but then that Zeal wrought ſo great a Bitterneſs of Spirit in them, that in thoſe very Synagogues in which they met to bleſs God, they imprecated a Curſe upon the *Chriſtians* created anew after his Image, *Chap.* 3. 10. *I being zealous for God, as all you are this day*, ſaith St. *Paul, perſecuted this way unto the Death, Acts* 22. 3, 4. and in thus doing they thought *they did God Service, John* 16. 2. The *Zealots among them*, ſaith their own (r) *Joſephus, who gave themſelves that Name from their Zeal to what was good, committed all manner of wickedneſs, and accounted the worſt of Evils good.* And yet (s) *Eleazar*, the Ringleader of them, repreſents them as *perſons who had cauſe to hope they ſhould be by God preſerved, as having not offended againſt him, and being guilty of no Fault, and being Teachers of others.* That the believing *Jews* who urged upon the *Gentiles* the neceſſity of Circumciſion, had a Zeal for God, we learn from *Gal.* 4. 17, 18. Yet that they had the Spirit of Contention and Envy, *Philip.* 1. 15, 16. and were deceitful workers, the *Apoſtle* doth inform us; ſo that neither of them were truly Religious, and to thoſe latter the *Apoſtle* ſeems chiefly to ſpeak in theſe Words, *If ye have bitter Zeal, and ſtrife in your Hearts, Glory not, and lye not againſt the Truth*, &c.

t Ver. 27. Ἐπισκέπτεσθαι, *to viſit the Fatherleſs and Widows.*] It is very true that (t) *Ignatius* ſaith of ſome who maintained Opinions contrary to the Grace of God come unto us, That *they had no regard to Charity, to the Widow, and to the Orphan, to the Oppreſſed, to thoſe that were in Bonds, to the Hungry, and Thirſty*; But then it is not manifeſt from his Words that theſe were the *Gnoſticks*; nothing hinders but what the *Apoſtle* here ſpeaks of may be alſo true of the *Jews*, who as (u) *Joſephus* notes were great Enemies one to another, and wanted Mercy moſt of all; or to thoſe Zealots who ſpared none who would not be of their Opinion, and their bitter Zeal.

(r) Τὸ τῶν ζηλωτῶν κληθέντων ἦθος —— πᾶν κακίας ἔργον ἐξεμιμήσαντο —— καίτοι τὴν θεοσεβείαν αὐτοῖς ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωμάτων ἐπέθεσαν —— τὰ μέγιστα τῶν κακῶν ἀγαθὰ νομίζοντες. De Bell. Jud. l. 7. c. 30. p. 986. D. E.

(s) Ἡμεῖς δ' ἄρα, καὶ μόνοι τῶν παντὸς Ἰουδαίων ἤθους, ἀπλήσαμεν θεοσεβοῦς τὴν ἐλευθερίαν φυλάξαντες, ὥσπερ ἀναμάρτητοι θεοῖς θεὸν ἤθομεν, καὶ μηδεμιᾶς μετάσχοντες, οἱ καὶ πολλοὺς ἐδιδάξαμεν. Lib. 7. c 34. p. 990. B.

(t) Περὶ ἀγάπης οὐ μέλει αὐτοῖς, οὐ περὶ χήρας, οὐ περὶ ὀρφανοῦ, οὐ περὶ θλιβομένου, οὐ περὶ δεδεμένου, ἢ περὶ λελυμένου, οὐ περὶ πεινῶντος, ἢ διψῶντος. Epiſt. ad Smyrn. § 6.

(u) De Bell. Jud. l. 5. c. 22.

CHAP. II.

a Verſe 1. MY Brethren, have not [a] the faith of our Lord Jeſus Chriſt, b the Lord of Glory, [b] with reſpect of Perſons.

c 2. For if there come [c] into your Aſſemblies, [*or Conſiſtories for Judicature,*] a Man with a Gold Ring, in goodly Apparel, and there come in alſo a Poor Man in vile Raiment.

3. And ye have reſpect unto him that weareth gay Cloathing, and ſay unto him, Sit thou here in a good place; and ſay to the Poor, Stand thou there, or ſit here under my Footſtool.

d 4. [d] Are ye not then partial in your ſelves? [*do you not both put a difference among your ſelves on theſe accounts,*] and [*alſo are*] become e [e] Judges of evil thoughts? [*in thinking that the Rich is to be prefer'd in Judgment, and the Poor deſpis'd,* v. 6. *on theſe accounts?*

5. Hearken, my beloved Brethren; hath not God choſen the Poor of this World, rich in Faith, and Heirs of the Kingdom which he hath Promiſed to them that Love him? [*and are they fit to be deſpis'd by you, who are ſo highly Honoured, and enriched by him?*

6. But

6. But [*ſo it is, that*] ye have deſpiſed the Poor [*and had a partial Reſpect to the Rich, and yet*] do not [*theſe*] Rich Men oppreſs you, and draw you before the Judgment Seats [*on the account of your Chriſtian Profeſſion?*]

7. Do not they blaſpheme that Worthy Name, by which you are called?

8. If [*in this Matter*] you fulfil the Royal Law [*which is*] according to [f] the Scripture, [*ſaying,*] Thou ſhalt love thy Neighbour as thy ſelf, ye do well; [*for then ye will not be guilty of this reſpect of Perſons, for you would not be deſpiſed becauſe you are Poor, or have a Rich Man preferred before you in Judgment.*]

9. But if ye have [*ſuch*] reſpect to perſons [*as to honour the Rich, and deſpiſe the Poor in Judicial Cauſes,*] ye commit Sin, and are convinced of [*or by*] the Law [*now mentioned,*] as Tranſgreſſors [*of Gods Law in the General; this Law comprehending all* the Duties of *the Second Table*, Rom. 13. 9. Mat. 22. 39.]

10. For whoſoever ſhall keep the whole Law [*in other Matters,*] and yet [*knowingly*] offend in one Point, he is guilty of all.

11. For he that ſaid, Do not commit Adultery, ſaid alſo, Do not Kill; Now if thou commit no Adultery, yet if thou Kill, thou art become [g] a Tranſgreſſor of the Law [*of Love, mentioned* v. 8. *which comprehends all the Duties of the Second Table in which here the Apoſtle inſtanceth.*]

12. So [*therefore*] ſpeak ye, and ſo do, as they that [*know they*] ſhall be Judged [h] by the Law of Liberty.

13. [i] For he ſhall have Judgment without Mercy, who hath ſhewed no Mercy [*and ſo hath highly thwarted the great Law of Love;*] and Mercy rejoyceth againſt [*or triumpheth over*] Judgment, [i. e. *it enables the merciful Man to rejoyce, as being free from the Judgment of Condemnation.*]

14. [*And let not any Jew or Chriſtian think his Faith ſufficient to juſtify, and ſave him without theſe Works of Charity and Mercy, for*] what doth it profit, my Brethren, tho' a man ſay he hath Faith, [*in God,* v. 19. *or in Chriſt,*] and have not Works [*to evidence his Faith?*] can [*ſuch a naked, fruitleſs*] Faith ſave him?

15. If a Brother, or Siſter be naked, and deſtitute of daily Food,

16. And one of you ſay unto them, Depart in peace, be you warmed, and filled, [*wiſhing only that they may be ſo,*] notwithſtanding ye give them not thoſe things which be needful for [*the cloathing, or feeding*] the Body, what doth it profit [*them to hear your kind wiſhes?*]

17. Even ſo Faith, if it hath not Works, is dead, [*fruitleſs, and lifeleſs as thoſe Words,*] being alone [*without Works ſhewing the Truth of it.*]

18. [k] Yea, a man may ſay, [*to ſuch a Solifidian,*] thou haſt [*in thy Pretentions*] Faith, and I have [*real*] Works, ſhew me thy Faith, [*of which thou boaſteſt*] without thy Works, [*which thou canſt never do, ſince Faith being ſeated in the Heart can only be diſcovered by its effects,*] and I will ſhew thee my Faith by my Works, [*as the cauſe is demonſtrated by the effect.*]

19. Thou [*being a Jew*] believeſt that there is one God, thou [*in that*] doſt well, [*but doſt no more than the very Devils, for*] the * Devils alſo believe and tremble: [*and if thou haſt no better Faith than they, thou haſt the ſame reaſon to tremble which they have.*]

20. But wilt thou know, O vain Man, [*who boaſteſt of a Faith deſtitute of Works,*] that Faith without Works is dead, [*and ſo unable to juſtifie and ſave thee? See it in the Example of that very Abraham in thy relation to whom thou ſo confideſt;*]

21. [*For*] was not Abraham [*whom we ſtile*] our Father juſtified by Works [*proceeding from his Faith*] [l] when he had offered his Son Iſaac upon the Altar, [*counting that God was able to raiſe him from the dead?* Heb. 11. 17, 19.]

22. Seeſt thou how [Gr. *thou ſeeſt (by this Example) that*] Faith wrought with his Works, [*to produce them,*] and by Works was Faith made perfect [*in him.*]

23. And the Scripture was [*again*] fulfilled, which ſaith, Abraham believed God, and it [viz. *that Faith which produced theſe Works*] [m] was imputed to him for Righteouſneſs, and [*upon that account,*] he was called the Friend of God.

24. Ye ſee then how that by Works [*proceeding from Faith*] a Man is juſtified, and not by Faith only, [*alone without them.*]

25. Likewiſe alſo was not [n] Raab the Harlot, juſtified by Works [*proceeding from her Faith,*] when ſhe had received the Meſſengers, and had ſent them out another way?

26. [*And ſo it muſt be in all other Perſons who would be ſaved, they muſt ſhew their Faith by their Works;*] [o] For as the Body without the Spirit is dead, ſo Faith without Works is dead alſo; [*and therefore cannot ſave us, or give Life unto us.*]

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* *Gigantes contremiſcunt*, Trag. in Job 26. 4.

Anno-

Annotations on Chap. II.

a Verſe 1. Τὴν πίστιν τ̃ Κυρίε ἡμῶν Ἰησ̃ Χριστ̃ τ̃ δόξης, *The Faith of our Lord Jeſus Chriſt, the Lord of Glory.*] This Verſion ſeems obnoxious to this Exception, that the Pronoun ἡμῶν will not ſuffer the Word Lord to be joyned with Glory; therefore that which Renders the words thus, *The Faith of the Glory of the Lord Jeſus Chriſt*; or, *Hold not the Glorious Faith of the Lord Jeſus Chriſt with Reſpect of Perſons*, ſeems to be the better Verſion, and more agreeable to the Deſign of the *Apoſtle*, as giving the beſt reaſon againſt the accepting Perſons on the account of their Riches, or their gay Attire, becauſe their Faith hath cloathed them with a greater and more valuable Glory, which renders them more honourable than any Riches or gay Cloathing could do. For this Faith, ſaith the *Apoſtle*, is the Miniſtration of Glory, and by it we all beholding *the Glory of the Lord, are changed into the ſame Image from Glory to Glory, as by the Spirit of the Lord*, 2 Cor. 3. 8, 18. See the Note there. And whom God hath juſtified by Faith, *he hath alſo glorified*, by giving them this Spirit of Glory, *Rom.* 8. 30. See the Note there.

b Ibid. Ἐν προσωποληψίαις, *with Reſpect of Perſons.*] Προσωποληψία is the Reſpect of Perſons in Judgment, not purely according to the Merits of the Cauſe, but according to External Reſpects which relate not to it. As for Inſtance, the Dread of any Man's Power, or the fear of what he may do to us, if we judge againſt him: So Lev. 19. 15. *Thou ſhalt not honour the Perſon of the great, or reſpect the Perſon of the Poor; in Juſtice ſhalt thou judge thy Neighbour.* And Deut. 1. 17. *Ye ſhall not Reſpect Perſons in Judgment, ye ſhall hear alike the ſmall and the great; ye ſhall not be afraid of the Face of Man, for the Judgment is the Lord's.* Or, 2ly. The Poverty of any Man which renders him leſs able to ſuffer the puniſhment of his Injuſtice: *Thou ſhalt not Reſpect a poor Man in his Cauſe*, Exod. 23. 3. 3ly. It is the Reſpecting Perſons in Judgment by reaſon of any Gift, or hope of Gain by favouring any Cauſe; *Thou ſhalt not wreſt Judgment, thou ſhalt not reſpect Perſons, neither take a Gift*, Deut. 16. 19. Or, 4ly. By Reaſon of Relation, Affinity, Friendſhip, or Affection. In Spiritual or Evangelical Matters, it is to have regard to Men in reference to things which render them neither better nor worſe; more or leſs acceptable in the ſight of God. As for inſtance, to regard them, 1ſt. In reſpect to their Nation, and their Off-ſpring; *Of a truth I perceive that God is no Reſpecter of Perſons, but in every Nation he that feareth him, and worketh Righteouſneſs, is accepted of him,* Acts 10. 31. He will have no reſpect to Nations, or External Profeſſions in his future Recompences, *Rom.* 2. 6, 10. Or, 2ly. With regard to their Condition, as being *Maſters*, or *Servants*: Hence *Maſters* are bid to deal with their Servants, as *knowing they have a Maſter in Heaven, with whom is no reſpect of Perſons*, Eph. 6. 9. And *Servants* to be juſt to their *Maſters*, becauſe *he that is unjuſt ſhall receive for the Wrong that he hath done, and there is no Reſpect of Perſons with God*, Col. 3. 25. 1 Pet. 1. 17. Or, 3ly. To their Quality; for *God accepteth not the Perſons of Princes, nor regardeth the Rich more than the Poor, for they are all the Work of his Hands*, Job 34. 39. And this is the thing here cenſured.

c Ver. 2. Εἰς τ̀ συναγωγὴν, *into your Aſſembly.*] That here the *Apoſtle* ſpeaketh of Conſiſtories for Civil Judicature, is argued, 1ſt. From the accepting of Perſons mentioned, *v.* 1. Which in the *Old Teſtament*, and the *New*, as oft as 'tis applyed to Men, reſpecteth Humane Judicatures. 2ly. From the *Footſtool* mentioned, *v.* 3. which obtained in their *Judicial* Conſiſtories, and which was proper to *Princes* on their *Thrones*, and *Judges* on their *Tribunals*. 3ly. From the *Judges* mentioned *v.* 4. and the κριτήρια, or *Judgment Seats*, *v.* 6. 4ly. From the Law violated by this Reſpect of Perſons, *v.* 8, 9. And Laſtly, From the Canon of the *Jews*, by which it is provided, *That when the Rich and Poor have a Suit together in their Conſiſtories, either both muſt ſit, or both ſtand, to avoid all marks of Partiality.* R. Levi Barcinon. l. 142. Juris Hebraici.

Yet becauſe the *Jewiſh Chriſtians* then had no diſtinct *Churches* of their own, much leſs any with ſuch diſtinct Seats for Men of Rank, or ſuch πρωτοκαθεδρίαι, *Chief Places* as the *Jews* had, Matth. 23. 6. both in *Judea*, *Alexandria*, and other Places, *Campeg. Vitringa de Synag. vet. l.* 1. *c.* 9. but rather aſſembled ſtill in the *Jewiſh Synagogues* where there was a Beth-din, or *Houſe of Judgment*, where the Head of the *Synagogue*, and the Seniors that Aſſiſted him, ſat to give Judgment on Offenders, and where they were brought before them, and ſcourged for their Offences, *Matth.* 10. 17. 23, 34. *Acts* 22. 19. 26. 11. ſee the Notes there, the Aſſembly here mentioned might be a *Jewiſh Synagogue*. Moreover, the *Jews* living among the *Gentiles*, retained ſtill a Juriſdiction over Men of their own Nation, and Religion, even as to Matrimonial, and Pecuniary, as well as Religious Cauſes; and ſo the *Jewiſh Chriſtians* might be drawn before their Judgment Seats on thoſe Accounts, *v.* 6. this being long after for-

forbidden by a Law of *Honorius*, and *Theodoſius*. 16 *Cod. Theod. Tit.* 8. *Leg.* 22. *Vid. Not. on Gothfr. p.* 240.

d Ver. 4. Καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς;] *Do you not put a Difference*, or *Diſcrimination among your ſelves* on thoſe accounts, which are Alien from the Cauſe? That this is the frequent Senſe of the Word διακρινόμαι, and διακρίνειν, ſee *Acts* 15. 9. where οὐδὲν διέκρινε is rendred, *he put no difference betwixt us, and them.* And *Jude* 22. where we read thus, *of ſome have Compaſſion*, διακρινόμενοι, *making a Difference.* See Note on *Rom.* 14. 23.

e Ibid. Κριταὶ διαλογισμῶν πονηρῶν, *Judges of Evil thoughts.*] i. e. Who paſs Judgment from your own Evil thoughts, as judging the Rich worthy of Reſpect in Judgment, for his Gorgeous Attire and outward Appearance, and the Poor fit to be deſpiſed for his outward Meanneſs.

f Ver. 8. Νόμον Βασιλικὸν, *the Royal Law.*] Not ſo much becauſe it is the Law of *Chriſt* our *King*, it being a Law of the *Old Teſtament*, as becauſe it is the Law which of all Laws which concern our Neighbour, is moſt excellent, and which governs, and moderates other Laws, eſpecially the Ceremonial, and poſitive Laws, which are to give place to that of *Charity*, and *Mercy*. Moreover, The *Jews* themſelves ſo Interpret this Law, as to forbid the Contempt of our Brother, as you may ſee in Dr. *Cartwright*'s *Mellificium* on this Place.

g Ver. 11. Παραβάτης νόμου, *A Tranſgreſſor of the Law.*] Or, Becauſe the Authority of the Lawgiver is as much deſpiſed by the breaking any one of his Laws, as by the Violation of them all; and he that by it will not be reſtrained from the Violation of it in one Point, under the like Temptations, will do it in another.

Note farther, that theſe Words ſeem to be directly levelled againſt that looſe Doctrine of the Jewiſh Doctors, mentioned by (a) Dr. *Pocock*, *That God gave ſo many Commandments to them, that by doing any of them they might be ſaved.* So *Kimchi* Expounds thoſe Words of *Hoſea*, Take away Iniquity וקח טוב and receive good, *i. e.* ſaith he, receive in lieu of them any Good, אי זה מצוה *any Commandment that we have done.* It was a vulgar Rule among them, ſaith (b) Dr. *Smith*, That Men ſhould *ſingle out ſome one Commandment of God's Law, and therein eſpecially exerciſe themſelves, that ſo they might make God their Friend by that, leſt in others they ſhould too much Diſpleaſe him.* And he cites from them this Rule, (c) *He that obſerves any one Precept, it ſhall be well with him, and his Days ſhall be prolonged, and he ſhall poſſeſs the Earth.* And this Precept was with them uſually that of the *Sabbath*, of *Sacrifices*, or of *Tythes*, for theſe they looked upon as *the great Commandments of the Law*; not thoſe of *Mercy* and *Judgment*, which in our *Saviour*'s account were ſo.

h Ver. 12. Διὰ νόμου ἐλευθερίας, *By the Law of Liberty.*] *i. e.* By that Law of Love which makes all Men our Neighbours, and frees us from thoſe Reſtraints the Ceremonial Law, and the Traditions of the *Jewiſh Doctors*, lay upon us, of confining their Love, and freedom of Converſe to thoſe that were of their own Nation, or were Circumciſed. The *Jews* had great need of theſe Inſtructions, for as they held it unlawful to Converſe with *Publicans* and *Sinners*, Luke 15. 1, 2. though it were to inſtruct them in the way of Life, ſo much more to come to, or Converſe with *one of another Nation*, Acts 10. 28. Yea they would not ſuffer them to be among them, who would not be Circumciſed. *Vid. Joſeph. in Vita ſua*, p. 1007. B.

i Ver. 13. Of this Mercy the *Jews* were ſo unmindful, that (d) *Joſephus* having ſaid, *They violated the Laws of Nature, and polluted the Divinity with their Injuſtice towards Men*, he adds, *That no good Affection was ſo entirely loſt among them*, ὡς ἔλεος, *as that of Mercy.*

k Ver. 18. The Greek in moſt Copies runs thus, δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου, i. e. *Shew me thy Faith by thy Works, and I will ſhew thee by my Works my Faith.* i. e. Shew me by the proper Fruits of it, the Faith of which thou boaſteſt, and I by the ſame effects will ſhew I have that Faith alſo, tho' I boaſt not of it; but it is farther to be obſerved, that ἐκ τῶν ἔργων σου, is left out in *Oecumenius*, and one Greek Copy; and 2*dly*, That the *Alexandrian* MSS. and thoſe peruſed by *Curcellæus* read χωρὶς τῶν ἔργων σου, without thy Works; So did the *Vulgar*, the *Syriac*, and the *Æthiopick* Verſions, and ſo the following Words, *v.* 20. *Know O vain Man that Faith* χωρὶς ἔργων, *without Works is dead*, ſeem to require; and this Reading our Tranſlation follows.

l Ver. 21. Ἀνενέγκας, &c. *When he offered his Son Iſaac.*] This being a greater Act of Faith than that by which he was at firſt juſtified, for that was only Faith in God's Promiſe, that he would raiſe up Seed from his Dead Body, and the Dead Womb of *Sarah*, Rom. 4. 20. This was a Belief that he would raiſe up this very Seed conſumed to Aſhes from the Dead, and therefore by this Work was his Faith made perfect, *i. e.* advanced to the greateſt height; there being no more noble Act of Faith, than this of the Reſurrection of the Dead conſumed to Aſhes, and none by which we give more Glory to God. See *Eccleſ.* 44. 20.

m Ver. 23. Ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, *Was accounted to him for Righteouſneſs.*] That is, It ingaged God to own him as a truly Religious

(a) In Hoſea 14. 2 p. 774. (b) p. 354. (c) p. 300. (d) De Bell. Jud. l. 5. c. 22. p. 886.

ligious Perſon, or one that did ſincerely fear him, by ſaying, *Now I know that thou feareſt God, ſeeing thou haſt not with-held thy only Son from me*, Gen. 22. 15. Or as one who upon Tryal had been found faithful; So *Mattathias*, *Was not Abraham found faithful in Temptation, and that was accounted to him for Righteouſneſs?* 1 Maccab. 2. 25. And alſo to deal with him as a Righteous Perſon, ſo as to renew the Covenant made with him, and to eſtabliſh it with an Oath, *Gen.* 22. 16, 17, 18. And to give him the high Title not only of his Servant, but his *Friend*, 2 Chron. 20. 7. Iſa. 41. 8.

n Ver. 25. Ῥαὰβ ἡ πόρνη, *Raab the Harlot.*] That *Raab* had a ſtrong Faith in God, the *Apoſtle* teſtifies by ſaying, *By Faith Raab the Harlot periſhed not with thoſe that believed not, receiving the Spies in Peace*, Heb. 11. 31. and this ſhe ſhewed by ſaying, *The Lord your God he is God in Heaven above, and in Earth beneath*, Joſh. 2. 11. And this ſhe teſtified by being ſo induſtrious to preſerve the Meſſengers, and to do all things agreed on betwixt them and her, for her ſafety.

o Ver. 26. There have been many ways invented how to reconcile theſe Words of St. *James* with the *Apoſtle Paul* aſſerting, That *a Man is juſtified by Faith, without the deeds of the Law*, Rom. 3. 28. As,

1ſt. That when St. *Paul* ſaith, *We are juſtified by Faith without the Works of the Law*, and that *to him that worketh not, but believeth, Faith is imputed unto him for Righteouſneſs*, Rom. 4. 5. or *to Juſtification*; Juſtification, there aſcribed to Faith alone, imports only our Abſolution from Condemnation by Reaſon of our paſt Offences, committed before Faith, and our Reconciliation to God by the Pardon, or the not imputing them to Believers. It conſiſts, ſaith the *Apoſtle*, *in the Remiſſion of ſins that are paſt*, Rom. 3. 25. it is, ſaith *Peter*, *the Purgation of us from our Old Sins*, 2 Pet. 1. 9. It is effected by the Death of Chriſt procuring Redemption, *for Sins committed under the Old Covenant*, Heb. 9. 15. This is apparent from the chief Argument the *Apoſtle* uſeth to prove the neceſſity that both *Jew* and *Gentile*, ſhould be juſtified freely by his Grace, and not by the Works of the Law, becauſe they were *all under ſin*, all become *guilty before God, all having ſinned, and come ſhort of the Glory of God*, Rom. 3. 9. 19, 23. Whereas, ſaith he, *being juſtified by Faith we have Peace with God, and rejoyce in hope of the Glory of God*, Rom. 5. 1, 2. Therefore Chapter the 3d. He muſt be ſpeaking of the Condition of *Jew* and *Gentile* before Faith. So again, when the *Apoſtle* ſaith, *The Scripture hath concluded all under Sin, that the Promiſe* (of Juſtification) *by* (the) *Faith of Jeſus Chriſt, might be given to them that believe* (in him), Gal. 3. 22, 23, 24. *Wherefore the Law was* (then) *our School-Maſter to bring us to Chriſt, that we might be juſtified by Faith* (in him) v. 25. *But now after that Faith is come, we are no longer under a School-Maſter*, (*i. e.* under the pædagogy of the Law,) v. 26. *For ye are all the Children of God through Faith in Chriſt Jeſus*; He plainly inſinuates that we cannot be juſtified by the Works of the Law, becauſe the Law leads us to Chriſt before Juſtification, and ceaſeth, now the way of Juſtification by Faith in *Chriſt* is made known; And again, *we are juſtified by Grace, not of Works. For we are his Workman-ſhip Created in Chriſt Jeſus to good Works*, Eph. 2. 8, 9, 10. Where the Argument ſeems plainly to run thus, We cannot be juſtified by Works preceding Faith, becauſe we do no good Works till by Faith we are Intereſted in *Chriſt Jeſus*. Whereas St. *James* ſpeaks plainly of thoſe Works which follow Faith, are wrought by it, and are the Fruits of it, and of their neceſſity in order to our Continuance in a State of Juſtification, and freedom from our final Condemnation.

2dly. That St. *Paul* Excludes from Juſtification only thoſe Works which are oppoſed to juſtification by an Act of Grace, and make it to be of Debt, and ſo give occaſion to our glorying in our being Righteous in the ſight of God, purely by reaſon of our Works, as in theſe Words, *If it be of Grace it is no more of Works, otherwiſe Grace. is no more Grace; but if it be of Works, then it is no more Grace, otherwiſe Work is no more Work*, Rom. 11. 6. And again, *To him that Worketh the Reward is reckoned, not of Grace, but of Debt; but to him that Worketh not, but believeth, Faith is accounted unto him for Righteouſneſs*, Rom. 4. 4, 5. And again, *Where then is Glorying? It is excluded. By what Law? By that of Works? No; But by the Law of Faith*, Rom. 3. 27. Whereas St. *James* requires only thoſe Works to our Salvation, and our continuance in a ſtate of Juſtification, which proceed from, and are accepted through Grace, and ſo can never Render our Juſtification of Debt, or give us a juſt ground of boaſting.

3dly. That St. *Paul* is arguing againſt the *Jews*, who ſought for Juſtification by Virtue of the Law of *Moſes*, and ſought it not by Faith, Rom. 9. 32. nor ever conceived that ſufficient for that End, declaring againſt that way of Juſtification, becauſe it would confine the Bleſſing of *Abraham* to the Circumciſion only, *Rom.* 4. 9. And becauſe the Law of *Moſes* was Four Hundred and Thirty Years after the Promiſe made to *Abraham*, ſpeaking of that Law which ſaid, Do this and Live, *Gal.* 3. 17. which was *our School-Maſter to bring us to Chriſt*, and which was then to ceaſe, as to the Obligation of it, whereas St. *James* ſpeaks of

Juſti-

Juſtification by works performed under the Covenant of Grace, and as conditions even of that new Covenant. Now I except not againſt any of theſe ways of reconciling theſe two *Apoſtles* in their Diſcourſe upon this Subject; but then I alſo think we may add this other to them.

4ly. That St. *Paul* plainly ſpeaks to *Chriſtians* only, concerning their Juſtification from their paſt Offences by Faith in the Blood of *Jeſus*; but St. *James* ſpeaks as well to the unbelieving, as believing *Jews*, touching Faith in God, ſuch as *Abraham* had when he believed God's Promiſe, *v.* 23. and ſuch as *Raab* the Harlot had, *v.* 25. ſaying, *Thou believeſt there is one God*, v. 19. without the leaſt mention of Faith in *Chriſt*, and who perhaps thought it ſufficient to keep them in the Favour of God, and render them his Friends, that they had caſt off all *Idolatry*, and only owned the true God; proving this not to be ſufficient to procure the Divine Favour, unleſs by the Obedience of their Lives they glorified him as God, ſince otherwiſe they only did in words profeſs to own him, but in Works deny him, being diſobedient.

CHAP. III.

a Verſe 1. MY Brethren, [a] be not many Maſters, [*i. e.* διδάσκαλοι, *Teachers of the Law,*] knowing that [*thereby*] we ſhall receive the greater Condemnation [*for our Offences againſt that Law we teach to others.*]

2. [*And this we ought the rather to beware of*; [For in many things we offend all [*againſt the Law, and more eſpecially in that Member we employ in Teaching of others, for*] if any Man offend not in Word, the ſame b is [b] a perfect Man, and able alſo to bridle, [*curb, and direct the motions of*] the whole Body.

3. *I uſe the Metaphor of a Bridle as appoſite in this Caſe, for*] Behold we put Bits [*or Bridles*] in the Horſes mouths, that they may obey us, and [*with them*] we turn about their whole Bodies, [*even ſo, if we by any means can bridle, and thereby govern the Tongue, by the like means we may govern the whole Man.*]

4. Behold alſo the Ships, which though they be ſo great [*in Bulk,*] and are driven with fierce Winds, yet are they turned about with a very ſmall Helm, whitherſoever the Governour [*or Pilot of the Ship*] liſteth.

5. Even ſo [*is it with*] the Tongue [*as with this Bit and Helm, it*] is a little Member, c [c] and boaſteth great things, [ᾗ μεγαλαυχεῖ, *but it mightily exalts it ſelf by its great Performances,*] behold how great a matter [*how much Wood*] a little Fire kindleth.

d 6. [d] And the Tongue is [*as*] a Fire, a world of Iniquity [*is kindled by it*;] ſo is the Tongue amongſt our Members, [*as fire among wood*;] that it defileth [Gr. *ſpotting or blackning*] the whole Body, and ſetteth [Gr. *inflaming, or ſetting*] on fire the Courſe of Nature, [*or the Succeſſion of Men in the world,*] and it is ſet on fire of Hell, [Gr. *being ſet on fire by Hell.*]

7. [*And it reſembles fire in this alſo, that when it hath once got the Maſtery, it cannot eaſily be ſubdued, and extinguiſhed*;] For every kind of Beaſts, and of Birds, and of Serpents, and things in the Sea, is tamed, and hath been tamed, e [e] by Mankind. e

8. But the Tongue [*of others*] can no Man tame; it is an unruly evil, [*and like the Serpents mentioned*, v. 7.] full of deadly Poiſon.

9. Therewith bleſs we God, even the Father [*of us all,*] and therewith f [f] curſe we Men which are made g [g] after the Similitude of God, [*and upon that account are to be reverenced by us.*] f g

10. Out of the ſame mouth proceedeth Bleſſing and Curſing: my Brethren, theſe things ought not ſo to be; [*for*]

11. Doth a Fountain ſend forth, at the ſame place, ſweet water and bitter?

12. Can the Fig-Tree, my Brethren, bear Olive-berries, or, a Vine Figs? [*Surely no, even*] ſo no Fountain [*can*] both yield Salt-water, and freſh; [*And if Nature produceth no ſuch contrary fruits, much leſs ſhould Grace produce things ſo extremely oppoſite as are Bleſſing and Curſing.*]

13. Who [*then*] is [h] a wiſe Man, and endued with knowledge among you? [*to which you are great Pretenders,*] let him ſhew out of a good Converſation his works with meekneſs of wiſdom, [*or the works of wiſdom with meekneſs,* i. e. *let him by his charity, and meekneſs towards his Brethren, ſhew forth his wiſdom.*] h

14. But if ye have [i] bitter envying, and ſtrife in your Hearts, glory not [*of your wiſdom,*] and lye not againſt the Truth [*in pretending to be wiſe as to it.*] i

15 This wiſdom deſcendeth not from above, but is Earthly, [*from the love of Earthly things,*] ſenſual, [*proceeding from the Luſts of the Fleſh, among which Strife, and Envy are reckoned*, Gal. 5. 20.] deviliſh [*coming from Satan the promoter of Strife, and Envy, and from Pride and Ambition, by which he fell*, 1 Tim. 3. 6.]

16. For where Envying and Strife is, [*as the Root,*] there is [k] confuſion, and every evil work, [*as the Fruit.*]

17. But the wiſdom which is from above is firſt pure, [*from ſenſuality, and earthly-mindedneſs,* v. 15.] then peaceable, [*and*] gentle, [*in oppoſition to contention,* v. 14.] eaſie to be intreated, [*or perſuaded, in oppoſition to the inflexibility of the Jews,*] [l] full of Mercy and good fruits, [*wanting in them,* v. 13.] [m] without partiality, and [n] without hypocriſy, [*of which things the Jews were highly guilty.*]

18. And the [o] fruit of Righteouſneſs is ſown in peace of [*for, or, to*] them that make peace.

Annotations on Chap. III.

a Verſe 1. Μὴ πολλοὶ διδάσκαλοι γίνεσθε, *be not many Teachers.*] The *Jews* had not only in *Judæa*, but in their ſeveral Diſperſions, their מורים or *Doctors of the Law*, who being created *Doctors*, *Maſters*, or *Rabbins* by Impoſition of Hands, were authorized to teach the Law to others. This Office the *Jews* much affected, θέλοντες εἶναι νομοδιδάσκαλοι, *affecting to be Teachers of the Law*, 1 Tim. 1. 7. and being confident of their Abilities to be *guides to the blind, a light to them that ſat in darkneſs, inſtructors of the fooliſh*, and διδάσκαλοι νηπίων, *Teachers of Babes*, Rom. 2. 19, 20. And ſuch eſpecially were the *Zealots* among them. Whence (a) *Eleazer* the chief of them ſaith, *They had eſpecial Reaſon to expect a ſhare in the Divine Favour, as being blameleſs as to the Obſervation of the Law, and alſo Teachers of it to others.* This Affectation of that Office the *Apoſtle* here warns them to avoid, as that which would expoſe them to greater Condemnation for their Offences againſt that Law they taught to others, and ſo confeſſed they knew themſelves.

b Ver. 2. Τέλειος ἀνὴρ, *a perfect Man.*] Is a Perſon fully inſtructed in his Duty. See Note on 1 *Cor.* 2. 6.

c Ver. 5. Καὶ μεγαλαυχεῖ, *and boaſteth great things,*] This word ſignifies not only to vaunt of, but alſo to do great things; μεγάλα ἐργάζεται καλὰ, καὶ κακὰ, *it works great good and evil*, ſaith *Oecumenius: Magnificatrix eſt*, it is a doer of great things, ſo *Faber*: It anſwers to the Hebrew עזז, which ſignifies to be valid, and move it ſelf violently, to be haughty and exalt it ſelf, *Pſal.* 9. 19. *Ezek.* 16. 50. *Zeph.* 3. 11. *Eccl.* 48. 18. And this ſignification both the Text, and the reſemblance of the Tongue to Fire, ſeem plainly to require.

d Ver. 6. Ἡ γλῶσσα πῦρ, *the Tongue is a fire.*] The Compariſon of a Tongue to fire, firſt blackning, and then waſting the whole World, (*or Wood,*) is taken from the *Scripture*, and from the Sayings of the *Hebrew Doctors: The froward Man bringeth Deſtruction, in his Mouth there is a burning Fire*, Prov. 16. 27. And *v.* 28. λοιμαίνεται δόλος πυρσεύει κακοῖς, *he kindles a Firebrand of Deceit to the wicked.* As the matter of Fire, κατὰ τὴν ὕλην πυρὸς, *according to the wood of the Fire ſo it burneth, and the ſtronger they are that contend, the more they will be inflamed*, Eccl. 28. 10. *A haſty Contention kindleth a Fire, the Fire burning kindles great heaps*, ſaith *Ben Syra*, which is thus explained; *As a little Fire conſumes great heaps of Wood, ſo nothing more waſtes the World than an evil Tongue.*

Note, 2*dly*. If the Original was, as our Tranſlation hath it, *a world of Iniquity*, ſomething muſt be added to it to make the Senſe complete, as I have done in the Paraphraſe, or as the *Æthiopick*, *a world of Iniquity is contained in it.* But the *Syriack* reads thus, *And the wicked world is as the wood*; and this makes both the Senſe and the Similitude run clear.

e Ver. 7. Τῇ φύσει ἀνθρωπίνῃ, *by Mankind*] is the *Hebrew* Phraſe for Man, as ἀνθρωπίνη κτίσις, is *a Man*, 1 Pet. 2. 13.

f Ver. 9. Καταρώμεθα, *Curſe we Men.*] This the unbelieving *Jews* did towards the *Chriſtians*, Curſing, and Anathematizing them in their *Synagogues*; as (b) *Juſtin Martyr* often teſtifieth to the Face of *Trypho* the *Jew.*

g Ibid. Καθ' ὁμοίωσιν Θεοῦ, *after the Similitude of God.*] From this 9th Verſe it appears that Man loſt not the Image of God by the Fall; and thence 'tis probable that it conſiſts not primarily in Holineſs, but in Dominion, *Gen.* 1. 26.

h Ver. 13. Ἐπιστήμων ἐν ὑμῖν, *a wiſe Man among you.*] That the *Jews* were great Pretenders to Knowledge, ſee *Rom.* 2. 18. That they glorified in the Title of *Chochamim*, or *wiſe Men*, ſee Note on 1 *Cor.* 1. 20. 3. 18. Hence their Divines are ſtiled חכמי האמת *wiſe Men as to the Truth*, ſaith *Buxtorf.*

i Ver. 14. Ζῆλον πικρὸν καὶ ἐριθείαν, *bitter envy and ſtrife.*] The unbelieving *Jews* are repreſented ſtill as οἱ ἐξ ἐριθείας, *Men of*

(a) Ὥσπερ ἀναμάρτητοι πρὸς τὸν Θεὸν γεγόμεθοι, καὶ μηδεμιᾶς μεταίχοντες, ὅτι καὶ τοῦ ἄλλους ἐδιδάξαμεν. Apud Joſeph. de Bello Jud. l. 7. c. 34. p. 990. C.

(b) Καταρώμενοι ἐν ταῖς συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ὅτι διὰ Χριστόν. Dial. cum Tryph. p. 234. B. Αὐτῶν τε ἐκείνων, καὶ τῶν εἰς ἐκεῖνον πιστευόντων καταρᾶσθε. P. 323. B. See p. 335. D. p. 363. C.

Contention

Contention, who obeyed not the Truth, Rom. 2. 8. Men who were filled with bitter Zeal againſt the Preachers of the Goſpel, *Acts* 13. 45. 17. 5. and very *mad againſt them*. And ſome of them who owned the Goſpel, did yet preach *Chriſt*, ἐξ ἐριθείας, *out of contention*, and envy againſt St. *Paul*, *Philip* 1. 15. and the effect of their Diſputes were, ſaith the *Apoſtle*; φθόνος καὶ ἔριδες, *Envy, and Strife*, 1 Tim. 6. 4. ἔριδες καὶ μάχαι νομικαὶ, *contentions and fightings about the Law*: And where they were mixed with the Converted *Gentiles*, we find eſpecial Cautions againſt *Strife, and Envy*, as at *Rome*, Rom. 3. 13. *againſt provoking one another, and envying one another*, Gal. 5. 26. againſt doing things *through Strife, and vain glory*, Philip. 2. 3. Or complaints of the abounding of theſe Vices, 1 *Cor.* 1. 11. 3. 3. See eſpecially 2 *Cor.* 12. 20.

k Ver. 16. Ἀκαταστασία, *Confuſion.*] i. e. Tumult, Sedition, and Diſturbance of Peace and Order; for Contention naturally tends to fighting, and Envy, to the Deſtruction of him we hate; φθονεῖτε, καὶ ζηλοῦτε, *you are envious, and zealous againſt one another*, Chap. 4. 2. and then it follows μάχεσθε καὶ πολεμεῖτε, *ye fight and war.*

Ver. 17. Μεστὴ ἐλέους, *full of Mercy.*] Which, ſaith (c) *Joſephus*, *of all good Paſſions was moſt of all loſt among the Jews.*

m Ibid. Ἀδιάκριτος, *without Partiality.*] Or, as the word ſignifies, without putting a Difference betwixt Men of their own, and other Nations, as the *Jews* did, counting all other Nations, Dogs, unclean, not fit to be converſed with, and dealing with them accordingly; for as (d) *Tacitus* hath obſerved of them, apud Ipſos fides obſtinata, miſericordia in promptu, adverſus omnes alios hoſtile odium; *They would be merciful to Men of their own Religion and Country, but hated all Mankind beſides*; confining brotherly love to Men of their own Nation, as we learn from our *Saviour*'s Parable of the good *Samaritan*. When they broke into Sects and Parties, they had the ſame hatred to thoſe of their own Nation who would not think, and do, as they did. The *Zealots*, and thoſe that were for War, ſet themſelves againſt, and even threatned Death to them who were for Peace, looking upon them as no better than *Heathens*, ſaith (e) *Joſephus*; whereas true Chriſtian Wiſdom requires us to live peaceably with, and to do good to all.

Ibid. Ἀνυπόκριτος, *and without Hypocriſie.*] n For which our Saviour ſo ſeverely inveighs againſt the Scribes and *Phariſees*; the Leaders of the *Jews*.

Ver. 18. Καρπὸς τῆς δικαιοσύνης, *the fruit of Righteouſneſs.*] i. e. The Reward of Righteouſneſs to them who make it their buſineſs to live peaceably themſelves, and incline others to it, is here ſown happily and quietly by the Preachers of the Goſpel of Peace declaring it to the World, and ſhall hereafter aſſuredly be reaped by them. Or thus; Theſe Fruits of Righteouſneſs now ſown by the *Chriſtian* endued with this Heavenly Wiſdom, will yield a plentiful and happy Crop to them who are Promoters of Peace. o

(c) Οὐδὲν ὅπως ἀπολωλὸς χρηστὸν παθὸς ἐν τῷ τότε συμφορᾷ, ὡς ἔλεος. De Bell. Jud. l. 4. c. 22. p. 886. G.
(d) Hiſt. l. 5. Ed. Lipſ. p. 616.
(e) Ἦν δὲ τῶν ἐρώντων τὸ πολέμιον πρὸς τοὺς ὀπτωμένους τὴν εἰρήνην ἔχειν χαλεπόν. De Bell. Jud. l. 4. c. 10. p. 871. Vid. p. 797. C. D.

CHAP. IV.

Verſe 1. a FRom whence come wars and fightings among you [*Jews?*] Come they not hence, even of your Luſts [*or Pleaſures*] that war in your Members [*againſt the Soul?* 1 Pet. 2. 11.]

b 2. b Ye luſt and have not; ye kill and deſire to have, and cannot obtain; ye fight and war, yet ye have not, becauſe ye ask not.

3. Ye ask, and receive not, becauſe ye ask amiſs, that ye may conſume it upon your luſts.

4. Ye Adulterers and Adultereſſes, know ye not that the friendſhip of the World, [*which ſtands in competition with, and indiſpoſeth you to believe, and obey God's Will*] is enmity with God, [*and ſo Idolatry, which in the Language of the Scripture is Adultery?*] Whoſoever therefore will be [*thus*] a friend of the World, is the Enemy of God, [*having renounced him to have Mammon for his Lord*, Matth. 6. 24.]

5. c Do you think that the Scripture ſaith [Gr. *ſpeaks*] in vain, [*againſt this worldly, mindedneſs?*] the Spirit that dwelleth in us [*Chriſtians*] luſteth [*he*] to envy, [*as yours doth?* v. 2. *Is he not rather the Spirit of Love and goodneſs, engaging us to love all Men, and eſpecially our Chriſtian Brethren?* 1 Pet. 1. 22.] c

6. But [*ſo far is he from this Envy, that*
d *where he dwells*] [d] he giveth more Grace, [*or Favour,*] wherefore he [*or it, the Scripture*] ſaith, God reſiſteth the proud, but giveth Grace, [*or ſheweth favour*] to the humble, [*Prov.* 3. 34.]

[*Be ye then humble, and*] ſubmit your ſelves therefore to [*that*] God, [*who giveth Grace to the humble:*] reſiſteth the Devil [*the Author of thoſe Wars, Envyings, and Luſtings which are among you,*] and [*then*] he will fly from you.

e 8. [e] Draw nigh to God [*by Prayer, Humiliation, Repentance and Obedience,*] and he
f will draw nigh to you [*in Mercy;*] [f] cleanſe your hands, [*from Rapine and Injuſtice,*] ye ſinners, and purifie your hearts, [*from the love of the World,*] ye double-minded, [*whoſe hearts are divided betwixt God, and Mammon.*]

9. Be afflicted, and mourn, and weep; let your laughter be turned to mourning,
g and your Joy to [g] heavineſs.

10. Humble your ſelves [*therefore*] in the ſight of the Lord, [*and under his mighty hand that is upon you,* 1 Pet. 5. 6.] and he ſhall lift you up, [*that he may exalt you* ἐν καιρῷ, *in that ſeaſon of his Viſitation, as he did then his faithful Servants, by a wonderful Deliverance, according to his Promiſe.* See Note on *Matth.* 24. 31.]

h 11. [h] Speak not evil one of [*or againſt*] another, Brethren; he that ſpeaketh evil of [*or againſt*] his Brother, and judgeth his Brother, ſpeaketh evil of the Law, and judgeth the Law, [*or ſpeaketh againſt the Law, as being evil, or imperfect, in that it doth not command, or condemn thoſe things which thou doſt command, or condemn;*] but if thou [*take upon thee to*] judge the Law, thou art not [*in thy behaviour as*] a doer of the Law, but a Judge [*of it.*]

12. [*Whereas indeed*] There is [*only*] one Law-giver, who is able to ſave and to deſtroy; who [*therefore*] art thou that judgeſt another?

13. Go to now ye that [*preſume to*] ſay, To day or to morrow we will go into ſuch a City, and continue there a Year, and buy and ſell, and get gain, [*as if both life, and the advantages of life, depend wholly on your ſelves, and not at all on Divine Providence.*]

14. Whereas ye [*who ſpeak with ſuch confidence of the future*] know not what ſhall be on the morrow; for, what is your life? It is even [*as*] a Vapour, that appeareth for a little time, and then vaniſheth away.

15. [*Thus you are wont to ſpeak.*] For that [Gr. *whereas*] ye ought to ſay, [i] if the Lord i
will we ſhall live, and do this or that.

16. But now you rejoice in your Boaſtings [*of the future;*] all ſuch Rejoicing is evil, [*as being an aſſuming to your ſelves what belongs to God only, and ſo an evidence that you do not ſubject your own will to the will of God: For ſince this life is ſo ſhort, and uncertain, and thereby teacheth you to think humbly, and ſpeak modeſtly, and with due dependance on the Divine Providence, with reſpect both to your lives, and future actions, you by thus pleaſing your ſelves in theſe vain Boaſtings, and talking as if you were immortal, and independent upon Providence, are guilty of an evil Exaltation, and vain Boaſting.*]

17. Therefore to him that knoweth to do good, and doth it not, to him it is ſin: [*If after my Admonition to avoid this, and other Crimes, you continue in them, you will be inexcuſably guilty of ſin,* Joh. 15. 22. *and the guilt of it will abide upon you,* Joh. 9. 41. *as it will alſo in all other things done againſt knowledge, and the Convictions of your Conſcience; for in ſuch things the heart departs from, and rebels againſt the Lord; he that thus ſins, deſpiſeth the Word of the Lord, and reproacheth him that ſpake it,* Numb. 15. 30, 31.]

Annotations on Chap. IV.

a Verſe 1. Πόθεν πόλεμοι, *whence come Wars?*] This *Epiſtle* ſeems to have been writ about the 8th Year of *Nero*, and the 62d of *Chriſt*, the Year before the Death of *James*, before which time the *Jews* had great Wars, and Fightings, not only with their Neighbours, See Note on *Matth.* 24. 6. But even among themſelves in every City, and Family, ſaith (a) *Joſephus*, nor only in *Judæa*, but in *Alexandria*, *Syria*, and many other places. See the Preface, §. 5. 6.

Ver. 2. Ἐπιθυμεῖτε, &c. *ye luſt,* &c.] For b
Explication of theſe words we are to note, that the *Jews* were then vehemently luſting after two things.

1ſt. Liberty and freedom from Tribute, which was, ſay they, the Token of Subjection; (b) *Joſephus* ſaith, they were continually clamouring, *to have the Tributes took away*, and that upon this very account, and (c) that the *Zealots, the Band of Thieves, and their Magicians were ſtill preſſing the People*

(a) Ἐκινεῖτο ἐν ἐκείνῃ πόλει παραχὴ καὶ πόλεμος ἐμφύλιος, ὅσον τε ἀπὸ Ῥωμαίων ἀνέπνεον εἰς ἀλλήλους τὰς χεῖρας ἀπέστρεφον —— καὶ στάσις μὲν ἦν πανταχοῦ. De Bello Jud. l. 4. c. 10. p. 871. Vide Reliqua.

(b) Ἀναιρεῖν τὰ τέλη. De Bell. Jud. l. 2. c. 1. Τιμὴ τε ἀποτίμησιν ἐδὲν ἄλλο ἢ ἀντίκρυς δουλείαν ὀνομάζοντες. Antiq. l. 18. c. 1. Vide de Bell. Jud.

(c) Οἱ δὲ λῃσταὶ καὶ συναχθέντες πολλοὺς εἰς ἀπόστασιν ἐνῆγον, καὶ πρὸς ἐλευθερίαν παρεκάλουν δίκαιον ἡγούμενοι τοῖς πειθαρχοῦσι τὴν Ῥωμαίων ἡγεμονίαν, l. 2. c. 23. p. 797. C.

to

to fight for their Liberty from the Roman Yoke.

2dly. Dominion over other Nations, for having got this Fancy into their Heads, that their (d) *Meſſiah* was to be a *Temporal Prince*, who ſhould enable them to Lord it over the *Heathens*, they were Zealous to have theſe pretended *Prophecies* accompliſhed, and (e) *the hopes of it encouraged them to Fight.* Whence we may Paraphraſe on theſe two Verſes thus, *You luſt (for Liberty and Dominion) and you have it not; ye in purſuit and deſire of them,)* kill, and *(yet)* you cannot obtain *(them,)* becauſe you ask not *(whether that be according to the Will of God which you ſo greedily deſire.* Ye ask theſe things, and receive them not, becauſe ye ask amiſs, that you may conſume them upon your luſts; *viz. That having this Liberty and Empire, you may poſſeſs the good things of this World you luſt after, and may Lord it over the Heathen World.*

c Ver. 5. Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει, Or, *Do you think that the Scripture ſaith in vain,* &c.] they who make this whole Verſe one Sentence, are obliged to ſhew where the *Scripture* hath theſe Words, *The Spirit that dwelleth in us luſteth to Envy*; which no Interpreter hath yet ſucceſsfully attempted. But in the Expoſition given in the Paraphraſe, which makes the whole to conſiſt of two Queſtions, this is needleſs. Now in favour of this Expoſition, let it be noted,

1ſt. That nothing is more ordinary than for Particles to be repeated from the precedent Member. So *Pſal.* 9. 19. *The needy ſhall not alway be forgotten, the Expectation of the Poor ſhall (not) periſh for ever,* See *Pſal.* 38. 1. 44. 19. 1 *Sam.* 2. 3. *Job* 30. 25. 31. 20. *Prov.* 25. 27. 30. 3. So אם *if*, *Pſal.* 139. 8. *Prov.* 6. 1. 9. 12. See *Glaſſius de Ellipſi partic.* l. 4. tr. 2. obſerv. 10. p. 721. So here the Particle ἢ may be repeated thus, *Or doth the Spirit that is in you luſt to Envy?* Though the Senſe be full only by Reading the Words by way of Interrogation. Note,

2dly. That *not to ſpeak in vain*, is not to do it without Cauſe, or juſt Reaſon; as *Ezek.* 6. 10. And God, or the *Scripture*, is ſaid to *ſpeak in Vain* to them who attend not to, or receive no benefit by his Words, *Jer.* 8. 8. So then the Senſe runs thus; *Doth the Scripture ſpeak without cauſe againſt this Worldly-mindedneſs? Would it not have you attend to, and receive advantage by what it ſaith againſt it?*

Ver. 6. Μείζονα δὲ δίδωσι χάριν, *but he giveth more Grace.*] That חן and χάρις throughout the *Scripture* ſignifies Favour, and Good-will, See Note on 2 *Cor.* 6. 1. And this Senſe the Oppoſition here requires, God being diſpleaſed with, and oppoſing himſelf to the Proud, but ſhewing Favour to the Humble, and cauſing them to find favour, among Men, *Prov.* 3. 34. What *Monſieur le Clerc* here ſaith, ‘ That in thoſe times the ‘ *Jews* uſed to produce as out of *Scripture*, ‘ not only the Senſe of Places without re- ‘ garding the Words, but alſo a *Jewiſh Tra- ‘ dition* or Interpretation of *Scripture*, and ‘ ſo we are not to look for what is here ſaid ‘ in the *Old Teſtament*, is intolerable; for is it fit to make an *Apoſtle* giving us thoſe *Scriptures* which are to be our Rule of Faith, ſpeak thus, Do you think the *Scripture* ſpeaks in vain, what it ſpeaks not at all? And to call a *Jewiſh Tradition* the *Scripture?* d

Ver. 8. Ἐγγίσατε τῷ Θεῷ, *Draw nigh to God.*] The way of drawing nigh to God being now, under the Goſpel Diſpenſation, through Faith in *Chriſt*, and in his Blood ſhed for the Propitiation of our Sins, we being made *nigh to him through the Blood of Chriſt*, Eph. 2. 13. and through the Introduction of that better Hope, by which ἐγγίζομεν τῷ Θεῷ, *we draw nigh to God*, Heb. 7. 19. it being *Chriſt* alone by whom we have an Introduction to the *Father* through Faith in him, *Eph.* 2. 18. 3. 12. and who hath ſuffer'd for us *that he might bring us to God*, 1 Pet. 3. 18. This may be looked on as an Exhortation to the ἀμαρτωλοὶ, the *unbelieving Jews* to believe in *Chriſt*, and to the δίψυχοι the wavering *Jews*, (See Note on *Chap.* 1. *v.* 8.) to cleave ſtedfaſtly to the Faith. e

Ibid. Καθαρίσατε χεῖρας, *cleanſe your Hands.*] That the Hands of the *Jews*, and eſpecially of the *Zealots* among them, were *full of Blood and Rapine* we learn from (f) *Joſephus*, who makes very often ſad complaints of the Murders, and Rapines committed by them. (See *Chap.* 5. 4, 6.) And ſo this Exhortation muſt be very properly directed to them. True alſo is the Note of *Eſthius* here, *Porro ſi jubentur homines emundare manus, & purificare corda, nec jubetur quid impoſſibile, conſequens eſt eos poſſe hæc præſtare.* f

Ver. 9. Εἰς κατήφειαν, *into heavineſs,*] For now the day of Vengeance upon the un- g

(d) Ὅτι μέγαν, καὶ δυνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατιὰς ἵππων φασὶν οἱ προφῆται αὐτὸν σημῆναι. Jud. apud Orig. contra Celſ. l. 2. p. 78.

(e) Τὸ δὲ ἐπάρασθαι αὐτοὺς μάλιστα πρὸς τὸν πόλεμον, ἣν χρησμὸς ἀμφίβολος, ὁμοίως ἐν τοῖς ἱεροῖς ἐνῆν γράμμασιν, ὡς κατὰ τὸν καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τῆς αὐτῶν ἄρξει τῆς οἰκουμένης. Joſeph. de Bell. Jud. l. 7. c. 31. p. 961. F. Vide l. 1. p. 705. D. Tryph. ap. Juſt. p. 249.

(f) Πόδοι δὲ ἦσαν ἁρπαγῆς ἀναπλήρωτοι, καὶ τῶν πλουσίων οἶκων ἔρημα, φόνοι τε ἀνδρῶν καὶ γυναικῶν ὕβρεις ἐπαίζοντο, μεθ' αἵματος δὲ τὰ συληθέντα κατέπινον, &c. De Bell. Jud. l. 5. c. 34. p. 897. C.

believing

believing and back-ſliding *Jews* approacheth, *Luke* 21. 22. Now the Coming of the Lord to Execute Vengeance on them draweth near, *Chap.* 5. 8. *When Wrath ſhall come upon them to the uttermoſt*, 2 *Theſ.* 2. 16.

h Ver. 11. Μὴ καταλαλεῖτε, *ſpeak not Evil.*] For Explication of theſe Words let it be noted, that the great Exception which both the unbelieving *Jews*, and the *Judaizing Chriſtians* among them had againſt the Believing *Gentiles*, was this, That (g) *they obſerved not their Feaſts or Sabbaths, and that they were not Circumciſed*, whence they conclude they differ'd little from the *Heathens*. This was the thing for which the (h) *Chriſtian Fathers* did contend againſt them; *viz.* That the Ancient *Patriarchs* of Old were acceptable to God, and conſequently the *Chriſtians*, and eſpecially the Converted *Gentiles*, might be acceptable to God without the Obſervation of theſe Feaſts and Sabbaths, or of Circumciſion. Hence the *Apoſtle* is ſo concerned that they ſhould not judge one another *on the account of Days or Meats*, Rom. 14. 4, 5, 6. Hence he inveighs againſt the *Galatians*, as being brought in Bondage by the *Judaizers* to the Obſervation of *Circumciſion*, Chap. 5. 3. *And of Days, Months, Times and Years*, Chap. 4. 10. And warns his *Coloſſians* not to be induced to follow thoſe Rudiments of the World, as being Circumciſed in *Chriſt*, *Coloſ.* 2. 11. And ſaith, *let no Man judge you in Reſpect of Feaſts, or New Moons, or of the Sabbaths*, v. 16. So that the Argument of the *Apoſtle* here ſeems to run thus, Let no Man ſpeak againſt his *Chriſtian* Brethren the *Gentiles*, for not obſerving theſe things; for, the Law it ſelf requiring theſe things not of the *Gentiles* that even dwelt among them, but only of the *Jews*, he that ſpeaks againſt them, and judgeth them for the Non-obſervation of theſe things, he in effect ſpeaks againſt and judgeth that Law as deficient which required not theſe things. And thou who takeſt upon thee to ſay they cannot be Saved, *Acts* 15. 1. and ſo judgeſt them to Deſtruction without the Obſervation of them, thou even takeſt upon thee the Office of this great *Law-giver*, who *alone is able to Save and to Deſtroy*, and who by not requiring thoſe things of the *Gentiles*, ſhews he will Save them without them, and not deſtroy them for neglect of them. So the *Targum* on *Ezek.* 13. 18. brings in God ſpeaking to the *falſe Prophets* thus, *Can you kill, or make alive the Souls of my People?* Others indeed refer this to the Law of *Chriſtian* Love, but that is ſtill ſtiled the Law of *Chriſt*, Gal. 6. 2. Or, the Law of *Liberty*, Chap. 2. 12. But never abſolutely, *the Law*, as here; and therefore, I prefer the former Interpretation.

Ver. 15. Ἐὰν ὁ Κύριος θελήσῃ, *If the Lord will.*] It was a Rule of *Ben. Syra*, (Buxt. Flor. p. 4.) *Let no man ſay he will do any thing, unleſs he firſt ſay, if the Lord will*: Who alſo adds, that *one died before Night for refuſing to add this.* And when *Alcibiades* had ſaid to *Socrates*, *I will do ſo, if you will*, (i) *Socrates* tells him he ought to have ſaid, ἐὰν ὁ Θεὸς ἐθέλῃ, *if God will.* Not that we are obliged always to ſay thus, *Rom.* 15. 28. but only ſtill to own our Dependance on Divine Providence. v. 17. εἰδότι οὖν, *to him that knoweth to do Good, and doth it not, it is Sin.* So *Menander* ſaith, εὐηθία μοι φαίνεται πλεῖστον τὸ νοεῖν μὲ ὅσα δεῖ, μὴ φυλάττειν δ' ἃ δεῖ, *it is manifeſt folly to know what we ought to do, and not to do it*, apud Stob. Serm. 4. p. 53.

(g) Ἐκεῖνο ὃ ἀπρεπῶς μάλιστα, εἰ ὑμεῖς, εὐσεβεῖν λέγοντες, καὶ ἄλλων διώκοντες διαφέρειν, κατ' ἀδὲν αὐτῶν ἀπολείπεσθε, ἀδὲ διαλλάττετε ἀπὸ τ ἐθνῶν τ ὑμέτερον βιὸν, ἐν τῷ μήτε τὰς ἑορτὰς, μήτε τὰ σάββατα τηρεῖν, μήτε τ περιτομὴν ἔχειν. Tryph. apud Juſt. p. 227.

(h) Περὶ τ Ἀβραὰμ ἀκ ἦν χρεία περιτομῆς, ἀδὲ περὶ Μωϋσέως σαββατισμῶ, καὶ ἑορτῶν, καὶ θυσιῶν. Juſt. M. p. 240. D. 241. B. 245. B Iren. l. 4. c. 30. Tertul. adv. Jud. c. 2.

(i) Plat. Alcib. 1. in fine.

CHAP. V.

Verſe 1. a GO to now, ye Rich Men [*of the Jewiſh Nation, you will have cauſe to*] weep and howl for the Miſeries that ſhall come [Gr. *are coming*] upon you.

2. Your Riches are corrupted, [*or, are as things putrified by being kept too long,*] and your Garments [*are become*] Moth-eaten, [*They being laid up in your Wardrobes and not uſed to Cloath your naked Brother, ſhall be as uſeleſs to you as if they were devoured by the Moth.*]

3. Your Gold and Silver is canker'd [*or eaten out with Ruſt*] and the Ruſt of them ſhall be a Witneſs againſt you [*of your Covetous and Worldly Minds,*] b and ſhall eat your Fleſh as it were Fire; ye have heaped Treaſure together for the laſt days,

days, [Gr. *It ſhall eat your Fleſh as Fire, you have treaſured it up for the laſt days.*]

c 4. Behold the [c] Hire of the Labourers which have reaped down your Fields, which is of you kept back by fraud, crieth; and the Cries of them that have reaped, [*and are thus defrauded of their Wages by you,*] are entred into the Ears of the Lord of Sabbaoth.

d 5. [d] Ye have lived in Pleaſure on the Earth, and been wanton, ye have nouriſhed your hearts as in [*or for*] e [e] a day of ſlaughter.

f 6. Ye have condemned [f], and killed the Juſt, and he doth not reſiſt you.

7. Be patient therefore, Brethren, unto the Coming of our Lord, [*to avenge you of theſe Murtherers;*] behold, the g [g] Husbandman waiteth for the precious Fruit of the Earth, and hath long patience for it till he receive the early and latter Rain, [*the firſt to make the Corn ſown, ſwell, and grow up, the latter to make the Ear plump before Harveſt.*]

h 8. Be ye alſo patient, ſtabliſh your Hearts [*in expectation of this Advent;*] for [h] the Coming of the Lord draweth nigh.

i 9. [i] Grudge not [Gr. *groan not*] one againſt another, Brethren, [*as men impatient, and deſiring Vengeance, uſe to do*] leſt ye be condemned, [*as wanting in that Patience which ought to have its perfect Work in you, and in that Chriſtian Charity, which requires you to pray for Mercy, and not to cry for Vengeance on your Enemies;*] Behold the Judge [*who will plead your Cauſe againſt your perſecuting Brethren*] ſtandeth before the door.

10. Take, my Brethren, the Prophets who have ſpoken [*to you Jews*] in the Name of the Lord, for an Example of ſuffering Afflictions, and of Patience [i. e. *of patient ſuffering; for they had experience of cruel Mockings, and of Death, and yet they ſuffered theſe things patiently,* Heb. 11. 36, 37.]

11. Behold, we count them happy that endure [*Afflictions for Righteouſneſs ſake, and for the Tryal of their Faith,* Matth. 5. 12. 1 Pet. 4. 14.] ye have heard of the [k] Patience of Job, and have ſeen [i. e. *known*] the End of the Lord, that the Lord is very pitiful, and of tender Mercy, [*as then he was to him a Deliverer, and a Rewarder of his Patience, ſo will he be to you.*] k

12. [l] But above all things, my Brethren, Swear not, neither by Heaven, nor by the Earth, nor by any other Oath, but let your Yea be Yea, and your Nay, Nay, [i. e. *let your Actions be agreeable to your Words:* See Note on 2 *Cor.* 1. 17.] [m] leſt ye fall into Condemnation. l m

13. Is any man among you afflicted, let him pray, [*to God to Alleviate and Sanctifie his Affliction;*] is any Merry, let him Sing [*Praiſes to that God who hath given him this Cheerfulneſs of Spirit;*]

14. Is any man Sick among you, [n] let him call for the Elders of the Church, and let them pray over him, [o] Anointing him with Oil in the Name of the Lord. n o

15. [p] And the Prayer of Faith ſhall ſave the Sick; and the Lord [*in anſwer to this Prayer of Faith*] ſhall raiſe him up; and if he [q] hath committed [*ſuch*] Sins [*as brought this Sickneſs on him,*] they ſhall be forgiven him [*upon this Prayer of Faith.*] p q

16. Confeſs [*therefore*] your Faults one to another, and pray one for another, that ye may be healed, the [r] effectual fervent [Gr. *the Inſpired*] Prayer of a Righteous Man availeth much. r

17. Elias was a Man ſubject to like Paſſions as we are, and he prayed earneſtly that it might not Rain, and it Rained not upon the Earth, by the ſpace of [s] three Years, and ſix Months. s

18. And he prayed again, and the Heaven gave Rain, and the Earth brought forth her Fruit.

19. Brethren, if any of you do err from the Faith, and one convert him.

20. [t] Let him know that he who converteth the Sinner from the Error of his Way, ſhall ſave a Soul from Death, and ſhall hide a multitude of Sins. t

Annotations on Chap. V.

a Verſe 1. [a] Ἄγε νῦν, *go to now.*] This is only a form of Tranſition, *Chap.* 4. 13. and converting of Speech to any Perſon; as if he ſhould have ſaid, And now to ſpeak to you that are Rich, I call upon you to weep, *&c.*

That this Prediction was exactly fulfilled by the Slaughter and ſpoiling of the Rich *Jews* throughout *Galilee,* and *Judæa,* (a) *Joſephus* will not ſuffer us to doubt. For he informs us, that the *Zealots ſpared none but thoſe who were* πενητοὶ δὲ πτωχῶ, *poor and*

(a) De Bell. Jud. l. 5. c. 20, 34. l. 4. c. 19.

low

low in Fortune, and that they were ſo inſatiably rapacious, that they ſearched all the Houſes of the Rich, killing the Men, and abuſing the Women. And that it alſo was fulfilled touching thoſe of the Diſperſion: See the *Preface*, § 5, 6.

b Ver. 3. *It ſhall eat your Fleſh as Fire*, ἐν ἐσχάταις ἡμέραις, *in the laſt Days.*] As the Ruſt eats into the Gold and Silver, ſo ſhall your Fleſh and Subſtance be eaten up as with Fire, as if you had treaſured up Fire in the midſt of it. For,

1ſt. This is a frequent *Metaphor* among the *Prophets* who often ſpeak of the Fire eating up the wicked, and devouring their Fleſh, *Thou ſhalt make them as a fiery Oven in the time of thy Wrath*, καὶ καταφάγεται αὐτοὺς πῦρ, *and the fire ſhall eat them up*, Pſal. 21. 9. *The Light of Iſrael ſhall be for a fire, and his Holy One for a flame, and it ſhall burn*, καὶ φάγεται, *and eat up his Thorns and Briars in one Day*, καὶ καταφάγεται ἀπὸ ψυχῆς ἕως σαρκῶν, *and it ſhall eat up from the Soul to the Fleſh*, Iſ. 10. 16, 17. Πῦρ τοὺς ἐναντίους ἔδεται, *the fire ſhall eat up the Adverſaries*, Chap. 27. 11. *Behold, the Name of the Lord cometh forth from far, burning with Anger*, καὶ ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται, *and the Anger of his Fury ſhall eat as the Fire*, Chap. 30. 11. *Behold, I will make my Word in thy mouth fire, and this People wood*, καὶ καταφάγεται αὐτούς, *and it ſhall eat them up*, Jer. 5. 14. *They ſhall go out from one fire*, καὶ πῦρ αὐτοὺς καταφάγεται, *and another fire ſhall eat them up*, Ezek. 15. 7. *I will bring forth a fire from the midſt of thee, and the fire*, καταφάγεται σε, *ſhall eat thee up.* See *Amos* 5. 6.

2dly. This was punctually fulfilled in the Deſtruction of that Nation by their own Seditions, and the *Roman* Wars. For amongſt the *Sicarii*, and the *Zealots*, the Ringleaders of all their Seditions, it was Crime enough to be Rich, and their inſatiable Avarice induced them ſtill to make τῶν πλουσίων οἴκων ἔρευναν, *a ſearch into the Houſes of the Rich*: For them to remain among theſe Tyrants was Deſtruction; (b) *For by falſe Accuſations they were ſlain as Deſerters*, for their Subſtance. Yea both their Subſtance and their Fleſh were (c) devoured by the Flames which burnt up the City and the Temple, *and ſo conſumed both their dead Bodies and their Subſtance and their Wardrobes*; and that which remained became a Prey to the Army of the *Romans*. See the like done in their Diſperſions, *Preface* § 6.

Ver. 4. Ὁ μισθὸς, *the Hire.*] The Precept in the Law touching this matter running thus, *Thou ſhalt not defraud thy Neighbour.* —— *The Wages of him that is hired ſhall not abide with thee all Night until the Morning*, Lev. 19. 13. this keeping of it back is truly ſtiled *Fraud* and *Oppreſſion*, and all Sins of that Nature cry to Heaven for Vengeance, on the fraudulent Oppreſſor. So the Cry of the *Iſraelites*, under their Oppreſſion in the Land of *Egypt*, *came up to God*, Exod. 2. 23. 3. 7. *The Cry of the afflicted Widow, and the Fatherleſs*, Exod. 22. 23. *The Cry of the Poor, and the Afflicted*, Job 34. 28. Pſalm 9. 12. *The Cry of him that wants his Pledge to cover him*, Exod. 22. 27. *And the Cry of him whoſe Wages is kept back. Thou ſhalt not oppreſs an hired Servant that is poor and needy; at his Day thou ſhalt give him his Hire, neither ſhall the Sun go down upon it* — *leſt he cry againſt thee to the Lord, and it be a Sin unto thee*, Deut. 24. 14, 15. g

Ver. 5. Ἐτρυφήσατε καὶ ἐσπαταλήσατε, *ye have lived in Pleaſure and been Wanton.*] The firſt word ἐτρυφήσατε, ſay *Criticks*, refers to their Luxurious Eating: The ſecond, ἐσπαταλήσατε, to their carnal Luſtings and Laſciviouſneſs, 1 *Tim.* 5. 6. *Ezek.* 16. 49. both which were Vices the *Jews* then were very ſubject to, eating and drinking to exceſs in their Feaſts. See Note on 1 *Cor.* 11. 21. and were ſaith (d) *Tacitus*, Projectiſſima ad Libidinem gens, *a Nation very prone to Luſt.* d

Ibid. *As for a Day of Slaughter.*] i. e. As the Sacrifices which are firſt Fatned and then Slaughtered, ſaith the *Chaldee* on thoſe Words, *The Enemies of the Lord ſhall be as the fat of Lambs*, Pſalm 37. 20. e

Ver. 6. Ἐφονεύσατε, *ye have killed*, &c.] Here *Oecumenius* ſaith, Ἀναμφρήτως τὸ ἐφονεύσατε δίκαιον ὅτι τὸν Χριστὸν ἀναφέρεται; *this is undoubtedly to be referred to Chriſt, who is emphatically ſtiled the Juſt One*, Acts 3. 14. 7. 52. 22. 14. So (e) *Juſtin Martyr*, Ἀπεκτείνατε τὸν δίκαιον, *ye have killed the Juſt one, and before him the Prophets.* But againſt this Interpretation it is objected by *Eſthius*, 1. That the *Apoſtle* here ſpeaks by way of Diſtinction to the Rich, who dragg'd the *Chriſtians* before the *Tribunals*, whereas the f

(b) Τοῖς γε μὴ ἐυπόροις, καὶ τὸ μίσειν πρὸς ἀπώλειαν ἴσον ἦ περᾴσαι δι' αὐτομολίας ἀνῃρεῖτό τις ἀνὰ ἓν ἑκάστου. De Bell. Jud. l. 6. c. 27. F. Οἱ ἐν ἀξιώματι καὶ πλούτῳ πρὸς τοῦ τυράννους ἀνῄροντο, τούτων οἱ μὲν ὑπὸ ἐλπίδος ψευδοῦς ἐπηγμένοι διεφθείροντο, οἱ δὲ ὡς πρόδοτόν εἶεν Ῥωμαίοις τὴν πόλιν. Ibid. p. 931, 932. F.

(c) Ἔκαιον δὲ καὶ τὰ χαλκοφυλακία ἐν οἷς ἄπειρον μὲν χρημάτων πλῆθος, ἄπειροι δὲ ἐσθῆτες, καὶ ἄλλα κειμήλια, συνελόντι δ' εἰπεῖν πᾶς ὁ Ἰουδαίων ἐσεσώρευτο πλοῦτος ἀνασκαλευσάντων ἐκεῖ τοὺς οἴκων τοὺς ἐυπόρων. Lib. 7. c. 29. p. 959. G. Vide c. 32. p. 962. B. B. Cap. 37. p. 964. F. Cap. 46. p. 969. B. Cap. 34. p. 990. E.

(d) Hiſt. l. 5. ab initio.

(e) Dial. cum Tryph. p. 234.

Death

Death of Chriſt is imputed to the *Princes* and *Rulers* of the *Jews*, and to the People in General, *Acts* 3. 14. 7. 52. 13. 27, 28. 2dly. 'Tis ſaid in the Preſent Tenſe, *and he doth not reſiſt you*, whereas had this been ſpoken of Chriſt it ſhould have been ſaid, he did not reſiſt you; and therefore *Oecumenius* doth acknowledge this is to be extended alſo to all thoſe Juſt Men, St. *Stephen*, and others who ſuffered in like manner from the *Jews*, according to our Lord's Prediction, *Matth.* 24. 9. and St. *Paul's* Confeſſion, That before his Converſion *he perſecuted this way unto the Death*, Acts 22. 4. Hence this Paſſage is Connected to the enſuing Words directed to the *Chriſtians* in general by this Particle, *therefore*.

g Ver. 7. *The Husbandman Waiteth*, &c.] So the *Targum* of *Jonathan*, on 2 *Sam.* 23. 4. compareth thoſe who expect *the Years of Conſolation*, to the Husbandman, who in a Year of Drought waiteth for Rain upon the Earth.

h Ver. 8. Ἡ παρουσία τȣ̃ Κυρίȣ ἤγγικε, *the Coming of the Lord is at hand.*] He ſpeaks ſaith (f) *Oecumenius*, *of the Coming of the Romans to Captivate the Jews, which he calls the Coming of our Lord*, as St. *John* does, *Chap.* 21. 22. And this Expoſition is confirmed, 1ſt. From the conſtant uſe of the like Phraſe, ἐγγὺς ἡμέρα Κυρίȣ, *the Day of the Lord is at Hand*, Iſa. 13. 6. Ezek. 30. 3. Joel 1. 15. 2. 1. 3. 14. Obad. 15. Zeph. 1. 7, 14. from the Evils which he ſaith are coming on the *Rich*, *v.* 1. and which then eſpecially came upon them. 2dly. From his ſaying this *Coming is at Hand*, and the *Judge ſtandeth at the Door*, ver. 9. or in St. *Peter's* Phraſe τὸ τέλος ἤγγικε, *the End is at hand*, 1 Pet. 4. 7. which anſwers exactly to the Words of Chriſt touching the Deſtruction of *Jeruſalem*, *then ſhall*, τὸ τέλος, *the End come*, Matth. 24. 14. it is near, ὀπὶ θύρας, *even at the Door*, v. 33. Her Deſolation, ἤγγικε, *draweth nigh*, Luke 21. 20. See Note on *Philip.* 4. 5. And this was a true Ground for Patience, and anſwers the Objection of *Eſthius* againſt this Expoſition.

i Ver. 9. Μὴ στενάζετε, *Groan not.*] Theſe groanings in the *Scripture* have a Voice and Cry, and God is ſaid to hear them. Thus the Children of *Iſrael groaned by Reaſon of their hard Bondage*, κατεστέναξαν, *and their Cry came up to God*, Exod. 2. 23. and the Spirit is ſaid to intercede in *Chriſt's* ſuffering Members *with Groans unuttered*, Rom. 8. 26. Thus *David* prays, that God would *hear the Voice of his Groanings, and the groaning of the Priſoners*, Pſal. 102. 5, 20. Theſe Groanings when they are only the Natural Iſſues of an Afflicted Soul, move God to pity, *Jud.* 2. 18. and remember us in Mercy, *Exod.* 6. 5. but when they are the Fruits of Impatience under Troubles, and a deſire of Revenge upon our Enemies, they tend to our Condemnation; and the Perſecuting *Jews*, being of the ſame ſtock with the Converted *Jews*, their groaning againſt them is ſtiled groaning againſt one another.

It is the Obſervation of (g) *Juſtin*, that the Converts among the *Gentiles* were not only more than thoſe among the *Jews*, and the *Samaritans*, but alſo that they were better *Chriſtians*, and more truly ſo, for theſe Jewiſh Converts were ſtill Leavened with an expectation of a Temporal Kingdom, and of Liberty from the *Roman* Yoke, and the Dominion over all *Heathen* Governours. Whence the *Apoſtles* do ſo frequently enjoin them *to be Subject to the higher Powers*, Rom. 13. 1. to be *ſubject to Principalities and Powers*, Tit. 3. 1. to be *ſubject to every Humane Ordinance, and not uſe the Liberty to which they were called, as a Cloak of Maliciouſneſs*, 1 Pet. 2. 13, 16. Now theſe, as Dr. *Hammond* well obſerves, lived intermixed with the unconverted *Jews* and *Zealots*, who were ſtill grudging, and contending againſt all that would not ſtand up for Liberty, and fight for this Temporal Kingdom, (h) *accounting them no better than the very Heathens* on that account, and theſe may be the Grudgers here intended.

k Ver. 11. *The patience of Job.*] Hence may we very probably conclude, that what is written in the Book of *Job*, is truly an Hiſtory of what hapned to him, and not, as ſome conceive, a Parable or Fiction of a thing not truly done; for feigned things contain no ſerious Motives to, nor juſt Examples of Patience. 2. We find this Holy Man numbred with *Noah*, and *Daniel*, as Perſons very prevalent in Prayer, *Ezek.* 14. 14, 20. as therefore *Noah*, and *Daniel*, were Perſons truly prevalent in their Supplications, *Gen.* 8. 21. *Dan.* 9. 23. ſo alſo *Job* muſt be, as he is repreſented, *Chap.* 42. 8, 10.

l Ver. 12. Μὴ ὀμνύετε, *Swear not.*] i. e. Let not your afflictions move you to uſe Raſh Oaths, as Men are wont to do when much provoked. That Raſh Oaths are only forbidden here, and *Matth.* 5. 34. ſee the Note there. The Oaths here forbid being ſuch as our Impatience under ſufferings, and our unbridled Paſſions do produce, or elſe the Oaths forbidden here, may be deluſive Oaths, *viz.* ſuch as the *Jews* were free to uſe, becauſe

(f) Λέγει ὃ ἅ Ῥωμαϊκὸν ἔφοδον, καὶ ἅ ἀπὸ τότων αἰχμαλωσίαν τῶν Ἰȣδαίων, ἣ καὶ παρȣσίαν καλεῖ ἅ Κυρίȣ, ὡς ὁ Ἰωάννης. Κεφ. v. 22.

(g) Πλείονας καὶ ἀληθεστέρας ἅ ἀπὸ Ἰȣδαίων καὶ Σαμαρέων Χριστιανὰς εἰδότες. Apol. 2. p. 88. B.

(h) Οὐδὲν γὰρ ἀλλοφύλων αὐτὰς ἔφασκον διαφέρειν, ὅτως ἀγχινῶς ἅ πολεμάρχην Ἰȣδαίοις ἐλευθερίας περιεμάχοντο, καὶ δικαίαν αἱρεῖσθαι ἅ ὑπὸ Ῥωμαίοις ἀνωμολογηκότας. Joſeph. de Bello Jud. l. 7. c. 30. p. 985. F.

they thought they did not bind. See Note on *Mark* 34. and ſo were free to make, to purchaſe their deliverance.

m Ibid. Ἵνα μὴ ὑπὸ κρίσιν πέσητε, *that ye fall not into Condemnation.*] Some Copies read, εἰς ὑπόκρισιν, *into Hypocriſie*; but 1. This reading is not found in many Copies. 2. The *Apoſtle* v. 9. puts them in mind of *the Judge ſtanding at the Door*, requiring them not to *grudge againſt one another, leſt they be condemned by him*; 'tis therefore far more probable he ſpeaketh alſo here of Condemnation by the Judge. 3. To be falſe to the Oath of God is Perjury in the proper ſenſe, for which God threatens *he will not hold the Offender guiltleſs*, but is not properly *Hypocriſie*. If therefore this had been the meaning of St. *James*, Swear not, leſt you be tempted to the violation of your Oaths, he ſhould have called that *Perjury*, not *Hypocriſie*.

n Ver. 14. Προσκαλεσάσθω τοὺς Πρεσβυτέρους τῆς Ἐκκλησίας, *the Elders of the Church.*] That it was the Office of the *Presbyters*, ἐπισκέπτεσθαι πάντας ἀσθενεῖς, *to viſit all the Sick*, we learn from the Epiſtle of *Polycarp*, ad Philip. §. 6. But that theſe *Presbyters* ſhould be Biſhops properly ſo called, as ſome conceive, ſeems not very probable; for then it muſt not only be the Office of the *Biſhop*, perſonally to viſit the Sick, but the Duty of every ſick Perſon to ſend to him, and to no other. Yea, there muſt be more than one *Biſhop* in the Church, of which the ſick Man is a Member, and he muſt be obliged to ſend to more, for the Text runs wholly in the plural, *let him call for the ELDERS of the Church*, καὶ προσευξάσθωσαν, *and let them* (*not one of them*) *pray over him*, and therefore the ſick Man muſt be obliged by this Text, to call for more than one of them, where more were to be had, as we know there were in the *Primitive* Conſtitution of the Church.

o Ibid. *Anointing him with Oyl.*] This was agreeable to the Practice of the (i) *Jews*, who anointed the Sick, *pro more*, cuſtomarily, ſaith their Tradition; hence, though our Lord only commiſſionated his Diſciples *to heal the Sick*, Matth. 10. 8. Luke 9. 2. yet St. *Mark* informs us, that they added their uſual Ceremonies in doing this, *for they anointed many that were ſick, with Oyl, and healed them*, Mark 6. 13. And St. *James* ſpeaking to the Elders of the *Jews*, bids them uſe this Unction *in the Name of the Lord*, as doubtleſs the *Apoſtles* did, as in caſting out of Devils, *Luke* 10. 17. ſo in healing the Sick, *Acts* 3. 16. 4. 10, 30. And this Addition made the Cure Miraculous.

p Ver. 15. Ἡ εὐχὴ τῆς πίστεως, *and the Prayer of Faith ſhall ſave the Sick.*] Among the χαρίσματα, or the miraculous and extraordinary Gifts vouchſafed at firſt to the Preachers of the Goſpel, and to the *Rulers* or *Elders* of the Churches, was *the Gift of Faith*, as in theſe words, *to another is given Faith by the ſame Spirit*, 1 Cor. 12. 9. *i. e.* by a ſtrong impulſe of the Spirit, fully perſuading them that God would enable them to do this or that. This ſeems to be that Faith which is ſtiled πίστις Θεοῦ, *the Faith of God*, to which even the removing of Mountains, or the performing things moſt difficult, and extraordinary is promiſed, *Mark* 11. 22, 23. *Matth.* 21. 21. and of which the *Apoſtle* ſpeaks, ſaying, *If I had all Faith ſo as to remove Mountains*, 1 Cor. 13. 2. and by which they healed the Sick, even *by Faith in his Name*, Acts 3. 16. and therefore this is here promiſed, that where the Prayer of the *Elders* was attended with ſuch a Faith, it ſhould be ſtill ſucceſsful for the healing the Sick, or the raiſing him up again from the Bed of ſickneſs; for σώσει, *will ſave*, is ἐγερεῖ, *he will raiſe him up.*

Ibid. *And if he hath committed Sins.*] i. e. q Such Sins for which God was pleaſed to inflict this bodily Diſeaſe upon him, as he did on the Members of the Church of *Corinth*, for their diſorderly celebrating the Lord's Supper, *for which Cauſe*, ſaith the *Apoſtle, many are weak, and ſickly among you*, 1 Cor. 11. 30. they being thus *chaſtened of the Lord*, v. 32. And where the Sickneſs is by way of Chaſtiſement, the healing it is a Teſtimony of God's forgiveneſs of it. Hence, *thy Sins be forgiven*, is our Lord's uſual Expreſſion when he healed the Sick, *Matth.* 9. 2, 6, 7. See the Note there: according to thoſe words of the *Prophet Iſaiah*, *The Inhabitants ſhall not ſay they are ſick*, *the People ſhall be forgiven their Iniquity*, Chap. 33. 24. Hence it is evident, that here is no foundation for the Sacrament of Extreme Unction, called by the *Roman Church*, *The Sacrament of the dying*, and adminiſtred for the purgation of their Sins, when they ſeem paſt hopes of recovery; for how can they gather a Sacrament of Extreme Unction, from an Unction that is not Extreme; or a perpetual Ordinance from an Action that was extraordinary and miraculous, and is long ſince ceaſed? How can they prove a Sacrament that is proper to dying Perſons, from a Rite uſed only upon Perſons who were not to die, but to be raiſed up from Sickneſs? Or promiſe to him forgiveneſs of his Sins, to whom they cannot promiſe that Recovery which was the token of it? Moreover the things already obſerved, afford us a ſufficient Anſwer to the

(i) See Light. in Matth. 6 17.

Objections

Objections of *Eſthius* againſt our Expoſition, which are theſe:

Object. 1. Firſt, That the Grace of Miracles extended not to Spiritual Effects, as the forgiveneſs of Sins, but Temporal.

Anſw. This is ſaid in flat Contradiction to our Lord, who doth ſo often Preface his miraculous Cures of the Sick with this Expreſſion, *Thy Sins are forgiven thee*, Matthew 9. 2. Nor was this forgiveneſs ſo much a Spiritual Effect, as temporal, it being only the Remiſſion of a Temporal Puniſhment of Sin, *viz.* Sickneſs inflicted for it.

Object. 2. Had the *Apoſtle* ſpoke of miraculous Cures, he would only have adviſed them to call thoſe who had the Gift of Healing, whether *Presbyters* or not, not all the *Presbyters*, and them only.

Anſw. He reaſonably adviſeth to call them, and them only to pray over the Sick, who were by Office appointed for that Work, and doth here only tell them what they might expect from it, when that miraculous Faith was raiſed in them, which often, in thoſe times of Miracles, accompanied their Prayers.

Object. 3. The *Apoſtle* ſpeaks of a ſick *Chriſtian* Brother to be anointed by a faithful *Presbyter*, whereas the uſe of Miracles was chiefly for converting *Infidels*, and hence this Unction was not uſed towards *Trophimus* left at *Miletum* ſick, 2 *Tim.* 4. 20. or to *Epaphroditus*, ſick near unto Death, *Philip.* 2. 27.

Anſw. If it were not uſed by St. *Paul* to them, and eſpecially to *Epaphroditus*, 'tis certain that he knew nothing of this Sacrament. 2. *Eſthius* hath no cauſe to aſſert that of Miracles in general, which the *Apoſtle* ſaith only *of the Gift of Tongues*, that they were only for Unbelievers; the Gift of Healing, for ought he knows to the contrary, might be ſtill exerciſed upon Believers, but only under the Conduct of the Spirit, raiſing up this miraculous Faith which aſſured them of it in reſpect to ſome, and not to others, as he ſaw fit. See Note on *Philip.* 2. 27.

Object. 4. That had the *Apoſtle* intended miraculous healing, Oil had not been preſcribed, Chriſt having ſaid, *they ſhould lay their hands on the Sick only*, Mark 16. 18.

Anſw. One Ceremony excludes not the other; moreover laying on of Hands is there preſcribed in preaching to the *Gentiles*, anointing with Oyl here to the *Jews*, as being cuſtomary in caſe of Sickneſs.

Object. 5. All the other things delivered in this *Epiſtle*, belong to the *Chriſtians* of all Ages; this therefore muſt do ſo too.

Anſw. As if this hindred the *Apoſtles*, as they had occaſion, to give Rules touching the Spiritual Gifts proper to their own Times, that, when they ſpake of other matters not to ceaſe, their Precepts reach unto all Times. St. *Peter* in his following Epiſtle hath one Direction concerning thoſe Spiritual Gifts, 1 *Pet.* 4. 10, 11. though the other Precepts contained in that *Epiſtle*, do concern all Ages.

Ver. 16. Δέησις ἐνεργουμένη, *the inſpired Prayer.*] As they who were inwardly acted by an evil Spirit were ſtiled ἐνεργούμενοι, ſo they that were acted by the Holy Spirit, and inwardly moved by his Impulſes, were alſo ἐνεργούμενοι in the good ſenſe, and therefore it ſeems moſt proper to apply theſe words not to the Prayer of every Righteous Perſon, but to the Prayer offered by ſuch an extraordinary Impulſe; not only from the Force of this Expreſſion, but 2dly, from the ſame thing here mentioned, as the ſubject of this Prayer, that our Sick Brother may be healed, which was to be done by the Prayer of Faith, *v.* 15. 3dly. From the Example of *Elias*, for his Prayer was the Prayer of Faith in the ſenſe now mentioned; for he abſolutely foretold, and confirm'd it with an Oath, that there *ſhould be no Rain thoſe Years, but according to his Word*, 1 Kings 18. 1. And his Prayer for Rain was upon God's Promiſe *to ſend Rain upon the Earth*, Chap. 19. 1. r

Ver. 17. *Three Years and ſix Months.*] So *Luke* 4. 35. when therefore it is ſaid, that *Elijah came to Ahab in the Third Year, and the Lord ſaid, I will ſend Rain upon the Earth*, Note, that *Elias* tarried before a Year at the *Brook Kerith*, and then in the middle of the Third Year came to *Ahab*. ſ

Ver. 20. This ſeemeth to be meant not of the Sins of the Perſon thus converted, for the ſaving of his Soul includes the Remiſſion of his Sins, but of the Sins of him that converts him, *i. e.* this charitable Work ſhall be ſo pleaſing to God, as to prevail with him to cover many of his Sins. t

THE PREFACE TO THE First Epiſtle of St. *PETER.*

CConcerning this Epiſtle, allow'd by the Church *of all Ages to be the Genuine Work of the* Apoſtle Peter, *it may be enquir'd,* 1. *When?* 2. *Whence?* 3. *To whom?* 4. *On what Account it was written? And,*

Queſt. 1. 1ſt. *Whereas it is ordinarily affirm'd by the* Romaniſts, *that this Epiſtle was written in the Forty-fourth Year of Chriſt, as that Opinion ſeems to have been taken up by them in favour of their avowed Tenet that St.* Peter *was Twenty-five Years in that See, and therefore he dying in the Year of our Lord* 69, *muſt have come thither in the Year* 44. *So is it eaſily confuted both from this Epiſtle, and by many other cogent Arguments.*

1. *From theſe words of this* Epiſtle, *Ch.* 4. 8. τὸ τέλος πάντων ἤγγικε, the end of all things is at Hand; *that is, ſaith Dr.* Hammond, *who alſo follows this Opinion,* the great and fatal Deſtruction to the Obdurate *Jews* ſo often ſpoken of by Chriſt and his Apoſtles, is now near at hand; *which could not have been ſaid in the Forty-fourth Year of Chriſt, that is about Twenty-ſix Years before it happened, ſeeing the* Apoſtle *St.* Paul *in his Second Epiſtle to the* Theſſalonians *writ, ſaith the Reverend Dr.* Hammond, *A. D.* 51. *warneth the* Theſſalonians not to be ſhaken by any Word, or Epiſtle as coming from the Apoſtles, *which intimated* that the Coming of the Lord was at hand, *and ſo he muſt have contradicted St.* Peter, *had he delivered this poſitively Seven Years before.* 2*dly. The* Apoſtle James *hath the like Expreſſions, ſaying,* ἡ παρουσία τοῦ Κυρίου ἤγγικε, the Coming of the Lord draweth near, *Ch.* 5. 8. Behold the Judge ſtands, πρὸ τῶν θυρῶν, before the Door; *whence Dr.* Hammond *and Dr.* Lightfoot *well conclude, That this* Epiſtle *could not be written long before the death of St.* James, *which happened in the Year* 63. *And this Argument concludes as ſtrongly for this* Epiſtle's *being indited after the ſame time. Add to this that theſe Expreſſions,* τέλος, *and* ἡ παρουσία τοῦ Κυρίου ἤγγικε, the end, the Coming of the Lord is at Hand, *and,* πρὸ τῆς θυρᾶς, before the Door, *are plainly taken from our* Saviour's *Words in his Prediction of the deſtruction of* Jeruſalem; *where alſo the Time is fixed by two remarkable Characters,* 1. When you ſhall ſee *Jeruſalem* compaſſed about with Armies, then know ye, ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς, that her Deſolation draweth near, *Luke* 21. 20. *that is, ſaith Dr.* Hammond, when you ſee *Jeruſalem* beſieged by the *Romans,* then know the Deſtruction of the City is near. *Now this happened not at all till the Twelfth of* Nero, *and the Sixty-ſixth Year of our Lord, when* (a) Ceſtius *beſieged* Jeruſalem; *it happened not, ſay the beſt Interpreters, according to the Words of the Evangeliſt, till the Year* 68, *when* Veſpaſian *coming thither, his Army* (b) *compaſſed the City round about. Theſe ſaith St.* Luke, are the days of Vengeance, when all things which are written ſhall be fulfilled, *v.* 22. *and* then ſhall they ſee the Son of Man coming in the Clouds, *v.* 27. *Again, our Lord having foretold all the Signs of his Coming,* καὶ τὴν συντελείας, and of the end of the Jewiſh Age, *adds,* when you ſee all theſe things come to paſs, then know that this Deſolation, ἐγγύς ὅτιν ἐπὶ θύραις, is nigh, even at the Door, *Matth.* 24. 33. *Mark* 13. 29. *clearly ſhewing that Phraſe importeth ſtill a nearer approach of that great Deſolation.*

2dly. *That St.* Peter *was not at* Rome, *nor departed from* Judea, *till a long time after the Forty-fourth Year of Chriſt, is ſo evident from the Hiſtory of the* Acts, *and the Epiſtles of St.* Paul, *that he that runs may read it. For, That St.* Luke *in an Hiſtory deſign'd eſpecially to record the Acts of St.* Peter *and St.* Paul, *ſhould omit a matter of ſuch vaſt Moment and Importance to the whole Chriſtian World, happening within that very time in which he ſpeaketh of St.* Peter; *that ſaying of him,* Ch. 12. 17. He

(a) Joſeph. De Bell. Jud. l. 2. c. 39. p. 893. B.

(b) Εἶργε ἡ στρατία παντοχόθεν τὴν πόλιν περιέχουσα. Ibid. l. 5. c. 28.

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departed and went to another Place, *he ſhould not ſay, as* Bellarmin *and* Baronius, *that place was* Rome, *but in flat Contradiction to them,* that he went down from Judæa to Cæſarea, and there abode, *v.* 19. *That he ſhould tell us how* Aquila *and* Priſcilla *came from* Italy, *becauſe* Claudius *had commanded that all the* Jews *ſhould depart from* Rome, *but ſhould not tell us, as they do, that St.* Peter *came thence to* Jeruſalem *on the ſame account, and therefore was found preſent at the Council of* Jeruſalem *about Six Years after, but ſpeak of him there, as if he never had left* Jeruſalem; *That in this Council he ſhould urge againſt the Neceſſity of impoſing Circumciſion on the* Gentiles, *only the Example of* Cornelius, *and his Kinſmen, converted and not circumciſed, and ſay not one word of the Church of* Rome, *the Seat of all ſpiritual Power, and Infallibility, and to which all other Churches were to Veil, and do Homage, converted by him in like manner, and free alſo from the Yoke of Circumciſion; Nay, that he ſhould not mention that ever he was there, in an Hiſtory continued till the fifth Year of* Nero, *though he mentions his Travels to, his Preaching, and abode at ſeveral other Places; theſe ſure are things ſufficient to convince all unprejudiced Perſons, that St.* Peter *was not then at* Rome.

3dly. *The ſame may ſtrongly be concluded from the Epiſtles of St.* Paul. *For about the Year* 57, *ſaith Biſhop* Pearſon, *he writ his Epiſtle to the* Romans, *in which he ſpends the greateſt part of one Chapter in ſaluting particular Perſons that were there; but yet we find no Salutation to St.* Peter. *Who, had he been then at* Rome, *would doubtleſs have been mention'd in the firſt place; and yet in ſo large an* Epiſtle, *he neither is directly, nor indirectly taken notice of. Moreover, St.* Paul *himſelf, in the beginning, intimates his earneſt deſire to come thither, that he might* impart unto them ſome ſpiritual Gifts, to the end they might be eſtabliſh'd *in the Faith; for which there could be no apparent Cauſe had the* Apoſtle Peter *been there ſo long before him. St.* Paul *himſelf ſoon after comes to* Rome, *which when the Brethren heard of they came to* meet him as far as *Appii Forum,* Acts 28. 15. *but not a word of St.* Peter *either coming or ſending to him. When he is come, he goes not to ſojourn with, or ſo much as to ſalute St.* Peter, *which ſure he would have done if he had been there, but dwells in his* own hired Houſe. *Being come, he calls the chief of the* Jews *together, who deſire to hear of him what he thought of the Sect of the* Chriſtians, *they knowing this only of it, that* it was every where ſpoken againſt, *v.* 22. *And what then had St.* Peter, *the* Apoſtle *of the Circumciſion, been doing all this while among them? And how unlikely is it that there ſhould be then, as* (c) *Dr.* Hammond *ſaith, a Church conſiſting much of the* Jews *reſiding there? And how reflecting on the ſuppoſed Labours of St.* Peter *among the* Jews *there, are the following Words,* v. 26, 27, 28. *that* becauſe they would not hear, or be converted, he would not leave them to St. Peter, but turn unto the Gentiles *who would hear? After his coming to* Rome, *he writes* Epiſtles *to ſeveral Churches, to the* Epheſians, Philippians, Coloſſians, *and one to* Philemon; *in which two laſt we have ſent from* Rome *the Salutations of* Ariſtarchus, Marcus, Juſtus, Epaphras, Luke, *and* Demas, Coloſ. 4. 10.---14. Philemon. 23. 24. *but not a word from St.* Peter. *In that to the* Coloſſians, *he tells them he had no other Helpers, or Fellow-workers unto the Kingdom of God among the* Jews, *which had been a Comfort to him, but* Ariſtarchus, Marcus, *and* Juſtus, Ch. 4. 10, 11. *which evidently excludes St.* Peter. *In his Epiſtle to* Timothy *he ſaith, that at his firſt Anſwer at* Rome, all men forſook him, 2 *Tim.* 4. 16. *which we can hardly believe, had St.* Peter *been there. He adds, that* only Luke was with him, *that* Creſcens *was gone to this place,* Titus *to that, and* Tychicus *was left at another. Strange therefore is it, that if St.* Peter *were then gone from* Rome, *St.* Paul *ſhould take no notice of it. Was he a Perſon ſo inconſiderable, as not to deſerve to be remembred? Or was he gone upon a ſleeveleſs Errand, not worthy of the notice of St.* Paul? *Or was he not rather one who being not at* Rome, *could give St.* Paul *no reaſon to take notice of him when he writ from thence? But this Subject is ſo fully handled, and the Hypotheſis of* Baronius *ſo learnedly confuted by* (d) *Dr.* Cave, *that 'tis ſuperfluous to inſiſt longer on this Subject.*

Queſt. 2. *To the Second Enquiry,* Whence this *Epiſtle* was Indited? *I have returned a ſufficient Anſwer in the Note upon theſe Words,* Ch. 5. 13. The Church which is at *Babylon* ſaluteth you, *by ſhewing that by* Babylon Rome *is to be underſtood; whence this* Epiſtle *muſt be therefore written. And then it muſt be written after the Perſecution in the* 10*th of* Nero, *at which time neither* Paul *nor* Peter *were at* Rome.

Queſt. 3. *That it was written to the* Jews *diſperſed through* Pontus, Galatia, Cappadocia, Aſia (minor) *and* Bithynia, *the Inſcription* (e) *ſhews; but that it muſt be alſo written either to the* Gentiles *proſelyted to the* Jewiſh *Religion, of whom ſee the Note on* 1 Pet. 1. 1. *or to the Converts of the twelve Tribes ſcattered among the* Heathens, *and there ſerving their Gods, according to the Threat denounced upon them* Deut. 28. 36, 64. *that* they ſhould ſerve other Gods which neither they nor their Fathers had known, *ſeems evident from theſe Words, that*

(c) Preface to the Epiſtle to the *Romans.* (d) In the Life of St. *Peter.* (e) Whence by *Tertullian* in *Scorp.* and by St. *Cyprian,* l. 3. *Teſt.* §. 39. it is ſtiled, *Epiſtola Petri ad Ponticos.*

they

they were deliver'd from their vain Converſation, delivered to them from their Fathers, *Ch.* 1. 18. See the Note there; that *in times paſt they were not the People, but now are the People of God*; that they had *not obtained Mercy, but now had obtained Mercy*, Chap. 2. 10. which words were ſpoken of the Ten Tribes; *Hoſ.* 1. 10. 2. 23. and that *the time paſt might ſuffice them to have done the Will of the* Gentiles, *when they walked in Laſciviouſneſs, Luſts, exceſs of Wine, Revelings, Banquetings, and abominable Idolatries*, Ch. 4. 3.

To imagine that the *Apoſtle* is here ſpeaking of the Diſperſion, mention'd *Acts* 8. 1. is to ſpeak what is very improbable, they being diſperſed only into the Countries of *Judea* and *Samaria*, ſaith the Text there; nor is it ſaid that any of them travell'd any farther than *Phœnice*, *Cyprus*, and *Antioch*, Ch. 11. 19. Nor is it likely that many of them travell'd ſo far, the Churches of *Judea* and *Samaria* having Peace ſoon after this Diſperſion, *Acts* 9. 31. That any of them went to all, or any of the Places here mention'd by St. *Peter*, we have no reaſon to imagine, but that there was long before a great Diſperſion of the *Jews* throughout theſe Parts of *Aſia*: See the Note on *James* 1. 1.

Laſtly, Upon what Account this *Epiſtle* was written, we may beſt learn from the *Epiſtle* it ſelf; which informs us, 1ſt. That it was written to encourage them to perſevere, and to continue conſtant under thoſe *manifold Temptations*, Ch. 1. 6. thoſe *Fiery Tryals*, Ch. 4. 12. and *Perſecutions*, Ch. 2. 3, 4, 5. they were then ſubject to. 2ly. To preſerve them from being concerned in the *Jewiſh* Wars, or bearing any part in that Rebellion againſt *Cæſar* and his Officers, which was then beginning among the *Jews*, Ch. 2. from ver. 12. to the 23d. and Ch. 3. 16, 17, 18. And 3ly. To engage them to lead a Chriſtian Converſation, that ſo they might bring over others to the Chriſtian Faith, Ch. 2. 12. Ch. 3 1. and might ſtop the mouths of thoſe who ſpake againſt them as Evil-doers, Chap. 3. 16.

A PARAPHRASE WITH ANNOTATIONS ON THE First Epiſtle of St. *PETER.*

CHAPTER I.

Verſe 1. PETER an Apoſtle of Jeſus Chriſt [*writeth*] to the [a] ſtrangers [b] ſcattered throughout Pontus, Galatia, Cappadocia, Aſia [*minor,*] and Bithynia.

2. [*That is, to thoſe of them who are*] [c] Elect [d] according to the foreknowledge of God the Father, [e] through ſanctification of the Spirit unto Obedience, and [*to the*] [f] ſprinkling of the blood of Jeſus Chriſt; [*wiſhing that*] Grace to you, and Peace [*may*] be multiplied.

3. Bleſſed be the [g] God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy hath begotten us again unto a [h] lively [Gr. *living*] hope, by the Reſurrection of Jeſus Chriſt from the dead.

4. *We being begotten by his Reſurrection, as the firſt-fruits of ours,* 1 Cor. 15. 20, 23.] to [*the hope of*] an inheritance incorruptible and [i] undefiled, and that fadeth not away, reſerved in Heaven for you, [*Believers.*]

5. [k] Who are kept by the power of God through Faith [l] unto [*the*] Salvation ready to be revealed in the laſt time.

6. Wherein [*i. e. on the Account of which*] you greatly rejoyce, though now for a ſeaſon, [m] if need be, ye are in heavineſs through manifold Temptations.

7. That the trial of your Faith being [*which is*] much more precious [*and advantageous to you*] than [*the Trial*] of Gold that [n] periſheth, though it be [n] tried by fire, [*or though upon Trial it endure the fire,*] might be found to your praiſe, honour, and glory at the appearance of Jeſus Chriſt [*in Glory.*]

8. [o] Whom, having not ſeen, ye love, in whom, though now you ſee him not, yet [Gr. *not now ſeeing, but*] believing, ye rejoyce with joy unſpeakable, and full of Glory.

9. Receiving the end of your Faith, [p] even the Salvation of [*your*] Souls.

10. Of which Salvation the Prophets have enquired, and ſearched diligently, who propheſied of the Grace that ſhould come unto you, [*i. e. of the Grace to be brought unto us at the Revelation of Jeſus Chriſt,* v. 13. Matth. 13. 17.]

11. [q] Searching what, or what manner of time the [r] Spirit of Chriſt which was in them did ſignifie, [*or to what time he did relate,*] when he teſtified before-hand [ſ] the Sufferings of Chriſt [*in himſelf and his Members,*] and the Glories that ſhould follow [*them,* Dan. 9. 24.]

12. To whom it was revealed; that not unto themſelves, but unto us they did miniſter the [*ſame*] things which are now reported, [*or have been now declared*] to you, by them who have preached the Goſpel to you [t] with the Holy Ghoſt ſent down from Heaven, which things the [u] Angels deſire to look into.

13. [x] Wherefore gird up the loins of your mind, be ſober [Gr. *vigilant*] and hope to the end for the Grace that is to be brought [Gr. *that is brought*] to you at [*by*] the Revelation of Jeſus Chriſt, [*who hath brought life and immortality to light by the Goſpel,* 2 Tim. 1. 10.]

14. As

14. As [*it becometh*] obedient Children, not faſhioning your ſelves according to the former luſts [*you practiſed*] in your ignorance.

15. But as he [*God the Father*, v. 17.] who hath called you is holy, ſo be ye holy in all manner of Converſation.

16. Becauſe it is written [*thus*] be ye
y holy for [y] I [*the Lord your God*] am holy, [*Lev.* 11. 44. 19. 2.]

17. And if ye call upon the Father, who
z [z] without reſpect of Perſons judgeth according to every Man's works, paſs the time of your ſojourning here in fear [*of Condemnation from this impartial Judge at that day.*]

18. Foraſmuch as ye know that ye were not redeemed with Corruptible things, [*ſuch*] as [*are*] Silver and Gold, [*ſuch as the Jews brought up to Jeruſalem to buy their Offerings,*
a a from [*the demerit of*] your [aa] vain Converſation received by Tradition from your Fathers.

19. But with the precious blood of Chriſt,
b b [*who was delivered up to Death for you,*] as [bb] a lamb without blemiſh, and without ſpot.
c c 20. Who verily was [cc] fore-ordained [Gr. *foreknown*, i. e. *deſigned as the Meſſiah,*] before the foundation of the World, but was manifeſted in theſe laſt times for you [*r ſakes.*]

21. [dd] Who by [*Faith in*] him [*thus riſen,*] d d do believe in God that raiſed him up from the dead, that your Faith and Hope [*of a bleſſed Reſurrection*] might be in God.

22. Seeing ye have purified your Souls in [*by*] obeying the Truth through the Spirit, [*by whom you are enabled to perform this Obedience,*] to unfeigned love of the Brethren, [*which is one part of that Obedience*] ſee that you love [Gr. *ye will love*] one another with a pure heart fervently.

23. Being born again not of Corruptible ſeed, [*as is that from which you had your firſt Nativity, whence you alſo who are thus begotten are Corruptible,*] [ee] but of Incorrup- e e tible [*as being born again*] [ff] by the Word f f of God which liveth, and abideth for ever.

24. For all fleſh is as graſs, and all the glory of Man as the flower of graſs, [*as then*] the graſs withereth, and the flower of it falleth away, [*ſo will it be with our body of fleſh.*]

25. But the Word of the Lord, [*ſaith the Prophet*, Iſa. 40. 8.] endureth for ever [*in it's ſelf, as being of Eternal Truth, and in it's Effects upon us, as nouriſhing us to life Eternal,*] and this is the Word which by the Goſpel is preached to you.

Annotations on Chap. I.

a Verſe 1. Παρεπιδήμοις, *to the Strangers.*] He writes eſpecially to the Diſperſion of the *Jews*, to whom the word Strangers, or Foreigners, here chiefly doth belong, but not to them only, for he ſpeaks to them alſo, who in time paſt had walk'd according to the will of the *Gentiles*, in *abominable Idolatries*, Chap. 4. 3. and of them who formerly *were not the People of God, and had not found Mercy*; we therefore are to underſtand, that among them were many Devout *Greeks*, and *Proſelytes* of the *Gentiles*, converted with them to the *Chriſtian* Faith: Thus when St. *Paul* and *Barnabas* preached in a Synagogue of the *Jews* at *Iconium*, a *great multitude both of Jews and Greeks believed*, Acts 14. 1. and *Paul* preaching at *Epheſus* and thereabouts two Years, prevailed ſo, *that all that dwelt in Aſia heard the Word of the Lord Jeſus, both Jews and Greeks*, Acts 19. 10. See Chap. 17. 4, 12. 18. 4. In the *Acts* of the *Apoſtles* we read of *Proſelytes* of all *Nations*. They were reckoned in the Days of *David* and *Solomon* 153600 *Perſons*, 2 Chron. 2. 17. In the Days of *Artaxerxes* we are told that πολλοὶ τῶν ἐθνῶν περιετέμνοντο, καὶ Ἰουδαΐζον, *many of the Heathens were Circumciſed and turned Jews*, Eſth. 8. 17. And ſo it was alſo in the ſucceeding Ages; for (a) *Joſephus* informs us, that after the Times of *Antiochus Epiphanes, the Jews, in Antioch, and other Places, always converting to their worſhip a great many Greeks, made them as it were a part of themſelves*; And at (b) *Damaſcus* he ſaith, *they would have deſtroyed the Jews among them, but that they feared their own Wives, who, all except ſome few, were Converts to the Religion of the Jews.*

Ibid. Διασπορᾶς, *of the Diſperſion.*] i. e. b diſperſed through *Pontus*, &c. The *Apoſtle* ſpeaks not of the Diſperſion made by the Perſecution mentioned, *Acts* 8. 1. for that ſcattered the *Chriſtians* only through *Judæa*, and *Samaria*, ibid. Nor were they afterwards diſperſed farther by the malice of the *Jews*, but went themſelves to preach the Word, not in *Aſia*, but in the parts of *Syria*, in *Phœnice*, *Cyprus*, and *Antioch*, Acts 11. 19. Of their Diſperſion thence into *Aſia*, we read not one word, but

(a) Ἀεὶ προσαγόμενοι τῇ θρησκείαις πολὺ πλῆθος Ἑλλήνων, καὶ κείνους τρόπῳ τινὶ μοίρων ἑαυτῶν ἐποίησαν. De Bell. Jud. l. 7. p. 973. B.

(b) Ἅπασας πλὴν ὀλίγων ὑπῆλθόν τῇ Ἰουδαϊκῇ θρησκείᾳ. L. 2. c. 41. p. 822. B.

that

that there were great Dispersions before of the *Jews* through the Places here mentioned, from the time of the *Captivity* under *Salmanasser*, we learn from (c) *Agrippa*'s Address to *Caius*, where he informs him that *they possessed most parts of Asia, to the utmost borders of Bithynia and Pontus.*

c Ver. 2. Ἐκλεκτοῖς, *Elect.*] *i. e.* To the converted *Jews*, stiled the Elect, *Matth.* 24. 22. See Note on Chap. 2. 9.

d Ibid. Κατὰ πρόγνωσιν, *according to the foreknowledge of God*,] Discovered in the *Prophetical* Writings which foretold of these Blessings to be conveyed to them by the *Messiah*, who also is said to be foreknown before the foundations of the World, *i. e.* propheſied of from the beginning, *Gen.* 3.15. but manifested in the last times for them, *ver.* 20.

e Ibid. Ἐν ἁγιασμῷ, *through sanctification of the Spirit*,] The great Principle of all true Obedience; so *v.* 22. *Having sanctified your Souls or Lives to the Obedience of the Truth through the Spirit.*

f Ibid. Καὶ ῥαντισμὸν, *and sprinkling of the blood of Jesus.*] By way of Obsignation of that Covenant by which we are engaged to that Obedience; for so it was in the Delivery of the Old Law: For upon the reading of that Covenant in the Audience of all the People, and upon their Professing, *All that the Lord hath said we will do, and be obedient*, *Moses* took the Blood, and sprinkled it upon the People, and said, *Behold the blood of the Covenant which the Lord hath made with you, concerning all these words*, Exod. 24. 7, 8. So Dr. *Hammond*. Or to that sprinkling of the Blood of *Jesus Christ* which *cleanseth us from all Sin*, 1 John 1. 7. *i. e.* from all the sinful Imperfections which cleave to our Obedience, and by which the full Pardon of our past Sins, is procured, and we obtain an entrance into the Holy of Holies, *Heb.* 10. 19, 20. and which procures for us not only Acceptance upon Earth, but an *Inheritance in Heaven*, Heb. 9. 15. 12. 24. whence this Blood is stiled, αἷμα ῥαντισμοῦ, *the blood of sprinkling*, Heb. 12. 24. and of Christ it is said, *he shall sprinkle many Nations*, Isai. 52. 15. b

g Ver. 3. Ὁ Θεὸς καὶ Πατὴρ, *the God and Father of our Lord Jesus Christ.*] Here, saith *Schlictingius*, as formerly the God of *Abraham*, *Isaac*, and *Jacob* distinguished the one true God from any other, so now this Phrase distinguisheth him who is called *his God, and Father*, from *Jesus Christ*. But yet the *Primitive* (d) *Fathers* thought otherwise; for they stiffly maintained against the *Gnosticks*, who held there was another God above the God of *Abraham*, &c. or the God of the *Jews*, *that he was the God and Father of all*, supra quem non est alius, and yet that *Jesus Christ* was *God*, as being *in the Father from all Eternity, and receiving the Divine Nature from him.*

h Ibid. Εἰς ἐλπίδα ζῶσαν, *to a living hope.*] Either an hope that giveth life, as ὕδωρ ζῶν, *living water*, John 4. 10, 11, 14. ὁ ἄρτος ὁ ζῶν, *the living bread which came down from Heaven, of which if a Man eat, he shall live for ever*, John 6. 51. 7. 38. λόγια ζῶντα, *the living Oracles*, Acts 7. 38. which if a Man observe, saith *Moses*, *he shall live by them*, Levit. 18. 4. ὁδὸς ζῶσα, *a living way*, Heb. 10. 20. as leading to life eternal. And ζωῆς πηγαὶ, *living fountains of Waters*, Rev. 7. 17. for by Hope we are saved, *Rom.* 8. 24. Or a Hope that makes us active, and lively, joyful, and comfortable in our lives, *rejoycing in hope of the Glory of God*, Rom. 5. 2. In which sense it is said of the Word of God, that it is ζῶν καὶ ἐνεργὴς, *living, and active*, Heb. 4. 12. Of the Members of *Christ*'s Spiritual House, that they are λίθοι ζῶντες, *i. e. living Stones*, 1 Pet. 2. 5. And we are bid to offer our Bodies, θυσίαν ζῶσαν, *a living Sacrifice*, Rom. 12. 1. Hence it seems to follow, that the *Jews* before had not this lively Hope, which our Lord's Resurrection ministers.

i Ver. 4. Ἀμίαντον, *undefiled.*] The Land in which Men who are Sinners dwell on Earth, is said to *be defiled by their Sins*, Lev. 18. 28. Numb. 5. 3. 35. 34. Deut. 21. 23. Isa. 24. 5. Jer. 2. 7. 16. 18. Heaven, into which *no unclean thing can enter*, being the only Inheritance undefiled.

k Ver. 5. Ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, *who are kept by the Power of God through Faith.*] Not that all who have true Faith are kept by the Power of God, so as that they shall certainly continue in the Faith; but, that they shall be thus preserved, *if they continue in the Faith, rooted, and settled, and are not removed from the hope of the Gospel*, Col. 1. 23. *If they hold the beginning of their Confidence firm unto the end*, Heb. 3. 14.

(c) Πολλὰ τῆς Ἀσίας ἄχει Βιθυνίας καὶ τῶν περὶ Πόντου μυχῶν. Philo Legat. ad Cajum, p. 798. C.

(d) Justin. M. de Angelo Domini Mosæ apparente, Κύριον αὐτὸν ὄντα καὶ Θεὸν σημαίνει. Τὸν αὐτὸν λέγει ὃν καὶ διὰ πολλῶν τῶν λελεγμένων ὑπηρετοῦντα τῷ ὑπὸ κόσμου Θεῷ ὑπὸ ὃν ἄλλος ἐκ δεξιᾶ, σημαίνει. Dial. cum Tryph. p. 284. A. & p. 275. D. Ὁ δὲ Χριστὸς καὶ Θεὸς καὶ Κύριος, p. 251. D. 287. B. 354. A. 355. B. *Solus & verus Deus super quem alius non est.* Iren. l. 3. c. 6. *Neminem alium Deum vel Dominum vocaverunt Apostoli, nisi solum Deum verum patrem & verbum ejus, qui in omnibus principatum ejus habet*, l. 3. c. 16.

l Ibid. Εἰς σωτηρίαν ἑτοίμως ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, *the Salvation ready to be revealed in the laſt time.*] *i. e.* Say ſome, the Deliverance ready to be vouchſafed to the *Chriſtians* at the Deſtruction of the Church and Polity of *Jeruſalem*, this being the Salvation then ready to be revealed. But this ſeems not very probable; 1. Becauſe in this Salvation *Chriſtians* are ſaid *to rejoyce greatly*, or *to exult for joy*, v. 6. which it becomes not them to do for Temporal, but for Spiritual Bleſſings. 2dly. Becauſe 'tis the Salvation, not of our Bodies, but our *Souls*, even that Salvation which *is the end of our Faith*, v. 9. See the Note there. To the Argument produced for the other ſenſe from the Words,

I anſwer, 1. That though *the laſt times, and days*, in the Plural do moſtly ſignifie the times of the Goſpel-Diſpenſation, concurring with the laſt times of the *Jewiſh* State; yet *the laſt time*, or *day*, in the Singular often ſignifies the time of the Reſurrection, or the laſt Judgment, eſpecially when it is joined with *the Reſurrection of the Body* mentioned here, *v.* 3. So *John* 6. 39. *I will raiſe him up*, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, *in the laſt day*. See v. 40. 44, 45. Chap. 11. 24. *I know that he ſhall riſe in the laſt day*, and Chap. 12. 48. *the word that I have ſpoken ſhall judge him in the laſt day.*

2dly. As there is mention of a double Revelation of *Jeſus Chriſt*; one when he appeared as a *Prophet* to the World, ſtiled uſually φανέρωσις, *the manifeſtation of Jeſus Chriſt*; another at the Day of Judgment, ſtiled ἀποκάλυψις, *the Revelation of our Lord Jeſus Chriſt*, 1 Cor. 1. 7. *the Revelation of Jeſus Chriſt from Heaven*, 2 Theſſ. 1. 7. *his glorious Revelation*, 1 Pet. 4. 13. and here emphatically *the Revelation of Chriſt*, v. 7. 13. So is there a double Revelation of the Salvation promiſed in the Goſpel, one by the preaching of the Goſpel which *brought Life and Salvation to light*, 2 Tim. 1. 10. and a farther Revelation of it to be made hereafter, *when Chriſt who is our Life ſhall appear*, Col. 3. 3, 4. 1 John 3. 2. ſtiled the Glory ready to be revealed, *when the great Shepherd ſhall appear*, 1 Pet. 5. 4. the Glory ready to be revealed at the Redemption of our Bodies, *Rom.* 8. 18, 23. to which this Paſſage may refer.

m Ver. 6. Εἰ δέον ἐστὶ, *if need be.*] This is great Conſolation under all the Afflictions of God's Servants, that they then only ſhall befall them, when God ſees them needful for the Promotion of his Glory, or for the furtherance of our Salvation, as when they tend to make us Partakers of his Holineſs, and to work in us the comfortable fruits of Righteouſneſs, *Heb.* 12. 10, 11. or work for us an exceeding and eternal weight of Glory, 2 *Cor.* 4. 17. by conforming us to him in Sufferings to whom we ſhall be like in Glory, 1 *Pet.* 4. 13. *Rom.* 8. 17. 2 *Tim.* 2. 11.

n Ver. 7. Διὰ πυρὸς δοκιμαζομένου.] Proved to be genuine by the Fire it endures, as your Faith is by patiently enduring fiery Trials. See Note on Chap. 4. 12.

o Ver. 8. Ὃν οὐκ εἰδότες.] If this reading be true, it is moſt proper to tranſlate the words thus, *whom having not known*, if ὃν οὐκ ἰδόντες, as other *Copies* have it, and all the Verſions do tranſlate it, be the true reading, then our *Tranſlation* is right alſo.

p Ver. 9. Σωτηρίαν ψυχῶν.] The *Preſervation of your lives*, ſo Dr. *Hammond*, but there is no ὑμῶν in the *Greek*, to anſwer to the word *your* in the *Engliſh*; and the Salvation of lives ſeems not ſo properly aſſigned as the end of our Faith, as the Salvation of Souls, as we may learn alſo from the following words.

q Ver. 11. Εἰς τίνα ἢ ποῖον καιρὸν, *what, or what manner of time.*] The Particle εἰς is oft redundant. See *Nold.* p. 66, 67. and p. 464. or it may here be rendred *de, of what time*, as 2 Cor. 12. 6. *let no Man think*, εἰς ἐμὲ, *of me, more than he ought to think*, Eph. 5. 32. *I ſpeak*, εἰς Χριστὸν, καὶ εἰς τὴν Ἐκκλησίαν, *of Chriſt and the Church*, Acts 2. 25. *David* ſpake εἰς αὐτὸν, *of him.* So *Acts* 25. 20. *Heb.* 7. 14. εἰς ἣν φυλὴν, *of which Tribe.*

r Ibid. Τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ, *the Spirit of Chriſt which was in them.*] That is, ſay the *Socinians*, the Spirit in them which ſpake of *Chriſt*, as the word of Life, and of Salvation, is the word which ſpeaks of Life, and of Salvation. But in this ſenſe he might as well have been ſtiled the Spirit of *Antichriſt*, or the *falſe Prophets*, becauſe he alſo ſpake of them. All the *Ancients* agree in the other ſenſe, that (e) Chriſt ſpake by his Spirit in the *Prophets, they being inſpired with his Grace, and taught by his Spirit, their words proceeded from the Divine Word, moving them, and by him they propheſied; He ſpake in* Iſaiah, *in* Elias, *and in the Mouth of the Prophets.* So the *Fathers.*

Ibid. Τὰ εἰς Χριστὸν παθήματα, *the Sufferings of Chriſt.*] Not only in himſelf, but in his Members, and the Glories which ſhould be after, as well to them, as to their

(e) Ἐμπνεόμενοι ὑπὸ τοῦ χρείττονος αὐτοῦ· Τῷ πνεύματι ὡς διδάσκαλον αὐτὸν προσεδόκων. Ign. Ep. ad Magneſ. § 8, 9. Spiritus Prophetarum, πνεῦμα Κυρίου, Barnab. § 9. Ὑπὸ τοῦ κινοῦντος αὐτοὺς θείου λόγου. Juſt. M. Apol. 1. p. 49. A. Apol. 2. p. 76. D. Αὐτὸς ἐν Ἡσαΐᾳ, ὁ Κύριος αὐτὸς ἐν Ἠλίᾳ, ἐν σώματι προφητῶν αὐτός. Clem. Al. Adm. ad Gent. p. 7. B. & Strom. 6. p. 642. B. Theoph. ad Autol. l. 2. p. 88. Iren. l. 4. 2. 9. Hippol. de Antichriſto § 2. Tertul. adv. Marcion. l. 2. c. 27. adv. Prax. c. 16.

Saviour,

Saviour, *Rom.*8.18. 2 *Tim.*2.11,12. 1 *Pet.*4.13. as appears from *v.* 13. where this Glory is stiled *the Grace to be brought to us at the Revelation of Jesus Christ.*

t Ver. 12. Ἐν πνεύματι ἁγίῳ, *by the Holy Spirit sent down from Heaven.*] Hence it is evident that the *Apostles* in all those Writings, in which they declared the Gospel of *Christ*, were θεοπνευστοι, *Men assisted by the Holy Ghost*, and that they in preaching, and inditing the Gospel, were acted by the same Spirit who moved formerly the *Prophets*. See the General Preface.

u Ibid. παρακύψαι, *Angels desire to look into.*] And shall Holy *Prophets* be so desirous to know the time when these things should happen, and holy Angels so diligent to look into these glorious Revelations; and shall we, to whom, and for whose happiness, this Gospel was revealed, neglect not only to obtain, but even to know this great Salvation? Some refer this to *Dan.* 8. 13.

x Ver. 13. Note, that from this, and the foregoing Verse we have several Arguments to prove these things relate not to the Temporal Deliverance of *Christians* from the Persecution of the *Jews*, but to their Deliverance from the guilt of Sin, by the blood of *Christ*, v. 19. and that eternal Deliverance which is the object of the *Christian*'s hope. For, 1st. That cannot properly be stiled *the Grace which is to come to us by the Revelation of Jesus Christ*; that being *the Grace which brings Salvation*, Tit. 2. 11, 13. (2dly.) That was not the thing which they who preached the Gospel did, ἀναγγέλειν ἡμῖν, *declare unto us*, but as St. *John* informs us, they did ἀναγγέλλειν ζωὴν αἰώνιον, *shew unto us eternal life*, 1 John 1. 2. (3.) They could not be the things the *Angels* did desire to look into. (4.) The motive to *Perseverance to the end*, is not a Temporal Deliverance from the *Jews*, but a Spiritual, and Eternal Deliverance, *Rom.* 8. 18. 2 *Cor.* 4. 17. *Heb.* 10. 35, 36.

y Ver. 16. Ἐγὼ ἅγιός εἰμι.] The *Holiness of God in Scripture*, hath respect to a double Object, *viz.* Sin; and so it doth import his perfect freedom from, his hatred of, and Opposition to all Impiety. 1st. His entire freedom from all Impurity, for *God is Light*, saith the *Apostle*, *and in him is no Darkness at all*, 1 John 1. 5. *He is a just God, and without Iniquity*, *Deut.* 32. 4. A God of *purer Eyes than to behold Evil*, Hab. 1. 13. *i. e.* without the greatest Detestation. 2dly. His perfect hatred of it; whence he is said to loath, detest, and to abhor it, and the workers of it; and it is stiled *the abominable thing which his Soul hateth*, Jer. 44. 4. And since God's Nature is immutable, his Holiness unchangeable, he must for ever hate with a most perfect hatred whatsoever is unholy, and impure; and to suppose an Interruption in his hatred of evil Doers, is to suppose he can cease to be a pure and holy God. And, 3dly. from this hatred naturally flows a just Assurance of his Opposition to all Impiety, and Unholiness, that he *by no means will clear the guilty*, Exod 34. 7. *or let the Sinner always go unpunished.* Nah. 1. 3. And this seems to be the import of the Holiness of God we are here called to imitate, because it stands in Opposition to *the former lusts of their Ignorance:* Or, 2dly. God's Holiness respects such Persons as are by Consecration, or by Resemblance of him, holy; and so it intimates his great Affection to them, and Concernment for them.

z Ver. 17. Ἀπροσωπολήπτως.] i. e. without difference of *Nations*, whether *Jew* or *Gentile*, or without Respect had to any Man's Progenitors in the great Day of his Account, *Acts* 10. 34, 35. *Rom.* 2. 58. See Note on *James* 2. 1.

a a Ver. 18. Ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς, *from your vain Conversation.*] Two Expressions in this Chapter, seem to intimate that the *Apostle* speaks here, not only to the Native *Jews*, but also to the converted *Gentiles*. 1st. His Exhortation to them *not to fashion themselves according to their former lusts*, ἐν τῇ ἀγνοίᾳ ὑμῶν, *in their Ignorance*, which Phrase in the *New Testament*, hath still Relation to the Times of Ignorance in which the *Gentiles* lay, before the preaching of the Gospel to them, So *Acts* 17. 30. Τοὺς χρόνους τῆς ἀγνοίας, *the times of Ignorance God winked at*, Eph. 4. 10. being darkned in your Mind, διὰ τὴν ἄγνοιαν, *by the Ignorance that is in you.* 2dly. This of their Conversation *received by Tradition from their Fore-fathers*, for tho' the *Scribes* and *Pharisees* had delivered Traditions to the People, which rendred the Worship of God vain, *Matth.* 15. 9. yet *a vain Conversation received by Tradition from their Fore-fathers*, seems rather to respect the Conversation of the *Heathens*, ἀναστροφὴ being the word by which the Conversation of the *Gentiles* is designed, *Ephes.* 2. 3. 4. 22. 2 *Pet.* 2. 7, 18. and ματαία here added to it, determining the Conversation to the Worship of vain Gods, *Acts* 14. 15. *Eph.* 4. 17. Their Plea for their Religion, and vain Worship being also this, that *they received it from their Fathers*, saying, that (f) *they were not to be moved by any Persuasions from the Religion which they had* (g) *received from their Fore-fathers.* But yet I

(f) Plato Tim. p. 1053. E. (g) Cicero de Nat. Deor. l. 3. n. 3, 6.

confeſs theſe things may relate to the Gentile Proſelytes among the *Jews*, which were very numerous. See Note on *v.* 1.

bb Ver. 19. Ὡς ἀμνοῦ ἀμώμου, *a lamb without blemiſh.*] *Chriſt* being perfect, and without ſpot of ſin, was typified by the Lamb offered daily for their Sins; and that Lamb being bought with the half *Shekel*, every one gave for the buying of the daily Sacrifice, *Exod.* 30. 14, 15, 16. and which was therefore ſtiled Keſeph Kippurim, *the Money of Expiations*, and was ſent up to *Jeruſalem* from every City of *Judæa*, and all the *Provinces* where the *Jews* lived, *in Silver and Gold*, the *Apoſtle* may here allude to this when he ſaith, *You were not redeemed with Silver and Gold, by which the daily Sacrifice was bought, which made atonement for your Souls, but with the precious blood of Jeſus, who ſhed his blood for your Redemption from that Death, which by your ſins you had contracted.* Others refer this to the Paſchal Lamb, by the ſprinkling of whoſe blood they were delivered from Deſtruction when the firſt-born of the *Egyptians* periſhed, *Exod.* 12. 11, 17. Both theſe Lambs were to be ἀμνοὶ ἄμωμοι, *perfect, and without ſpot*, that they might be accepted, *Exod.* 12. 5. *Lev.* 22. 21. *Numb.* 28. 3, 9, 11, 19, *&c.*

cc Ver. 20. Προεγνωσμένου, *foreknown.*] The *Jews*, ſay, that (h) "When God created "the World, he held forth his hand un- "der the Throne of Glory, and created "the Soul of the *Meſſiah* and his Com- "pany, and ſaid to him, wilt thou "heal, and redeem my Sons after Six "thouſand Years? He anſwered, Yes. "God ſaid to him, If ſo, wilt thou bear "Chaſtiſements to expiate their Iniqui- "ty, according to what is written, *Iſai.* "53. 4. *Surely he bore our Griefs?* He "anſwered, I will endure them with Joy. And to this Repreſentation of this Covenant made with the *Meſſiah*, *before the Creation of the World*, it may be the *Apoſtle* here refers. See the Note on *Eph.* 1. 4. In the ſtile of (i) *Philo* he is ἀϊδίῳ λόγῳ, *the eternal word, the firſt-born*, and the *moſt ancient Son of the Father, by whom all the Species were framed.* This therefore is according to the received Opinion of the *Jews*.

dd Ver. 21. Πιστοὺς εἰς Θεὸν, *by him do believe in God.*] Here the *Socinians* object thus, He by whom we believe in God, is not that God in whom we believe, for the means of Faith, can never be the Object of it; but *Chriſt* is he by whom we believe in God, *ergo*, Chriſt is not God. To this I anſwer, That Chriſt according to the Nature which died for us, and which was raiſed from the Dead, is he by whom we believe in God, *i. e.* own him to be able to raiſe us alſo from the Dead; and according to the ſame nature we acknowledge him not to be God, but that hinders not his being God according to that nature by which he had power to, and did actually raiſe himſelf from the Dead, *Joh.* 10. 18. 2. 19.

But ſtill they object, That *by him we believe in him that raiſed him from the Dead, that our Faith and Hope might be in God*, to wit, the *Father*; Faith therefore and Hope in *Chriſt*, is not Faith and Hope in God. Anſw. 1. It only follows hence that it is not Faith and Hope in God the *Father*; but 2dly, the *Apoſtle* here ſaith, that by believing in him who raiſed up *Chriſt* from the Dead, *we believe in God*, becauſe we believe in that Divine Power which can raiſe us alſo from the Dead; ſince therefore the Holy *Scripture* expreſly and frequently aſſerts that we ſhall be raiſed up from the Dead *by the Voice of the Son of God*, John 5. 25, 28. and that becauſe *as the Father hath life in himſelf*, and ſo is able to give life to the Dead, ſo hath he given to the Son, to have life in himſelf, *v.* 26. Seeing *Chriſt* often ſaith of him that believeth in him, *I will raiſe him up at the laſt day*, John 6. 39, 40, 44, 54. for *I am the Reſurrection and the Life*, Joh. 11. 24, 25. Since the *Apoſtle* ſaith he hath *Dominion over the Dead, and over the Living*, Rom. 14. 9. that *by him all Men ſhall be made alive*, 1 Cor. 15. 22. and that *he will change our vile Bodies into the likeneſs of his Glorious Body according to the mighty power whereby he is able to ſubdue all things to himſelf*, it rather follows hence, that our Faith and Hope in *Chriſt* thus raiſing us from the Dead, as his *Father* did him, is Faith, and Hope in God.

ee Ver. 23. Ἀλλὰ ἀφθάρτου, *being born again of Incorruptible ſeed.*] Here is a farther Evidence that the Word of God is the ordinary means of our new Birth: For' tis τὸ ῥῆμα τὸ εὐαγγελισθὲν, *the Word preached*, (not any inward Word infuſed,) which is here ſtiled *that Incorruptible Seed*, from which this new Birth is derived.

ff Ibid. Διὰ λόγου ζῶντος Θεοῦ, *the living Word of God.*] This *Epithet* is aſcribed to the Word of God, *Heb.* 4. 12. and that this is not ſpoken of the Living God, is evident, becauſe in the *Greek* it is not διὰ λόγου Θεοῦ ζῶντος, but ζῶντος Θεοῦ, i. e.

(h) Cartw. Mellif. l. 1. p. 2974. 2975. (i) De Plant. Noe. p. 169. D. Τὸν μὲν γὰρ Πρεσβύτατον ὑὸν ὁ τῶν ὅλων ἀνέτειλε Πατὴρ, ὃν ἑτέρωθι πρωτόγονον ὠνόμασε καὶ ὁ χρησθεὶς μιμήσασθαι τὰς τοῦ Παλαιοῦ ὁδοὺς, πρὸς ὧν τὰ δείγματα ἀρχέτυπα ἐκεῖνα βλέπων ἐμόρφωσεν εἴδη. De Confuſ. Ling p. 258. A. B.

not

not *by the Word of the living God*, but *by the living Word of God*. 2dly. That it is to be understood of the Word preached is clear, because the *Epithet*, living, and *abiding for ever*, agrees to the same thing. Now the *Apostle* saith it is the Word preached that *abideth for ever*, and so the Prophet *Isaiah* had said before him, Chap. 40. 8. τὸ δὲ ῥῆμα τοῦ Θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

CHAP. II.

Verse 1. WHerefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, [*Vices to which the Jewish Nation was then very prone, and for which they are severely taxed by their own Josephus*; See the parallel place, *James* 1. 21. *and which are contrary to the great Christian Command of Love, and obstructive of the Word of Truth, by which we are born again*:]

a 2. As new-born Babes desire the [a] sincere milk of the Word, that [*as you were begotten*, Chap. 1. 23. *so*] you may grow thereby [*unto a perfect Man in Christ Jesus*, Eph. 4. 13.]

3. If so be [εἴπερ *since*] ye have tasted that the Lord is gracious, [*as having pardoned them who crucified him, and procured the favour of God to them. That* εἴπερ *signifies, since*, See Note on *Eph.* 3. 2.]

b 4. To whom coming as to a living Stone, [b] disallow'd [Gr. *rejected*] indeed of Men, but chosen of God, and precious;

c 5. Ye also as [c] lively [Gr. *living*] Stones are built up a Spiritual house, [*and are*] d e an [d] holy Priesthood, to offer up [e] Spiritual Sacrifices acceptable to God by Jesus Christ.

f 6. Wherefore also it is contained in the Scripture [*Isa.* 28. 16.] [f] Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded [Gr. *ashamed.*] [*And it is also written in the same Scripture, behold I lay in Zion a stone of stumbling, and a Rock of offence*, Isa. 8. 14, 15. Rom. 9. 33.]

7. To you therefore that believe he is precious, [Gr. ἡ τιμὴ, *belongs the honour of being thus built upon the Corner-stone to a Spiritual House,*] but to them which be disobedient, [*belongs what is written*, Psalm 118. 22.] the stone which the Builders disallowed, the same is made the head of the Corner.

8. And [*also what is written*, Isa. 8. 14, 15.] a stone of stumbling, and a Rock of offence, [*or falling*] even to them who stumbled at the word, being disobedient, g [g] whereunto also they were appointed.

h i k l m 9. But ye [*who are built upon him*] are [h] a chosen generation, a [i] Royal Priesthood, [k] an holy Nation, [l] a peculiar People, that ye should shew forth [m] the Praises of him who hath called you out of darkness into his marvellous light.

n 10. [n] Who in times past were not a People, but are now the People of God; who had not obtained mercy, but now have obtained mercy.

o p 11. Dearly beloved, I beseech you [o] as Strangers and Pilgrims [*to*] abstain from fleshly lusts which [p] war against the Soul.

q r 12. Having your Conversation honest [Gr. *honourable*] among the Gentiles, that whereas they [q] speak against you as evil Doers, they may by your good Works which they shall behold, [*be induced to*] glorifie God [r] in the day of Visitation.

13. Submit your selves [Gr. *be ye subject therefore*] to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme;

s 14. Or unto Governours as to them who are sent [s] by him for the punishment of evil Doers, and for the Praise of them that do well.

15. For so is the will of God [*concerning you,*] that [*so*] with well doing you may put to silence the ignorance of foolish Men, [i. e. *of those Gentiles which estimating you by the turbulent Jews are apt to represent you also, as* ἔθνος δυσαρκτὸν καὶ δυσπειθὲς φύσει πρὸς τοὺς Βασιλέας, *a People naturally averse from subjection to Kings.* Jos. de Bell. Jud. l. 2. c. 8. p. 782. F.]

t 16. [t] As free [*Men;*] and [*but*] not using your liberty for a Cloak of maliciousness, [*as the Jews do,*] but as [*those who are*] the Servants of God, [*and so for conscience towards him are subject to his Ordinance.*]

17. Honour [*therefore*] all Men, [*even Heathens,*] love the Brotherhood, fear God, honour the King: [*Who then was Nero the worst of Kings, and the Persecutor of Christians.*]

u 18. [u] Servants [*also*] be subject to your Masters with all fear, not only to the good and gentle, but also to the froward.

x 19. For this is [x] thank-worthy, if a Man for Conscience towards God, endure grief, suffering wrongfully.

y 20. [y] For what [*ground of*] glory is it [*to you*] if when ye be buffeted for your faults, you shall take it patiently? But if when ye do well, and [*yet*] suffer for it, ye take it patiently; this is acceptable with God.

21. [*And*

21. [*And it is alſo ſuitable to your Profeſſion,*] For even hereunto were ye called: Becauſe Chriſt alſo [*whoſe followers ye profeſs to be*] ſuffered for us, leaving us an example [*both of well-doing and patient-ſuffering*, that ye ſhould follow his ſteps.

22. [*For he was one*] who did no ſin, neither was guile found in his mouth, [*and ſo he could not ſuffer for evil doing.*]

23. [*And alſo one*] who when he was reviled, reviled not again; when he ſuffered he threatned not, but committed himſelf to him that judgeth righteouſly; [*and ſo was an example of perfect Patience.*]

24. Who [*was not only to us an Example of ſufferings, but*] his own ſelf [z] bare our ſins z
in his own body on the Tree, that we being dead in ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed.

25. [aa] For ye were as Sheep going aſtray a a
[*from,*] but are now returned to the Shepherd, and Biſhop of your Souls.

Annotations on Chap. II.

a Verſe 2. Τὸ λογικὸν γάλα.] The *milk which rational Creatures feed on*;] So λογικὴ λατρεία is *the ſervice performed by Men*] *of Reaſon*, Rom. 12. 1. It ſeems to be the ſame in ſenſe with the *ingrafted Word*, James 1. 21.

b Ver. 4. Ἀποδεδοκιμασμένον, *diſallowed, or rejected of Men*, i. e. of the *Jewiſh Sanhedrim*, the builders mentioned, *Pſ.* 118. 22. So *R. Solomon Jarchi* on thoſe words of *Mich.* 5. 2. *Out of thee ſhall come a Governor that ſhall rule my People Iſrael*, i. e. *the Meſſiah, the Son of David, ſhall come from thee, as it is written*, Pſ. 118. 22. *The ſtone which the Builders refuſed is become the Head-ſtone in the Corner.* And ſo our Lord expounds theſe words to the *High-Prieſts, Scribes*, and *Phariſees*, Matth. 21. 42, 45. Luke. 20. 17, 19. So *Peter* full of the Holy Ghoſt, *Acts* 4. 11.

c Ver. 5. Ὡς λίθοι ζῶντες, *a living Stone*, v. 4. *living Stones.*] The *Chriſtian* Church being not a building made up of Materials without life, as was the Temple of *Jeruſalem*, but a Spiritual Building conſiſting of the Members of *Chriſt*'s Body, living by the Spirit communicated from *Chriſt* their Head, and the Fountain of Life to them, *Eph.* 4. 16. *Col.* 2. 19. He who communicates this Life to them is therefore ſtiled *a Living Stone*, and they who receive it from him are alſo *living Stones*; and being by this Spirit thus fitly put together, compacted, and edified into one Building, *Rom.* 14. 19. 1 *Theſſ.* 5. 11. are ſaid to be built up *a Spiritual Houſe.*

d Ibid. Ἱεράτευμα ἅγιον, *an Holy Prieſthood.*] The legal Sacrifices were to be offered by the *Prieſts alone, and only in the Temple*; accordingly the *Chriſtian* Church is here repreſented as God's *Temple*; the Praiſes they offer up to God in their Aſſemblies are ſtiled *Spiritual Sacrifices acceptable to God through Jeſus Chriſt*, Heb. 13. 15. the Perſons who offer them *an holy Prieſthood.* See v. 9.

e Ibid. Πνευματικὰς θυσίας, *Spiritual Sacrifices.*] Thus (a) *Philo* having ſaid, agreeably to the *Pſalmiſt*, that God delights not in *Hecatombs*, ſince *the whole World is his, and he can want nothing*, adds that Men Τῷ ἀρίστῳ ἀνάγκη θυσίαν ὕμνοις τὴν εὐεργέτην καὶ σωτῆρα γεραίροντες, *then offer the beſt Sacrifice when they honour their Benefactor and Saviour with Hymns*: He adds, that the *Altar for burnt Offerings* was made of *Stone*, and placed in the Court before the *Tabernacle*, but the *Altar* of *Incenſe of Gold* was in the *Holy Place within the Veil*: Whence he infers, that as much as *Gold* is better than *Stone*, and the *Holy Place more Sacred than the Court*, (b) τοσούτῳ κρεῖττων ἡ διὰ τῆς ὀπτηδυμιωμένων εὐχαριστία τῆς διὰ τῶν αἱμάτων, *ſo much is the Thankſgiving offered up with Incenſe better than that of Sacrifices.* And laſtly, he ſaith, that the Fire *always burning* on the *Altar*, was τὸ σύμβολον τῆς εὐχαριστίας, *a Symbol of Thankſgiving.* And this Thankſgiving ſent up to God with the Oblation of Bread and Wine in the *Euchariſt*, in Commemoration of our Saviour's Paſſion, and with Prayer for our Acceptance through his beloved, is by the *Primitive Chriſtians* ſtiled *their Spiritual Sacrifice*, and that *pure Incenſe*, which, according to the *Prophet Malachi*, Chap. 1. 11. the *Gentiles* were to offer to God throughout the World.

Ver. 6. That both theſe Stones relate to f
the *Meſſiah*, ſee *Voiſin* in *Rom.* 9. 33. and *Pug. Fid.* Part 2. c. 5. §. 2. p. 274.

Ver. 8. Εἰς ὃ καὶ ἐτέθησαν, *whereunto alſo they* g
were appointed.] That is, ſaith the Reverend Dr. *Hammond*, they that diſobey the Goſpel, that ſtand out obſtinately againſt it, were appointed by God to ſtumble and fall at that ſtone, *i. e.* to be bruiſed, and ruined by that means to be deſtroyed

(a) De Vict. Offer. p. 657. F. (b) P. 698. B. F.

among

among the Crucifiers of the *Messiah*, and condemned with them hereafter, it being just with God, that they who will not reform, and amend at the preaching of the Gospel, and so receive benefit by it, should for their obstinacy be condemned, and so the worse for it; *Christ* being set *for the falling*, as well as *the rising* of many in *Israel*, Luke 2. 34. and the Gospel being a Savour of Death to them that perish, 2 *Cor.* 2. 15, 16. And they being those whom ἔθετο ὁ θεὸς εἰς ὀργὴν, *God hath appointed for wrath*, 1 Thess. 5. 6. And to be sure it cannot signifie that God absolutely ordained the unbelieving *Jews* εἰς ἀπείθειαν, *to Disobedience*, for then this Disobedience would be a compliance with the Divine Ordinance, or Will, and so could not deserve the Name of Disobedience; nor could this Disobedience be objected to them as their Crime, unless compliance with his Ordinance, and Will be so, and it be a fault to be such as God by his immutable Counsel and Decree hath ordained we should be, or it should render Men criminal and obnoxious to Punishment, that they have not made void God's absolute Decree, or done what that made it impossible for them to do. Wherefore this Passage cannot signifie that the unbelieving *Jews* were appointed to Disobedience, but only that being disobedient to the Gospel, so clearly revealed, and by so many Miracles and Distributions of the Holy Ghost confirm'd, they were appointed to the Punishment of that Disobedience to fall and perish: For so the Hebrew נשר and the Greek πρόσκομμα, and σκάνδαλον import, *viz.* the Ruin and Fall of them who stumble at this Stone, as hath been proved on *Rom.* 14. 13. See *Prov.* 16. 19. *Isai.* 8. 14, 15. *Jer.* 6. 21. *Ezek.* 3. 20. 21. 15. *Zech.* 12. 3. *Matth.* 21. 41. *Luke* 20. 18. So (c) *Oecumenius* on this Place. Or, secondly, the words may be thus construed, *to them who are disobedient*, and through that Disobedience stumble at the word, this other Character of the Stone belongs, *of a stone of stumbling; whereunto those stones were put, one for honour to the Believer, the other for a stone of stumbling to the Unbeliever and Disobedient*, for to both these Stones the Apostle *Paul*, Rom. 9. 33. and St. *Peter* here, do put this Preface, *Behold, I lay in Zion a stone.* And this agrees with that of *Simeon*, *Behold, this Child is placed for the fall, and rising of many in Israel*, Luke 2. 34.

h Ibid. The Titles here given to the *Christians* are the same which formerly were given to the whole *Jewish Nation*, and are accordingly to be interpreted. γένος ἐκλεκτὸν, *a chosen or elected Nation.*] Not only the Righteous and obedient Persons among them, but the whole Nation of the *Jews* are stiled *the Elect of God* throughout the *Old Testament*: Thus *Deut.* 4. 37. *because he loved thy Fathers, Abraham, Isaac and Jacob, therefore* ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, *he chose you their Seed after them, and brought you out of Egypt by his mighty Power.* Where it is evident that their whole Seed, *even all that came out of Egypt*, were the *Elect*, Deut. 7. 6, 7. *Jehovah thy God hath chosen thee to be a peculiar People to himself, above all People that are on the face of the Earth. The Lord did not set his Love upon you because you were more in Number than any People; but because the Lord loved you, and because he would keep the Oath which he had sworn to your Fathers, hath he brought you out with a mighty hand, and redeemed you out of the House of Bondmen.* Where evident it is, 1st. That their being chosen before other Nations to be God's peculiar People is their Election. 2dly. That all that were brought out of *Egypt* were thus beloved, and thus elected. 3dly. That to these Elect, and chosen People God only promiseth *to keep Covenant and Mercy*, provided they would love him, and obey him, and that he threatneth to destroy them, and *to repay them to their Face*, if they neglect so to do. In the 10th Chapter, v. 14, 15, 16. he speaks thus, *The Lord hath a delight in thy Fathers to love them,* καὶ ἐξελέξατο, *and he elected you their seed after them above all People; circumcise therefore the Fore-skin of your hearts, and be no more stiff-necked.* Where again evident it is, that the whole Seed of *Abraham* by *Isaac*, even the stiff-necked of them, were the beloved, and elect of God. Ch. 14. he saith to all to whom the following Precepts did belong, and therefore doubtless to all *Israel*, *Thou art an holy People to the Lord thy God,* καί σε ἐξελέξατο ὁ Κύριος, *and the Lord hath chosen thee out to be a peculiar People above all Nations.*

And with this notion of the Words accords the constant use of the same Phrase in all the *Prophets*, and sacred Writers of the *Old Testament*: Thus *Solomon* saith, 1 *Kings* 3. 8. *Thy Servant is in the midst of thy People,* ὃν ἐξελέξω, *which thou hast elected, a great People that cannot be numbred, nor counted for multitude.* In the Book of *Psalms* the *Jews* in general are stiled *The Seed of Israel his Servant, the Children of Jacob,* ἐκλεκτοὶ αὐτοῦ, *his Elect*, Ps. 105. 6, 43. Ps. 135. 4. There doth he say, τὸν Ἰακὼβ ἑαυτῷ ἐξελέξατο ὁ Κύριος, *the Lord hath chosen Jacob to him-*

(c) Οὐδεμία γὰρ αἰτία ἀπωλείας ἦν τοῦ πάντας ἀνθρώπους θέλοντος σωθῆναι βεβαίως, ἀλλὰ τοῖς ἑαυτοὺς σκληρὴν κατηρτισμένοις ὀργῆς, καὶ ἡ ἀπείθεια ἐπικολέσθησε, καὶ εἰς ἣν ἦν ἀδοκιάσαν ἑαυτοὺς τάξιν ἐτέθησαν.

self,

ſelf, and Iſrael for his own Inheritance, Pſalm 106. 5. There doth he tell us, that *the Lord brought forth his People with joy,* μὲ τοῦ ἐκλεκτοὺς αὐτοῦ, *and his Elect with gladneſs.* There he deſires of God, χρηστότητα τῶν ἐκλεκτῶν, *the good of his Elect, to rejoyce in the gladneſs of his Nation;* ſo that throughout the *Pſalms* God's *Servants,* his *People,* his *Nation,* his *Inheritance,* and his *Elect,* are the ſame Perſons.

In the *Evangelical Prophet* we read, God ſpeaking of *Jacob,* ὃν ἐξελεξάμην, *whom I have elected, and Iſrael whom I have loved,* Iſai. 41. 8, 9. and to whom he ſpeaks thus, *Thou art my Child, whom I have choſen,* Chap. 43. 20, 21. There God declares *he will make Waters in the Wilderneſs, and Rivers in the Deſarts,* ποτίσαι τὸ γένος μὲ τὸ ἐκλεκτόν, *to give drink to my choſen Generation, my People whom I have choſen to ſhew forth my Praiſe,* Chap. 45. 4. There we read of *Jacob my Servant,* and *Iſrael mine Elect,* Ch. 65. 9. and of a Mountain which *his Elect ſhall inherit, and in which his Servants ſhall dwell.*

In the Prophet *Jeremy* we find God is diſpleaſed with them who ſaid, the two Families אשר בחר יהוה בהם *whom the Lord had choſen, he hath even caſt them off,* Jer. 33. 24. The *Prophet* ſpeaks of the day *when the Lord choſe Iſrael, and lifted up his hand to the ſeed of the houſe of Jacob,* Ezek. 20. 5. The Prophet *Zechariah* ſtiles God, *The Lord who hath choſen Jeruſalem,* Zech. 3. 2. And *Daniel* ſpeaks of a time when οἱ ἐκλεκτοὶ αὐτοῦ, *his Elect ſhould not be able to ſtand before their Enemies,* Dan. 11. 15.

And to carry on this Phraſe even to the times of the *New Teſtament,* in the Book of *Eſther* we are told of a time in which τὸ γένος ἐκλεκτὸν, *the choſen generation ſhould have periſhed,* Eſth. 16. 21. *i. e.* in which the wicked *Haman* deſigned to cut off the *Jews.* In the Book of *Eccleſiaſticus* we are informed that *Joſhua was made great,* ὅτι σωτηρίᾳ ἐκλεκτῶν αὐτοῦ, *for ſaving the Elect of God, and taking vengeance on their Enemies that roſe up againſt them,* Eccl. 46. 1. *that he might ſet Iſrael in their Inheritance.*

Thus have I traced this Phraſe throughout the whole *Old Teſtament,* and ſhewed, that it belongs not to particular Perſons, but to the whole *Jewiſh Church,* and People in the general, to the Bad, as well as to the Good among them, to them to whom God threatneth the worſt of Evils, as well as them to whom he promiſed the greateſt Bleſſings.

When in the *New Teſtament* this *Phraſe* is applied to the *Jews,* it plainly ſignifies as many of them as were converted to the *Chriſtian Faith,* though afterwards too many of them fell off from it, or brought not forth thoſe fruits of Righteouſneſs which *Chriſtianity* required, and is applied to them all in general, and without diſtinction. And it is highly reaſonable to conceive it ſhould be ſo; for the *Apoſtle* writing to that Nation, who had been ſtill accuſtomed to this notion of the Word, and were all ſtiled *the Elect,* they muſt be ſuppoſed to uſe the words of the *Old Teſtament* in that ſenſe in which they always underſtood them: That the *Apoſtle* doth here ſo uſe the word is evident from this conſideration, that *the holy Nation, the peculiar People, the royal Prieſthood,* joined with it, are Expreſſions belonging primarily to that *Nation,* and from them derived to the *Chriſtians.* 2dly. That this *Epiſtle* is writ to *the Elect,* that is, the *Strangers of the Diſperſions of Pontus, Galatia, Cappadocia, Aſia, and Bithynia,* they all being ſtiled *the Elect,* i. e. ſuch as profeſſed *Chriſtianity,* and ſo were viſible Members of the *Church of Chriſt,* whereas too many of them were not ſo, according to that meaning of the word *Elect,* which makes it to import Men abſolutely deſigned for eternal Happineſs, as this and the Second *Epiſtle* may inform us. 3dly. That the Second *Epiſtle* ſent to the ſame Perſons, writes only *to them, who had obtained like precious Faith with us,* and ſo informs us that the *Faithful* and *Elect* are in St. *Peter's* Phraſe the ſame: And that this is the notion of the Word in all the other places of the *New Teſtament,* ſee proved in the Notes upon them; and that it is applied to whole *Churches,* and ſcarce ever to any individual Perſon, in that ſenſe in which it hath ſo generally been uſed by ſome late Divines.

Ibid. Βασίλειον ἱεράτευμα, *a Royal Prieſthood.*] i Exod. 19. 6. *A Kingdom of Prieſts: Kings* and *Prieſts,* ſaith the *Chaldee.* And ſo St. *John* declares, that *Chriſt hath made us Kings and Prieſts to God,* Rev. 1. 6. 5. 10. *Kings to reign with him,* Chap. 20. 6. and *Prieſts to offer up unto him our Spiritual Sacrifices.* See here *v.* 5.

Ibid. Ἔθνος ἅγιον, *an holy Nation.*] i. e. A k People ſeparated to God from all other *Nations,* and from their Idolatry, or falſe, and antiquated Worſhip, to ſerve him in an acceptable manner. On which account all *Chriſtian Churches,* being called out of the World, and dedicated to the ſervice of God by *Jeſus Chriſt,* are in the Preface to St. *Paul's Epiſtles* ſtiled *Saints.* See Note on 1 *Cor.* 1. 2.

Τὰς ἀρετὰς, *his Praiſes.*] Or *Glory,* תהלתי is ſo rendred by the *Septuagint,* Iſa. 42. 8. *I will not give my Glory to another,* οὐδὲ τὰς ἀρετάς μου, *nor my Praiſe to graven Images.* And *ver.* 12. *Let them give glory to the Lord,* τὰς ἀρετὰς αὐτοῦ ἀναγγειλάτωσαν, *let them ſhew forth his Praiſes in the Iſlands.* And Chap. 43. 21. he ſtiles *Iſrael, my Elect,* as here, *my peculiar*

peculiar People, τὰς ἀρετάς μι διηγεῖσθαι, *to shew forth my Praise*. See also Chap. 63. 7. Hab. 3. 3. Zech. 6. 13. Esth. 14. 10.

l Ibid. Λαὸς εἰς περιποίησιν, *a peculiar People*.] A Treasure, as the word *Segullah* signifies, a People in Covenant with God, and so become his *Peculium*, whom he will be careful to protect, and preserve, and to whom belong his peculiar Favours, and Privileges.

m Ver. 10. Οἱ ποτὲ οὐ λαὸς, *who in times past were not a People*.] These words plainly relate to God's dealing with the Ten Tribes of *Israel*, when he had given them a Bill of Divorce, *Jer.* 3. 8. and sent his *Prophet Hosea* to say unto them, *you are not my People, neither will I be your God*, Hos. 1. 6, 9. And again, *I will no more have mercy on the House of Israel, but will utterly cast them away*. And indeed, God having so expressly said, that *the Children of Judah and Israel should be gathered together, and appoint themselves one head, that he would have mercy upon her who had not obtained mercy, and would say to them who were not his People, thou art my People*, Hos. 1. 11. 2. 23. and that they should say, *thou art my God*, and that the House of *Judah should walk with the House of Israel*, I doubt not but that there was a considerable return of the Ten Tribes, or at least a considerable Conversion of them in the places where they were; and though they being mixed with the *Heathen*, did many of them *serve their Gods*, as he threatned they should, *Deut.* 28. 36, 64. and so may be also said *to be called from darkness to this marvellous light*; yet since the Apostle *Paul* applies this Passage to the *Gentiles*, Rom. 9. 25. I doubt not but that in the Mystical Sense it must relate to them also.

n Ver. 11. Ὡς παροίκους, *as Strangers and Pilgrims*.] They whose *Citizenship is in Heaven*, and whose *Names are written in Heaven*, Phil. 3. 20. *Heb.* 12. 23. must be *Pilgrims*, and *Strangers* upon Earth. See Note on *Heb.* 11. 13.

Ibid. Στρατεύονται, *war against the Soul*.] For whereas the natural motion of that Spiritual Being, is towards Spiritual and Heavenly Things, *These Lusts*, saith *Oecumenius*, *draw down, and captivate the Soul to sensual and worldly things*: As therefore *Strangers* and *Pilgrims* are not wont to be affected much with the Objects which they see in their Travels; so neither should we, who profess to be *Pilgrims* in this World, be much affected with sensual Objects.

o Ver. 12. Καταλαλοῦσιν ὑμῶν, *speak evil of you as of evil Doers*.] Here *Oecumenius* gives this Relation from *Irenæus*, Bishop of *Lyons*, concerning the *Martyrs*, *Sanctus* and *Blandina*; that *the Heathens apprehending the Servants of some Christians, and compelling them to declare what evil they knew of them; these Servants having heard from the Christians that the Holy Sacrament was the Body and Blood of Christ, and thinking that it was τῷ ὄντι, verily and substantially his Flesh and Blood, related this to the Enquirers, and they thinking* ὡς αὐτόχρημα, *that this was done in very deed by Christians, told this to other Heathens, and compelled the Martyrs*, Sanctus *and* Blandina, *by Torments to confess it; to which* Blandina *answered, How can they be guilty of such things, who by Exercise*, (i.e. through Temperance,) *permit not themselves to enjoy lawful Flesh?*

p Ibid. Ἐν ἡμέρᾳ ἐπισκοπῆς, *in the day of Visitation*.] That is, when they afflict and persecute you: So ἐπισκοπὴ and ἡμέρα ἐπισκοπῆς often signifie in the *Septuagint*, Isai. 10. 3. *What will you do,* ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς, *in the day of Visitation, when your Affliction shall come from far?* Jer. 6. 15. ἐν καιρῷ ἐπισκοπῆς, *in the time of their Visitation they shall perish*; and again, Chap. 10. 15. Wisd. 3. 7. ἐν καιρῷ ἐπισκοπῆς, *in the time of their Visitation they shall shine*, Eccles. 2. 14. *Woe to them who have lost Patience, what will they do,* ὅταν ἐπισκέπτηται ὁ Κύριος, *when the Lord visits?* And Chap. 18. 20. *Before the Judgment examine thy self,* καὶ ἐν ὥρᾳ ἐπισκοπῆς, *and in the hour of Visitation thou shalt find Propitiation.*

q Ver. 14. Δι' αὐτοῦ, *by him*.] That is, by God, saith *Esthius*, because these Governors were not always sent by *Cæsar* for these good Ends; but it is sufficient that this was the general end of Punishment, *&c.* and therefore they in Charity must be supposed to be sent by *Kings* and *Emperors* for those Ends.

r Ver. 16. Ὡς ἐλεύθεροι, *as free*, &c.] That the *Gnosticks* pretended to any such liberty as exempted them from subjection to Superiors, I find not in Church *History*, but that the *Jews* to whom St. *Peter* writes, and especially the Zealots among them, were notorious for this Doctrine, and were practising it at the writing of this *Epistle*, is evident: For,

1st. They held themselves obliged to own (d) *God alone as their only Lord, and Governour, in opposition to* Cæsar, *and all Kings, which were not of their own Nation*, and did not govern them by their own Laws, or his immediate Appointment.

(c) Μήτε Ῥωμαίοις, μήτε ἄλλῳ τινὶ δουλεύειν, ἢ Θεῷ. Μόνος γὰρ ἔστος ἀληθὴς ἐστι καὶ δίκαιος ἀνθρώπων δεσπότης. Eleazar apud Joseph. l. 7. c. 34. p. 989. G. Ἐπειδὴν τῆς ἐλευθερίας ἀντιποιῶνται, καὶ Ῥωμαίοις μὲν μηδὲν χρείττους ἑαυτῶν ὑπολαμβάνειν, Θεὸν δὲ μόνον ἡγεμόνα δεσπότην. Cap. 37. p. 995. B. Vide D, E, F. & Nota in 2 Thess. 2. 4.

2dly, They, many of them, rebelled againſt the *Romans*, and againſt the Governours ſent by them, upon this very pretence, That (e) *they were a free People, and ought to preſerve their Liberty.* And thus *they uſed their Liberty for a Cloak of maliciouſneſs.*

u Ver. 18. Οἱ οἰκέϑ, *Servants be ſubject.*] This alſo was a Leſſon needful for the *Jews*, becauſe the *Eſſens* among them, ſay *Philo*, and *Joſephus*, thought it *againſt the Law of Nature to be Servants to any*; and their *Rabbins* allowed not a *Jew to be a Servant to an Heathen.* See Note on 1 *Tim.* 6. 1, 2.

x Ver. 19. Τῦτο γὰρ χάρις.] This will procure the Divine Favour and Reward. So what is, πία ὑμῖν χάρις; *What thank have you?* Luke 6. 32, 33. is τίνα μισθὸν ἔχετε, *What Reward have you?* Matth. 5. 46. and in the following Verſe this Phraſe is rendred *this is acceptable.*

y Ver. 20. Note, 1ſt. From comparing this and the preceding Verſe, that *to ſuffer*, v. 19. and *to take our Sufferings patiently*, v. 20. in the *Scripture* import is the ſame thing.

2dly. That to do that which is truly acceptable to God, is alſo matter of our Glory. See Note on 1 *Cor.* 9. 6. *Jer.* 9. 24. *Rom.* 2. 7, 10.

z Ver. 24. Ἀνήνεγκεν, *bare our Sins.*] If theſe Words be truly rendred, he bare our Sins, 'tis certain that an Innocent Perſon can only bear them by bearing the Puniſhment due to them. And that this is the proper import of theſe words, τὰς ἁμαρτίας ἡμῶν ἀνήνεγκεν, is evident, both from the *Prophet*'s Expoſition of them, when he ſaith of the ſame Perſon, αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, *he bore the Sins of many*, Iſa. 53. 12. and Expounds this thus, διὰ τὰς ἀνομίας αὐτῶν παρεδόθη, *he was delivered up to Death for their Iniquities*; and from the uſual Import of the Phraſe in the *Old Teſtament*; as when we read in the Book of *Leviticus*, Ch. 7. 18. *He that eateth of the Peace-offering in the third Day, it ſhall not be favourably accepted,* τὴν ἁμαρτίαν λήψεϑ, *he ſhall bear his Iniquity.* And again, *Thou ſhalt not hate thy Brother in thy heart, thou ſhalt in any wiſe reprove him,* καὶ ϑ λήψῃ δι' αὐτὸν ἁμαρτίαν, *and not bear Sin for him*, Lev. 19. 17. And in the Book of *Numbers* thus, *Your Children ſhall wander in the Wilderneſs forty Years,* καὶ ἀνοίσουσι τ πορνείαν ὑμῶν, *and ſhall bear your Whoredoms* —— *Ye ſhall bear your Iniquities Forty Years*, Numb. 14. 33, 44. When we hear the *Prophet Jeremy* complaining, *Our Fathers have ſinned, and are not,* uſabalnu; τὰ ἀνομήματα αὐτῶν ἐβάσαμεν, *and we have born their Iniquities*, Lam. 5. 7. When we hear God ſaying to *Ezekiel*, *Lie thou upon thy left ſide, and lay the Iniquity of the Houſe of Iſrael upon it, according to the number of the days that thou ſhalt lie upon it,* λήψῃ τὰς ἀδικίας αὐτῶν, *thou ſhalt bear their Iniquities*, Ezek. 4. 4, 5, 6. when it is farther ſaid, *The Soul that ſinneth it ſhall die; the Son,* ὁ λήψεϑ, *ſhall not bear the Iniquity of the Father, neither ſhall the Father bear the Iniquity of the Son*, Ezek. 18. 20. When we read ſo often in the Law of *Moſes*, that ſuch Perſons have been guilty, (f) *and ſhall bear their Iniquity, they ſhall die for it*; and find ſo many Cautions there given to the *Jews*, that they offend not in ſuch a kind, (g) *that they bear not Iniquity and Die*; or, leſt they bear Iniquity and Die; in all theſe Places neither *Socinians* nor any other Perſons, do fanſie any other Import of theſe words, but that by *bearing of Iniquity, and Sin*, is meant *bearing the Puniſhment of Sin*; and in theſe latter places, being puniſhed with Death for it: When therefore the ſame *Jews* found it foretold of their *Meſſiah*, by their own *Prophet*, that *he ſhould bear their Iniquity, that he ſhould bear the Sin of many*, What could they underſtand by theſe Expreſſions, but that he was to ſuffer the Puniſhment, and bear upon him the burden of their Sins? When the *Apoſtle* informs thoſe very *Jews* who were ſo well acquainted with the import of this Phraſe, that *Chriſt was once offered, or given up to Death to bear the Sins of many*; and when St. *Peter*, writing to the ſame *Jews*, informs them, that *he bare our Sins in his own Body on the Tree*, how can we think otherwiſe than that they both apprehended, and the Bleſſed *Apoſtle* did deſign to teach them, that *he ſuffered this Death as the Puniſhment of their Iniquities*? Let Mr. *Le Clerc* continue, if he pleaſe, to be confident, that *it is not ſo much the Expiation of Sins, as the Mortification of them that is here ſignified*, whilſt we poor Mortals rather think our Sins muſt be mortified in us, than on a Tree, and in our own Bodies, than in *Chriſt*'s, or in the Sufferings of his Body; and that 'tis not very good Senſe to ſay, *he mortified our Sins, that we might die unto them.*

Ver. 25. Theſe and the former Words a a are taken from, *Iſa.* 53. 7. where the words are, *we as Sheep have gone aſtray, and the Lord hath laid on him the Iniquity of us all.* Hence are both *Jews* and *Gentiles* repreſented as *loſt*

(e) Πρὸς ἐλευθερίαν ἐπεκρότουν, θάνατον ὑπομένοντες τοῖς πειθαρχεῖν τῇ Ῥωμαίων ἡγεμονίᾳ. Ib. l. 2. 23. p. 797. C. D. Vid. l. 2. c. 28. p. 804. E. l. 3. c. 25. p. 851. F. l. 4. c. 13. p. 874. C. l. 7. c. 30. p. 985. F.

(f) Τῷ ἁμαρτίαν λήψεϑ. Lev. 5. 1. 7. 18. 24. 15. Numb. 9. 13. Ezek. 23. 49. Ἁμαρτίαν κομιεῖϑ. Lev. 20. 17. Ἁμαρτίαν θανάσιμον ϑ, v. 19. 20. (g) Ἵνα μὴ λάβωσι δι' αὐτὰ ἁμαρτίαν καὶ ἀποθάνωσι, Lev. 22. 9. Καὶ ϑ λήψεσϑε δι' αὐτὸ ἁμαρτίαν, ἵνα μὴ ἀποθάνητε. Num. 18. 22, 32.

Sheep,

Sheep, and *Christ* as the *good Shepherd* who goes after them, and brings them home upon his Shoulders. See *Isa.* 40. 11. *Ezek.* 34. 23. Here then is a farther Confutation of the (h) *Socinian* Gloss upon the former Verse, *viz.* That *Christ took away our Sins by his own Body Crucified upon the Cross, procuring our Absolution from them by his Sufferings, not that he underwent the punishment of our Transgressions, but because his voluntary Death prevailed with God to give him Power to absolve his Servants at the last, and to reward them with eternal Glory.* For were this the whole Import of the Words, why is it added, in plain Allusion to those Emphatical Words of the *Prophet Isaiah*, *he bare our Sins, the Chastisement of our Peace was upon him, and by his Stripes we are healed?* Why is it so Emphatically Noted, That *he who did no Sin*, v. 22. yet *bare our Sins?* Doth not this lead us to this Sense, That *he thus suffered not for his own, but for our Sins?* Why is he said *to take away our sins in his own Body?* Doth not that seem to intimate that the Punishment of our Sins was laid upon his Body? Why is he said to do this *upon the Tree?* Must not that intimate that what he did to take away our Sins was done upon *the Cross?* Especially if we consider that the *Cross* was the *Altar*, upon which he suffered, and that ἀναφέρειν, ἀνενεγκεῖν ἐπὶ τὸ θυσιαστήριον, *to* (i) *carry up upon the Altar* is the usual Phrase for offering the Sin-offering, or the Burnt-Offering upon the *Altar*. And so the Import of this whole Sentence seems to be this; *He bare or took away our Sins in his own Body offered upon the Altar for us.* Moreover, if this be chiefly done after *Christ*'s Resurrection, and the great Day of Recompence, and only by Christ's Death, as it prevailed with God to give him power, then to absolve us from our Sins, why doth the Author to the *Hebrews* make such a plain Distinction, betwixt *Christ's bearing our Sins*, and his second coming to give *a final Absolution from them*, saying, Heb. 9. 27, 28. *Christ was once offered to bear the Sins of many, and to them that look for him, he will appear a second time,* χωρὶς ἁμαρτίας, *without a Sacrifice for Sin unto Salvation?* *Crellius* allows that χωρὶς ἁμαρτίας, signifies *without a Sin-Offering*; and doth it not hence follow, that his first coming to bear our Sins, was his coming *with a Sin-Offering for them?* Since then the Sin-Offering still suffered in the Sinner's stead, and bare the Punishment of his Iniquity, it follows that he who came to be a Sin-Offering for us, must come to suffer in our stead, and bear the Punishment of our Iniquities.

Lastly, Admit the words may be translated thus, *He took away our Sins*, it is most reasonable so to interpret them as this Phrase is used in *Scripture*, when 'tis applied to the same purpose; now when it is there used *of taking away Sin by a Sacrifice offered up to God for Sin*, it always hath Relation to an Atonement made by the Sacrifice for that Iniquity; and that Sin-Offering is said *to bear away the Iniquity*, by taking it upon himself. So when 'tis said that the Sin-Offering is given, ἵνα ἀφέληται τὴν ἁμαρτίαν τῆς συναγωγῆς καὶ ἐξιλάσηται περὶ αὐτῶν ἔναντι Κυρίου, *to take away the Iniquity of the Congregation*, it is there said to do it *by making an Atonement for them before the Lord*, Lev. 10. 17. So it is said of the *Scape-Goat*, That *he shall bear away all their Iniquities*; but then he must be presented before the Lord, τοῦ ἐξιλάσασθαι ἐπ' αὐτῷ, *to make Atonement with*, or upon him, *Lev.* 16. 10. i. e. *Aaron* must confess their Iniquities *upon his Head, and he shall bear upon him all their Iniquities*, λήψεται ἐφ' ἑαυτῷ τὰς ἁμαρτίας αὐτῶν, *he shall take their Iniquities upon himself, and shall bear them away into the Wilderness.* So Deut. 21. 9. *Thou shalt take away innocent blood from among you*; but this is to be done, by making *an Atonement for the innocent blood shed.* When therefore it is said that *Christ was manifested to take away Sin*, 1 John 3. 5. and that, *He took away our Sins on his own Body*, and was offered to *take away the Sins of many*, Heb. 9. 28. is it not reasonable to suppose he did this by taking the Punishment of them upon himself, and making Atonement for them before God? Especially if we consider that he is speaking to those *Jews* to whom these Phrases were familiar.

(h) *Neque enim Christus perpessionibus suis Iram Dei in nos conceptam exsatiavit, aut debita nostra propriè loquendo exsolvit, sed tantâ suâ & tam gratâ Deo obedientiâ, & sibi cælestem gloriam, & suis omnibus peccatorum Remissionem, Regni cælestis hæreditate conjunctam, Dei beneficio comparavit.* Schlictingius in locum. (i) Lev. 3. 5, 11, 17. 4. 10, 26. 6. 10, 15. 8. 16. Numb. 5. 25, 26.

CHAP. III.

Verſe 1. [AND *to proceed to the other Relations of Man and Wife;*) Likewiſe ye Wives, be in ſubjection to your own Husbands, that if any [*be ſuch as*] obey not the word, they alſo without the word, [*i. e. without attending to the other Demonſtrations of the Truth of it,*] may be won [*to the Faith*] by the Converſation of the Wives:

a 2. Whilſt they behold your Chaſt [a] Converſation coupled with fear.

3. Whoſe Adorning, let it not be that b outward Adorning of [b] plaiting the Hair, and of wearing of Gold [*Chains,*] or of putting on of [*gorgeous*] Apparel.

4. But let it be [*that of*] the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek, and quiet Spirit, which in the ſight of God is of great price.

5. For after this manner in the old time the holy Women alſo who truſted in God, adorned themſelves, [*with chaſtity and ſubjection,*] being in ſubjection to their own Husbands.

6. Even as Sarah obeyed Abraham, [*in token of that Subjection*] calling him Lord: whoſe Daughters ye are as long as ye do well, and are not afraid with any Amazement, [i. e. *And be not moved by your Fears to deny the Truth, as ſhe was,* ἐφοβήθη γὰρ, *for ſhe was afraid,* Gen. 18. 15.]

c 7. [c] Likewiſe, ye Husbands, dwell with them according to [*the*] Knowledge [*of your Chriſtian Duty, which requires you to love, and cleave to your Wives, forſaking all others, and to render them due Benevolence,*] giving honour [*or Conjugal Affection*] to the Wife as to the weaker Veſſel, [*and ſo leſs able to contain, and more liable to Temptations,*] and as being heirs together of the grace of life; that your Prayers be not hindred, [*as they muſt be if you refuſe to cohabit with them.*]

8. Finally, be ye all of one mind, [*minding the ſame things,*] having Compaſſion one of another, [*under all your Afflictions;*] love as Brethren, be pitiful, be courteous, [*theſe being the effects of love.*]

9. Not rendring evil for evil, or railing for railing; [*things contrary to love, as ſhewing rancor in the Heart, and Tongue,*] but contrariwiſe, bleſſing; knowing that ye are thereunto called, [i. e. *for this very end*] that you ſhall inherit a bleſſing, [*and ſo by bleſſing others, will imitate your gracious God, and ſhew how willing you are the ſame mercies may be conferred on others.*

10. For he that will love life [i. e. *who is deſirous of a quiet, pleaſant life,*] and [*would*] ſee good [i. e. *proſperous*] days, let him refrain his Tongue from evil [*ſpeaking, ſo that Men may refrain from ſpeaking evil of him again,*] and his Lips that they ſpeak no guile.

11. Let him eſchew evil, and go good; let him ſeek Peace, and enſue it, [*that ſo Men may be diſpoſed to ſpeak uprightly, and do good to you, and live peaceably with you, and you may live under the Protection of Divine Providence.*]

12. For the Eyes of the Lord are over the Righteous, [*to protect them from evil,*] and his Ears are open to their Prayers: but the Face of the Lord is againſt them that do evil, [*to return it upon their own heads.*]

13. And [*this Deportment doth alſo naturally tend to preſerve you from evil, for*] who is he that will [*be ſo unnatural, and ungracious as to*] harm you, if ye be followers of that which is good, [*and obliging to them?*]

14. But if [*it ſhould ſo happen, that notwithſtanding*] ye [*ſhould*] ſuffer for Righteouſneſs ſake, happy are ye; [*Chap. 4. 14.*] and [*therefore*] [d] be not afraid of their d Terror, [i. e. *of what they threaten,*] neither be ye troubled, [*for what they can inflict upon you.*]

15. But [e] ſanctifie the Lord God in your e hearts: and be ready always to give an [f] f anſwer [*or account*] to every Man that aſketh you a Reaſon of the Hope that is in you, with Meekneſs and Fear.

16. Having [*or retaining*] a good Conſcience, that whereas they ſpeak evil of you, as of evil Doers, [*and conſequently repreſent your Faith as inſtigating you to evil Practices,*] they may be aſhamed [*of ſuch falſe Accuſations,* when they falſly accuſe your good Converſation in [*the Faith of*] Chriſt.

17. [*This care of retaining a good Conſcience is neceſſary, that you may have comfort in your Sufferings, and be conformed to Chriſt by them;*] For it is better, if the will of God be ſo, [*and he ſees fit to permit it.*] that you ſuffer for well doing, than for evil doing.

18. For Chriſt alſo hath once [g] ſuffered g for ſins, the [h] juſt for the unjuſt, that he h might [i] bring us to God, being put to i Death

Death in the Flesh, but quickned by the Spirit.

19. By which [*Spirit*] also, he went and preached [k] to the Spirits in Prison;

20. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the Ark was preparing, wherein few, that is, eight Souls, were saved by water.

21. The like figure whereunto [Gr. *the Antitype of which Ark is that*] Baptism [*which*] doth also now save us, not [*merely as it is*] the putting away of the filth of the flesh, but [*as it is*] the [l] answer [*or stipulation*] of a good Conscience towards God; [*and this Salvation it works for us*] by [*virtue of*] [m] the Resurrection of Jesus Christ;

22. Who is [Gr. *being*] gone into Heaven, and is on the right hand of God [*there interceding for us, and invested with all Power to give eternal life to those whom God hath given him, and who is able to save us to the uttermost who come unto God by him*, Heb. 7. 25.] Angels and Authorities and Powers being made subject to him, [*who therefore will use the good Angels as ministring Spirits sent forth to minister to them who are Heirs of Salvation*, Heb. 1. 14. *and will preserve them from those Authorities and Powers, and evil Spirits, which oppose and persecute them, and seek their Ruin.*

Annotations on Chap. III.

a Verse 2. Τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν, *your chast Conversation in fear.*] i. e. That they observing that the Fear and Reverence of that God you serve, produceth in you all due subjection and obedience to them, great Chastity, and Freedom from all suspicion of Lust, great meekness and quietness of Spirit in the Family, Sobriety in your Apparel, and Care of their Concerns, you may by these things commend to them, not only your own Persons, but that Faith which produces in you these good Fruits.

b Ver. 3. Ἐμπλοκῆς τριχῶν, *not the outward Adorning*, &c.] These in the words of *Clemens* of *Alexandria* (a) are, τὸ ἑταιρικὸν καλλώπισμα, *the Ornaments of Whores*; and such as demonstrate τὸ σοβαρὸν, καὶ θρυπτικὸν, καὶ ἀβροδίαιτον, *their Arrogance, Softness and Lasciviousness*; *the Plaiting of the Hair was*, saith he (b) *a sign of corrupt Women*, καὶ γὰρ αἱ πλοκαὶ τριχῶν ἑταιρικαί; *And they that use them*, saith he, *were* ἑταιρικῶς κοσμούμενοι, *attired like Whores.* And as *for the wearing of Gold*, (c) *Jamblichus* in the Life of *Pythagoras*, saith, τὸ χρυσὸν ἐλευθέραν μὴ δεῖν φορεῖν, μόνον δὲ τὰς ἑταίρας, *that no free Women wore Gold, but Whores only.* The precious Apparel is the thing which all the *Comedians* mention as the Attire which such Women sought after, and gloried in. These things therefore when they are used as such marks of Distinction, are absolutely forbid Chast Women; But when they cease to be so, they may be worn by *Christian* Women, provided they do it without Pride, or much concern about them; and still remembring that Gravity in Apparel, is still more honourable, and becoming *Christian* Matrons, and that the Ornaments of the Mind, which are not subject to Corruption, are much to be preferred before them.

c Ver. 7. Οἱ ἄνδρες ὁμοίως, *likewise, ye Husbands.*] I am very uncertain what is the true sense of these words. The Reverend Dr. *Hammond* interprets them thus; "Let "the Husbands in like manner live conju- "gally with their Wives, as *Christianity* "requires of them; giving them mainte- "nance as Persons less able to provide for "themselves, and considering that they are "by God's appointment Co-partners with "them of the good things of this life; "that so they may not be disturbed in "their Prayers by their Distractions and "Solicitudes for this World. Which In- terpretation I should acquiesce in, could I find that the Phrase συγκληρονόμοι ζωῆς, or ζώσης, *being heirs together of the Grace of life*, was ever used, only with respect to the good things of this present Life: Or that ἐγκόπτειν τὰς προσευχὰς signified only *to be distracted in Prayers*, and not rather to have them wholly hindred.

Others interpret them thus, Let the Husbands live with their Wives as *Christianity* requires, not irritating, or provoking them, *Col.* 3. 19. not despising their Company; but giving honour to them as most needing it, and as considering that they are equal to them in respect of Spirituals; and that by your Discontents, Displeasure against, and separation from one another, your Prayers be not hindred.

Others, as in the *Paraphrase*, refer this to conjugal Relation, and to conjugal Duties; as all the *Ancients*, who have spoken of these words, interpret them. *Oecumenius* saith, he thinks they are to be inter-

(a) Pædag. l. 2. c. 12. (b) l. 3. c. 11. p. 248. (d) Lib. 1. cap. 31. p. 165.

preted

preted, ὅτι ἡ γαμικῆς χρήσεως, of the Conjugal uſe of one another; and the word συνοικεῖν ſeems to plead for this Senſe; as being ſo uſed by the *Septuagint*, *Gen.* 20. 3. *Deut.* 24. 1. 25. 5. *Iſa.* 62. 5. *Eſdr.* 1. 8. 70, 84, 92. but then I find not that the word τιμὴ beareth any ſuch ſenſe. Only to this it may be anſwered, That (d) *Origen* ſeems to point the words thus; *Let the Husband dwell with the Wife according to Knowledge, as being more infirm, giving Honour to them alſo, as being Heirs of the grace of life.* And ſeeing συνοικέω ſignifies to marry, or contract Matrimony, the words may be thus Paraphraſed, Likewiſe ye Men, be ye joined in Marriage with the Women, as you find them endued with the knowledge of Chriſtianity, they being the weaker Veſſels, and ſo more ſubject without this knowledge to miſcarry: Giving Preference in your Choice to ſuch as be Heirs together with you of the Grace of Life, that through difference in Religion your Prayers be not cut off.

d Ver. 14. Τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their Fear.*] Theſe, and the following words, *Sanctifie the Lord God in your hearts*, are plainly taken from *Iſai.* 8. 12. and they are there an Exhortation not to fear the *Aſſyrians*, nor to be diſmayed, as thoſe *Jews* were, who out of fear were deſirous to confederate with them, and ſo accordingly they muſt here ſignifie, that *Chriſtians* were not ſo to dread thoſe by whom they ſuffered for the ſake of Righteouſneſs, nor any that out of fear conſpired with them to avoid Perſecution, as too many of the *Jews* did, *Gal.* 6. 12, 13. as to do any thing contrary to the fear of God, or unbecoming their Profeſſion.

e Ver. 15. Κύριον ἁγιάσατε, *but ſanctifie the Lord God in your hearts.*] This Phraſe in *Scripture* ſeems to import theſe things.

1ſt. That we ſhould always have upon our Spirits ſuch an holy fear and reverence of God as will prevail upon us to dread more his Diſpleaſure, than any thing which we can ſuffer from the hand of Man, *Matth.* 20. 28. and ſo enable us to ſtick cloſe to our Duty, and to endeavour to ſecure his Favour, whatſoever we may ſuffer for ſo doing. So *Iſa.* 8. 12, 13. *Fear not their Fear; but ſanctifie the Lord of Hoſts himſelf: and let him be your fear, and let him be your Dread:* So Chap. 29. 23. *They ſhall ſanctifie the Holy One of Jacob, and ſhall fear the God of Iſrael.*

2dly. *To ſanctifie the Lord God in our hearts*, is from the heart to own, and to believe the Truth of all that God delivers by his Word and Promiſe: As when God ſaith to *Moſes* and *Aaron*, *Becauſe ye believed me not to ſanctifie me in the eyes of the Children of Iſrael, therefore ye ſhall not bring this Congregation into the Land which I have given them*, Numb. 20. 12. Hence the Apoſtle, having told the *Chriſtians* he writeth to them of the Engagements God had made, that *his eyes ſhould be over the Righteous, and his ears open to their Prayers*, and minded them of the *Hope that was in them*, requires them thus *to ſanctifie the Lord God in their Hearts.*

3dly. This Phraſe imports a firm belief of his Almighty Power, which makes him able to protect his People againſt all their Enemies, and an Affiance in his goodneſs, and eſpecial Providence towards them: *Sanctifie the Lord God in your hearts, and he ſhall be for a Sanctuary*, Iſaiah 8. 13. So *Ezek.* 36. 22, 23, 24.

4thly. *To ſanctifie the Lord*, is to acknowledge and believe his Juſtice, and that he is a God who will be ſure to execute his Judgments on the wicked, and more eſpecially upon the Perſecutors of his People. So when he executed his Judgments on *Nadab* and *Abihu*, *Moſes* declares, *This is the thing the Lord had ſpoken, I will be ſanctified in thoſe that come nigh me*; So *Numb.* 20. 13. This is the Water of *Meribah*, becauſe the Children of *Iſrael* contended with the Lord, and he was ſanctified in them, *by puniſhing their Rebellion*, ſaith the *Targum.* So God declares he would be ſanctified upon *Sidon*, which had been to the Houſe of *Iſrael, a pricking Briar, and a grieving Thorn*, Ezek. 28. 24. And upon *Gog*, the great Enemy of *Iſrael*, Chap. 38. 3. So the *Rabbins* ſay, That *when God doth Judgment, he ſanctifies himſelf before his Creatures*; according to theſe words of the Prophet *Iſaiah*, *The Lord of Hoſts ſhall be exalted in Judgment, and God that is holy ſhall be ſanctified in Righteouſneſs*, Chap. 5. 16.

Ibid. Πρὸς ἀπολογίαν.] This *Apology* for f the *hope that was in them*, ſeems rather ſuch as ſhould be made by Works, than Words, againſt them who accuſe the Profeſſors of it as evil Doers, rather than againſt them who only doubt of the Truth of it.

Ver. 18. Περὶ ἁμαρτιῶν ἔπαθε, *hath ſuffered* g *for ſins.*] Here note that *Chriſt* is not only ſaid to ſuffer for us, but *to ſuffer for our ſins.* Now was ever any Man ſaid to ſuffer for his own ſins, who did not ſuffer the Puniſhment of his Iniquity? Why therefore ſhould our Lord be ſaid *to ſuffer for ſins*, if he did not ſome way ſuffer the Puniſhment of our Iniquity? Again, is not the ſin-offering in the *Old Teſtament* ſtiled above 60 times, τὸ περὶ ἁμαρτίας, and τὸ περὶ ἁμαρτιῶν, *the offering for ſin*;

(d) Ὅτι δεῖ τὸν ἄνδρα συνοικεῖν τῇ γυναικὶ, ὡς ἀσθενεστέρῳ σκεύει ἀπονέμοντα τιμήν. Hom. 24. in Matth. To. 1. p. 355.

when

when therefore the Oblation of our Lord is also called, τὸ περὶ ἁμαρτίας, *an offering for sin*, Rom. 8. 3. when he is said to suffer περὶ ἁμαρτιῶν, *for sins*, 2 Cor. 5. 21. what could the *Jews*, to whom the *Apostle* writes, conceive to be the proper import of these words, but that he suffered to make Atonement for their Sins, as did all their Sin-Offerings, by suffering in their stead, the Punishment of their Iniquity? See the Notes on *Rom.* 8. 3. 2 *Cor.* 5. 21.

h Ibid. Ὁ δίκαιος ὑπὲρ ἀδίκων, *the just for the unjust.*] That is, saith (e) *Schlictingius*, *That the unjust might not suffer Death, nor bear the Punishment of their Iniquities; for the Victim suffers lest the guilty should be punished.*

i Ibid. Ἵνα προσαγάγῃ, *that he might bring us to God.*] This Phrase in all other places of the *New Testament*, where it is used with respect to *Christ*, imports his procuring to us *Freedom of access to God*, who by our Sins were formerly excluded from him, and banished from his gracious Presence. By him we have, saith the Apostle *Paul*, προσαγωγὴν πρὸς τὸν πατέρα, Admission to the Father; by him we do obtain παῤῥησίαν εἰς τὴν προσαγωγὴν, *a freedom of access to God with Confidence*, Eph. 2. 18. 3. 12. This is obtained, saith the same *Apostle*, by virtue of his blood; *for we who sometimes were afar off, are by the Blood of Christ brought nigh unto him*; we are brought nigh to him, saith St. *Peter* here, by his suffering for our Sins. Must not then we who were excluded, and banished from him by our Sins, be brought nigh to, and reconciled to him by the Blood of *Christ*, and by his Sufferings for us on the *Cross*?

k Ver. 19. Τοῖς ἐν φυλακῇ πνεύμασι, *to the Spirits in Prison.* Or as other *Copies* read, πνεύμασι, by which *Spirit* going, he preached to those in Prison: For Explication of which words, Note,

1st. That by those in Prison we may understand the *Gentile* World in Bondage and Captivity to Sin and Satan, and held in the Chains of their own Lusts, and in the Bonds of their Iniquity. For by this Phrase the *Evangelical Prophet* doth thrice express the preaching of the Gospel by our Lord *Jesus Christ*: As in those words, *I gave thee for a Covenant to the People, for a Light to the Gentiles, to open the blind Eyes, to bring* ἐκ δεσμῶν δεδεμένους, καὶ ἐξ οἴκου φυλακῆς, *the Prisoners out of Prison, and them that sit in darkness out of the Prison-House*, Isai. 42. 7. and again, *I will give thee for a Light to the Gentiles, that thou mayest be my Salvation to the ends of the Earth, that thou mayest say,* τοῖς ἐν δεσμοῖς, ἐξέλθετε, *to the Prisoners, go forth*, Chap. 49. 9. And a third time, *The Spirit of the Lord is upon me to proclaim Liberty to the Captives, and the opening of the Prison to those that are bound*, Chap. 61. 1, 2. To this effect are all these places interpreted by St. *Jerom*, *Theodoret*, and *Procopius* upon *Isaiah*, viz. of those *Gentiles* who were bound *in the Chain of their Sins*, and captivated by *Satan*. Accordingly *Lactantius*, having cited the words extant, *Chap.* 42. 7. saith, *cum igitur nos antea tanquam cæci, & tanquam carcere stultitiæ inclusi, sederemus in tenebris, ignorantes Deum & veritatem, illuminati ab eo sumus, qui nos Testamento suo adoptavit & liberatos malis vinculis, atque in lucem sapientiæ productos in hæreditatem regni cœlestis ascivit*, l. 4. c. 20. Accordingly (f) *Philo* doth often represent Men brought in Bondage to their Lusts, ὡς ἐν δεσμωτηρίῳ καθειργμένου ψυχὴν ἔχοντες, *as Persons whose Souls are shut up in a Prison-House*; and those who have overcome their Lusts and sinful Pleasures, (g) ὥσπερ ἐξ εἱρκτῆς προπεπηλυδότων, καὶ δεσμοῖς οἷς ἐπεσφίγγοντο διαφευγόντων, *as Persons who are come out of Prison, and have put off their Chains*: Adding, that God promiseth Liberty to the Souls that seek to him for it, (h) ὁ μόνον λύσιν δεσμῶν καὶ ἔξοδον ἐκ τῆς περιφρουμένης εἱρκτῆς ἐπαγγελλόμενος, *not only affording them freedom from their Bonds, and an exit from the Prison in which they were kept, but giving them Provisions for their Journey, and safe Conduct.* Now the *Antediluvians*, who lived about the time of *Noah*, were ἐν φυλακῇ, *in Prison*, upon a double account: 1st. By reason of their Bondage to Sin; for then *all Flesh had corrupted their way*, their wickedness was great *upon the Earth, and every imagination of their heart was to do evil, and that continually*, Gen. 6. 5, 6, 13. And (2dly.) they were *in Prison*, or ἐν φυλακῇ, *as having from God received the Sentence of Destruction, if they repented not within an Hundred and twenty years*; according to these words, *My Spirit shall not always strive with Man for that he is Flesh, yet his Days shall be an Hundred and twenty Years*, Gen. 6. 3. *i. e.* so long will I expect his Reformation before I bring the Flood upon them. Thus *the long-suffering of God waited for them in the days of Noah*, expecting their Repentance, and keeping them as it were *in Prison* for the Day of Slaughter, if they did not repent During this time, and before, God sent unto them his *Prophets*, denouncing by his Spirit his Judgments against the wicked;

(e) *Ne injusti paterentur mortem æternam, & suorum peccatorum pœnas darent. Victima enim patitur ne reus puniatur.*
(f) Quis Rer. Div. Hær. p. 387. E.
(g) Quod omnis prob. liber, p. 672. A.
(h) Quis Rer. Div. Hær. p. 405. F.

for

for to them *Enoch*, the ſeventh *Prophet* from *Adam*, propheſied ſaying, *The Lord cometh with his thouſands of Angels to do Judgment againſt all, and to reprove all the ungodly concerning all their ungodly works which they had wickedly committed, and concerning all their hard Speeches which ungodly Sinners had ſpoken againſt him*, Jude 14. 15. And he ſent alſo *Noah* to them, *a preacher of Righteouſneſs*, 1 Pet. 2. 5. who by preparing an *Ark* before them for his own Preſervation, in obedience to the Oracle delivered to him, condemned the Old World, *Heb.* 11. 7. Thus did *Chriſt* by his Spirit preach to them in the Days of *Noah:* And therefore the *Antediluvian* Age is even by the *Jews* ſtiled *the Age of the Holy Ghoſt*; according to thoſe words, *My Spirit ſhall not always ſtrive with Man*, that is, ſay *Ainſworth*, and the *Biſhop of Ely*, My Spirit, in my *Prophets Enoch* and *Noah*, ſhall not be always chiding and reproving, and thereby endeavouring to bring Men to Repentance, but ſhall proceed to puniſh them. Now this Puniſhment being the drowning of the Old World, their Spirits have been ever ſince kept in Priſon, or reſerved in Chains of Darkneſs, to the Judgment of the Great Day: For by the conſent of the *Jewiſh Nation*, (i) *The Generation of the Old World have no Portion in the World to come, neither ſhall they ſtand up in Judgment*; for it is ſaid, *My Spirit ſhall not always judge with Man*. The Phraſe, "My "Spirit, ſaith Dr. *Fuller*, is never uſed of "any other but the Spirit of God, and "therefore muſt here be interpreted of the "ſame Spirit.

Now from that time to our Saviour's *Advent*, God ſent no *Prophet* to the whole Heathen World, no Perſon with Commiſſion to preach to all Nations, or teach the Goſpel to every Creature, but *ſuffered them to walk in their own ways*, Acts 14. 16. whence they are ſaid to have been diſobedient only once of Old Time, *in the days of Noah*.

Ver. 21. Ἐπερώτημα, *the Anſwer of a good Conſcience.*] Therefore, ſay the *Anabaptiſts*, Baptiſm cannot be ſalutary to thoſe Infants who cannot make this Anſwer of a good Conſcience. To this I anſwer, That St. *Paul* alſo ſaith, that *the true Circumciſion before God, is not the outward Circumciſion of the Fleſh, but the internal Circumciſion of the Heart and Spirit*, Rom. 2. 29. But will any one hence argue, that the *Jewiſh* Infants, for want of this, were not to be admitted into Covenant with God by Circumciſion? And yet the Argument is plainly parallel: *The Anſwer of a good Conſcience* is required That the Baptiſm may be ſalutary; therefore they only are to be baptized who can make this Anſwer: And *the inward Circumciſion* of the Heart is required as the only acceptable Circumciſion in the ſight of God; Therefore they only are to be Circumciſed who have this inward Circumciſion of the Heart. The *Jews* did not admit *Proſelytes* to Circumciſion without this Anſwer of a good Conſcience; but yet they admitted their Infants without any ſuch thing; why therefore may we not allow the *Chriſtian* Church, in the Adminiſtration of Baptiſm, to obſerve the ſame Cuſtom in admitting the Children of their *Proſelytes* to Baptiſm, as they admitted them both to Circumciſion and Baptiſm?

Ibid. Δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, *by the Reſurrection of Jeſus Chriſt.*] *Who died for our Sins, and roſe again for our Juſtification*, Rom. 4. 25. *and hath by his Reſurrection begotten us to a lively hope of an Inheritance incorruptible*, 1 Pet. 1. 3, 4. is riſen as the firſt Fruits of them that ſleep, 1 *Cor.* 15. 20. and ſo hath aſſured us that they who are *Chriſt*'s, ſhall alſo be raiſed by him to eternal life, *v.* 23. 2 *Cor.* 4. 14. 1 *Theſſ.* 4. 14. and who being riſen, is now in Heaven promoting our Salvation, *v.* 22. and preparing *Manſions* for us, *John* 14. 2.

(i) Sanhedr. p. 10. Halec. 3.

CHAP. IV.

Verſe 1. FOraſmuch then as Chriſt hath ſuffered for us in the Fleſh, arm your ſelves likewiſe with the ſame mind, [*or Reſolution to be conformed to him in his Sufferings, as being buried with him in Baptiſm*, Rom. 6. 4. *and ſo planted together with him in the likeneſs of his Death*, v. 5. *the old Man being crucified with him, that the body of Sin might be aboliſhed, that henceforth we might not ſerve Sin*,] for he that hath ſuffered in the Fleſh, hath ceaſed from Sin.

2. [*Inſomuch*]

2. [*Insomuch*] That he no longer should live the rest of his time in the flesh, [*in obedience*] to the lusts of Men, [*ignorant of the Truth*, 1 Pet. 1. 14.] but to the will of God, [*Rom.* 6. 10, 11.]

3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, [*fleshly*] lusts, excess of wine, revellings, banquetings, and [a] abominable Idolatries.

4. Wherein they think it strange [Gr. *wonder*] that you run not with them to the same excess of Riot, speaking evil of you.

5. Who shall give [*an*] account [*of these Sins against Nature*] to him that is ready to judge the quick and the dead.

6. For, for this cause was the Gospel preached also [b] to them that are dead, [*i. e. to the Gentile World, dead in Trespasses and Sins,*] that they might be judged [*might judge, condemn and oppose their former life, led*] according to Men, [*not enlightned by the Gospel,*] in the Flesh, but [*and might*] live according to God in the Spirit.

7. But the [c] end of all things [*belonging to the Jewish state, mentioned* Matth. 24. 6. Mark 13. 7. Luke 21. 9.] is at hand; be ye therefore sober, and watch unto Prayer, [*according to our Lord's advice in that case,* Luke 21. 34, 36.]

8. And above all things have fervent Charity among your selves, for Charity shall cover the multitude of Sins, [*which you may have been guilty of in the time of your Enmity to Christ, and his Servants, or those manifold infirmities you may have committed in building Hay and Stubble on the Foundation to your own great hazard,* 1 Cor. 3. 12, 15. Or, *it covers the Sins of others, preventing them by Patience, not taking notice of them when committed, and concealing them from others: To this sense the words of the wise Man lead,* Prov. 10. 12.]

9. Use Hospitality one to another without grudging, [*or murmuring that you bestow your Charity on them who are not of your Nation, or are not circumcised, and obedient to the Law, as you think your selves obliged to be.*]

10. As every Man hath received [d] the Gift [*of the Spirit,*] even so, [*let him*] minister the same one to another, as [*becomes*] good Stewards of the manifold Grace of God [*to do.*]

11. If any Man speak, [i. e. *teach,*] let him speak as [*he is instructed from*] the Oracles of God; if any Man minister [*as a Deacon,*] let him do it as of the Ability that God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion [*ascribed*] for ever and ever. *Amen.*

12. Beloved, think it not strange concerning the fiery Trial which is [*come*] to try you, [Gr. *wonder not at the burning that is among you, and is befallen you for Trial,*] as though some strange [*and unexpected*] thing [*had*] happened to you, [*this being only that which was foretold by us;* 1 Thess. 3. 4. *to which you were appointed, and to which you were called,* 1 Pet. 2. 21.]

13. But rejoice [*in it rather,*] in as much as you are [*thus made*] [e] partakers of [*Sufferings resembling*] Christ's Sufferings, that [*so*] when his Glory shall be revealed, ye may, [*resembling him then in Glory, as you do now in Sufferings,* Rom. 8. 17. 2 Tim. 2. 11, 12, *&c.* be glad also with exceeding joy.

14. [*And*] if [*it so happen that*] ye be reproached for the name of Christ, happy are ye [*in such sufferings,*] for the [f] Spirit of Glory, and of God rests upon you; [*so that though*] on their part [*who are unbelievers*] he [i. e. *Christ*] is evil spoken of, but [Gr. *yet*] on your part he is glorified.

15. But let [*especial care be taken that*] none of you suffer [g] as a Murtherer, or as a Thief, or as an Evil Doer, or as a busie Body, in other Mens matters.

16. Yet if any Man suffer as a Christian, [i. e. *only on that account,*] let him not be ashamed, but let him [h] glorifie God on this behalf.

17. For the time is come that Judgment must, [*according to our Lords Prediction,* Matth. 24. 21, 22. Mark 13. 13. Luke 21. 16, 17.] begin at the House of God: and if it first begin at us [*believing Jews*] what shall be the [i] end of them that obey not the Gospel of God?

18. And if [*some of*] the Righteous scarcely be saved [i. e. *preserved from this burning,* v. 12. *being saved, yet so as by Fire,* 1 Cor. 3. 15.] where shall the ungodly and the sinner appear? [*in safety from these dreadful Judgments which are coming on the Jewish Nation,* Prov. 11. 31.]

19. Wherefore [*seeing the sufferings of Christians then will be so little, in comparison of those which shall befal the unbelievers,* v. 17, 18. *seeing the Spirit of Glory, and Power, shall support, and comfort them under these sufferings,* v. 14. *and Christ hath promised them protection in that dreadful day, and said, he that endureth to the end shall be saved,* Matth. 24. 12, 13.] let them that suffer according to the will of God, commit the keeping of their Souls [i. e. *their lives*] to him in well doing as to a faithful Creator, [*who being their Creator, must be able to deliver them; and being faithful, will not suffer them to be tempted above what they are able,* 1 Cor. 10. 13.]

Annotations on Chap. IV.

a Verſe 3. Ἀθεμίτοις εἰδωλολατρείαις, *Abominable Idolatries.*] i. e. In Idolatries joined with divers Abominations, (i. e. with Drunkenneſs, Uncleanneſs, unnatural Cruelties to their own Children, Homicide.)

Note here, that this is an evidence that this *Epiſtle* was directed not only to the *Jewiſh Nation*, but to the *Gentile* Converts.

b Ver. 6. For Explication of theſe words, Note,

1ſt. That οἱ νεκροὶ the dead, in *Scripture* doth often ſignifie, not thoſe who in a natural ſenſe are dead by Diſſolution of the Soul and Body, but thoſe who are ſpiritually ſo, as being alienated from the Life of God, and dead in Treſpaſſes and Sins; as when the *Apoſtle* ſaith, *The Widow that liveth in pleaſure is dead whilſt ſhe liveth*, 1 *Tim.* 5. 6. And *Chriſt* unto the Church of *Sardis*, *Thou haſt a Name to live and art dead*, *Rev.* 3. 1. And when he ſpeaks to one of his Diſciples thus, *Follow thou me, and let the dead bury their dead*, Matth. 8. 22. This is a Phraſe ſo common with the *Jews*, that, as (a) *Maimonides* informs us, they proverbially ſay, *Impii etiam viventes vocantur mortui, the wicked are dead even while they alive*: for he, ſaith (b) *Philo*, *who lives a life of ſin*, τέθνηκε τὴν εὐδαίμονα, *is dead as to a life of Happineſs*; his Soul is dead, and even buried in his Luſts and Paſſions. And becauſe the whole *Gentile* World lay more eſpecially under theſe moſt unhappy Circumſtances, whence the *Apoſtle* ſtiles them *Sinners of the Gentiles*, Gal. 2. 15. it was proverbially ſaid by the *Jewiſh* Doctors, *Populi terrarum*, i. e. *ethnici non vivunt*, the *Heathens do not live*; and they in *Scripture* are more peculiarly intended by that Phraſe. Hence the *Apoſtle* ſaith to the *Epheſians* and *Coloſſians*, *Epheſ.* 2. 1. *Col.* 2. 13. that they were νεκροὶ τοῖς ἁμαρτήμασι, *dead in Treſpaſſes and Sins*; and brings in God thus ſpeaking to the *Gentiles*, *Awake thou that ſleepeſt, ariſe from the dead, and Chriſt ſhall give thee life*, Eph. 5. 14.

2dly. The ends for which this Goſpel was revealed to theſe *Gentiles* thus ſpiritually dead, and buried in ſenſuality, were theſe.

1. Ἵνα κριθῶσι κατ' ἀνθρώπους σαρκὶ, that they might condemn, might ſtrive againſt, might mortifie thoſe ſenſual Deſires and carnal Appetites, which they indulged to whilſt they lived, κατ' ἀνθρώπους, *as natural Men*, wanting the knowledge of God's Will, and the aſſiſtance of his Grace and Spirit. This I conceive to be the genuine import of the *Greek*: For, 1. The word Fleſh being here ſet in oppoſition to the Spirit, not of Man, but God; or at the leaſt to the renewed Spirit of Man, cannot be reaſonably thought to ſignifie that fleſhly Body which we bear about us, but rather that ſinful Fleſh which luſts againſt the Spirit, *Gal.* 5. 17. that law of our *Members which wars againſt the Law of our Minds*, Rom. 7. 23. that φρόνημα τῆς σαρκὸς, *or fleſhly Wiſdom which is not ſubject to the Law of God*, Rom. 8. 7.

This being ſo, κριθῆναι τῇ σαρκὶ cannot be duly rendred to be condemned, judged, and puniſhed in the Fleſh, that is, the Body, but to ſtrive with, to mortifie, and ſubdue the Fleſh, with its Affections and luſts; which is the common import of the word κριθῆναι both in the *Septuagint*, and the *New Teſtament*. So *Job* 9. 3. ἐὰν βούλῃ) κριθῆναι αὐτῷ, *if he will contend with God, he cannot anſwer him one of a thouſand*, And *Chap.* 13. 19. τίς ἐστιν ὁ κρινόμενός, *who is he that contendeth with me?* Jer. 43. 26. Put me in remembrance κρίθωμεν, and *let us plead together*. Chap. 50. 8. *He is near that juſtifieth me*, τίς ὁ κρινόμενός μοι, *Who is he that contendeth with me?* And *Chap.* 66. 16. ἐν πυρὶ πυρὶ κριθήσεται ὁ Κύριος, *by Fire will the Lord plead with all Fleſh*, Hoſ. 2. 2. Κρίθητε πρὸς τὴν μητέρα ὑμῶν, κρίθητε, *plead with your Mother, plead.* And *Mic.* 6. 1. Ariſe κρίθητε πρὸς τὰ ὄρη, *contend againſt the Mountains.* So alſo *Matth.* 5. 40. Τῷ θέλοντί σοι κριθῆναι, *is to him that will contend with thee*, and *Jude* 9. τῷ διαβόλῳ διακρινομένῳ, *is contending with the Devil.* See alſo *Judg.* 21. 22. *Jer.* 2. 9. And this I think ſufficient to juſtifie the rendring theſe Words actively without referring to *Glaſſius*'s Canon, [*l.* 3. *Tr.* 3. *Can.* 24.] that Verbs paſſive ſometimes ſignifie actively.

Note, 3dly. That the Phraſe κατ' ἄνθρωπον in the *New Teſtament*, doth always ſignifie to live, ſpeak, or act after the manner of mere natural Men, not yet acquainted with the mind of God, or not aſſiſted by his Spirit: as in thoſe Paſſages of the Apoſtle *Paul*, *Speak I theſe things*, κατ' ἄνθρωπον *according* to the Dictates of mere human wiſdom? *Saith not the Law the ſame alſo?*

(a) More Nevoch. lib. 1. (b) Leg. Alleg. l. 1. p. 45. quod deter. potior. p. 127.

1 Cor. 9. 8. *My Doctrine is not* κατ' ἄνθρωπον, the product of Man's Wisdom, *but I receive it from the Revelation of Christ Jesus*, Gal. 1. 11. Κατ' ἄνθρωπον λέγω, *I speak what Men* would from the mere strength of Reason argue, *Rom.* 3. 5. And again κατ' ἄνθρωπον λέγω, *I speak what is acknowledged among Men*, that a Man's Testament is accounted sacred, and no Man addeth to it, or taketh from it, *Gal.* 3. 15. *If I have fought with beasts at Ephesus* κατ' ἄνθρωπον, after the *Heathen* manner, what advantageth it me if the dead rise not? 1 *Cor.* 15. 32. And lastly, whereas there are Contentions among you, are you not carnal, and walk κατ' ἄνθρωπον, as natural Men, 1 *Cor.* 3. 3. not as Men acted by the Spirit?

So that Κεκρῖναι κατ' ἄνθρωπον σαρκὶ, is, *to condemn their former Life led as natural Men, or as mere Heathens in the Flesh*, or to strive against that Flesh which they indulged to in their *Heathen* State; and *to live unto God in the Spirit*, which is the second end for which the Gospel was preached unto the *Gentiles*, is, by the Assistance of the Holy Spirit, to live according to the Will, and the Example of an Holy God.

To this Interpretation of this Text, the Context plainly seems to lead; for the *Apostle*'s Argument runs thus: *Christ having suffered for us in the Flesh*, it doth become us also, in a Spiritual Sense, to suffer in the flesh by the Mortification of our fleshly Lusts; that though we still live in the flesh, we may not *henceforth live unto the lusts of Men, but to the will of God*, v. 2. I say, the *Christians* must no longer live *after the will of the Gentiles, in Lasciviousness*, Lusts, *&c.* v. 3. *for which things Heathens* will be obnoxious to God's just Displeasure at the great Day of their Accounts, since *for this cause the Gospel hath been preached unto them, that they might* be engaged by it to condemn, and strive against that fleshly Conversation, in which they lived formerly, according to the lusts of Men, not yet acquainted with the mind of God, and might henceforth live according to God in the Spirit.

c Ver. 7. Τὸ τέλος ἤγγικε, *the end of all things is at hand.*] This Phrase, and the Advice upon it, so exactly parallel to what our Lord had spoken, will not suffer us to doubt that the *Apostle* is here speaking, not of the end of the World, or of all things in general, which was not then, and seems not yet to be at hand, but only of the end of the *Jewish* Church and State, mentioned in the Enquiry of the *Apostles*, thus, *Tell us when* πάντα ταῦτα, *all these things shall be finished?* Mark 13. 4. and in our Saviour's answer thus, *This Generation shall not pass away*, ἕως ἂν πάντα γένηται, *till all things be fulfilled*, Luke 21. 32. that is, πάντα ταῦτα, *all these things*, Matth. 24. 34. Mark 13. 30. And 'tis the Observation of *Interpreters* upon these words, τοῖς πᾶσι γέγονα τὰ πάντα, *I became all things to all Men*, 1 Cor. 9. 22. and πάντα μοι ἔξεστιν, *all things are lawful for me*, Ch. 10. 23. that the word πάντα must be restrained to the subject matter.

Ver. 10. Χάρισμα, *the Gift.*] That the d Gift should here signifie, *Wealth*, I cannot think; for though χάρις sometimes bears that sense, yet χάρισμα is never used to signifie *Wealth*, but hath always relation to the spiritual Gifts vouchsafed then to the *Church of Christ*. (2.) Because the speaking *as the Oracles of God*, seems plainly to be the same with *Prophesying according to the Analogy of Faith*, mentioned, *Rom.* 12. 6. and the ministring here with the διακονία there, both which are mentioned as *Spiritual Gifts according to the Grace given to them.* See note there, and on the *helps* mentioned, 1 *Cor.* 12. 27.

Ver. 13. Τοῖς τοῦ Χριστοῦ παθήμασιν, are *Partakers of Christ's Sufferings.*] Because he looks e upon the sufferings of his Members, as his own, *Acts* 9. 4. *Colos.* 1. 14.

Ver. 14. Πνεῦμα τῆς δόξης, *the Spirit of Glory*; or as some *Copies* read τῆς δόξης καὶ δυνάμεως, *of Glory and Power*,] is doubtless f that holy Spirit which attended the preaching of the glorious Gospel, and made it *to be the ministration of the Spirit*, ἐν δόξῃ *in Glory*, and by partaking of which Spirit, we *Christians* are said to *be transformed from Glory to Glory, as by the Spirit of the Lord*, 2 Cor. 3. 8, 9. 18. and who is also stiled πνεῦμα δυνάμεως, *the Spirit of Might*, 2 Tim. 1. 7. and being promised, and given to those who suffered for Christ's sake *to abide with them for ever*, as their Comforter, and to help their Infirmities, *Rom.* 8. 26. 2 Tim. 1. 7, 8. must make them *happy Sufferers*, and being also that Spirit by which they were enabled to work many Miracles, and endued with extraordinary Gifts, Christ must be glorified by him, as he foretold he should, *John* 16. 14.

Ver. 15. Ὡς φονεύς, *as a Murtherer*, &c.] g Whosoever reads *Josephus*, will find there was the greatest reason to give these Cautions to the *Jewish* Nation, which then prodigiously abounded with Thieves, were continually employ'd in murthering not only *Heathens*, but their own Brethren, were κακοποιοὶ, or as some Copies read, κακοῦργοι, to such an high degree, that he saith, *they practised all manner of injustice and wickedness that was ever thought of or committed*; and ἀλλοτριοεπίσκοποι, Men who would have the Government of other Mens Consciences, and over-rule their Actions, especially the *Zealots*.

Ver. 16. Δοξαζέτω τὸν Θεὸν, *let him glorifie God.*] i. e. Let him give glory to h God, who enables him thus patiently to suffer for his sake; or let him be careful so to

behave himſelf under his Sufferings, that he may glorifie God by them in the day of Viſitation, *Chap.* 2. 12. which day is now at hand.

Ver. 17. Τὸ τέλος, *the end.*] Foretold by Chriſt of the unbelieving *Jews.* See Note on *v.* 7.

CHAP. V.

a Verſe 1. THE [a] Elders which are among you, I exhort, who am alſo an Elder, and a Witneſs of the ſufferings of Chriſt, and alſo [*ſhall be*] [b] a partaker of the Glory which ſhall be revealed:

b

2. Feed the Flock of God which is among you, taking [*upon you*] the overſight thereof, [c] not by conſtraint, but willingly; [d] not for filthy lucre, but of a ready mind.

c d

e 3. [e] Neither as being Lords over God's Heritage, but being Examples to the Flock.

4. And when the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory that fadeth not away, [*and ſo receive a full, and better Reward of your Labours than others aim at.*]

5. Likewiſe ye younger ſubmit your ſelves unto the elder, [*or aged:*] yea all of you be ſubject one to another, [i. e. *be as ready to do kind Offices to others, as if ye were ſubject to them,* See Note on *Phil.* 2. 3.]] and [f] be cloathed with Humility; for God reſiſteth the Proud, and giveth Grace unto the Humble.

f

6. [g] Humble your ſelves therefore under the mighty hand of God [*now coming upon you,* Chap. 4. 17.] that he may exalt you in due time.

g

7. Caſting all your Care upon him, [*and committing your ſelves to the Conduct of his All-wiſe Providence,* Chap. 4. 19.] for he careth for you.

8. Be ſober, be vigilant, becauſe your adverſary the Devil, as a roaring Lion, walketh about ſeeking whom he may devour, [*and by his Perſecutions tempt to an Apoſtacy from the Faith,* 1 Theſſ. 3. 5. Rev. 2. 10.]

9. Whom reſiſt ſtedfaſt in the Faith, knowing that the ſame Afflictions [*which you now endure,*] are accompliſhed in your [*Chriſtian*] Brethren that are in the World. [See *James* 4. 7.]

10. But [*and* the God of all Grace who hath called us to his eternal Glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect [*in Patience,*] eſtabliſh, ſtrengthen, ſettle you.

11. To him be Glory and Dominion for ever and ever. *Amen.*

12. By Sylvanus a faithful Brother unto you [h] as I ſuppoſe I have written briefly, exhorting and teſtifying that this is the true Grace of God in which you [*now*] ſtand. h

13. The Church that is at [*Rome, figuratively called*] [i] Babylon, elected together with you, ſaluteth you, and ſo doth Marcus my Son, [i. e. *who as a Son with his Father hath ſerved me in the Goſpel,* Phil. 2. 22.] i

14. Greet ye one another with a kiſs of Charity. Peace be with all that are in Chriſt Jeſus. *Amen.*

Annotations on Chap. V.

a Verſe 1. Πρεσβυτέρους τοὺς ἐν ὑμῖν, *the Elders that are among you.*] That is the *Biſhops,* ſaith Dr. *Hammond,* here, and whereſoever the word occurs in the *New Teſtament*; for the Order of *Presbyters* was not yet in being, but only afterwards appointed by St. *John*; For that the *Apoſtle* is here ſpeaking of Elders not by Age, but Office, appeareth by his Exhortation directed to them *to feed the Flock committed to their Charge,* v. 2. But this Notion ſeems not well conſiſtent with what others have diſcourſed upon this Subject: For,

1ſt. They who make the *Biſhop, Prieſt,* or *Elder,* and *Deacon,* to be appointed as anſwering to the *High-Prieſt,* the *Prieſt* and *Levites,* muſt ſuppoſe that all theſe three Orders were at firſt appointed, eſpecially in the Church of *Jeruſalem,* as being derived from their Platform. And ſo muſt all thoſe learned Men who ſay the Church was modelled after the manner of the *Jewiſh* Synagogue; for as to that the Parallel muſt run between the Chief of the *Synagogue,* the *Elders,* and their *Miniſterial Officers,* and the *Biſhops, Prieſts,* or *Elders,* and the *Deacons:*

cons; and if the middle Order had been wanting so long as is supposed, the Government of the Church would not have been formed after that Platform; which, as *Epiphanius*, * and the *Jews* inform us had these several Offices in it. The same may be said of those who make the *Elders* or *Presbyters* to be answerable to the Seventy, appointed by Christ as inferior Officers under the *Apostles*, and make this an Argument of an inequality betwixt *Bishops* and *Presbyters*, established in the Church by Christ.

2dly. Hence it must necessarily follow, that not only in the Times, but even in the Writings of the *Apostles*, the Names of *Presbyters* and *Bishops* were so far confounded, that a *Presbyter*, in the their Stile, did always signifie one that was properly a *Bishop*: which yet the learned Bishop *Pearson* † seems not to allow.

3dly. This seems to make the Work and Office of a *Bishop* too great to be discharged by a single Person, especially in such great Churches as that of *Jerusalem*, where there were many Myriads of Believing *Jews*, *Acts* 21. 20. For 'twas his Office, saith that *Reverend Person*, to be the Teacher of the whole Flock committed to him: *Acts* 20. 28. *Ye that are Bishops of the several Churches of Asia, look to the Churches committed to your Trust, to rule, and order all the faithful Christians under you*; So the Paraphrase. See the Paraphrase and Note on *Heb.* 13. 7, 17. where he saith, *That to Teach, Exhort, and Confirm, and impose Hands, were all the Bishop's Office in Judæa.* He was to exercise the whole Discipline of the Church, by hearing *all the Ecclesiastical Causes, inflicting Censures, and receiving Penitents*, see the Paraphrase and Note on *Titus* 3. 10. He was to take the Principal care of the Poor, *to receive, and distribute to them the Churches Stock*; So here: The Supreme Trust and Charge of that, saith he, *being always reserved to the Apostles and Bishops of the Church.* Note F. on 1 *Cor.* 12. 28. He was to visit the Sick, and pray with them; *that being*, saith he, *one Branch of the Office of Bishops*; Note on *James* 5. 14. And how one *Bishop* could perform all this to a Church consisting of many Myriads of Persons, it is not easie to conceive. I therefore think it better to admit of the ordinary Acceptation of the word *Presbyter* here; that is, to think they also may be included in the Term.

b Ibid. Κοινωνὸς δόξης, *and also a Partaker of the Glory which shall be revealed,*] i. e. saith one, present at the Discourse, concerning the Glory that should be consequent to his Death, the remarkable Destruction of his Crucifiers, and the Deliverance of his faithful Disciples. But, 1st. 'Tis certain that the *Scripture* mentions nothing of any such Discourse; but only that *Moses and Elias then spake of his Decease which he was to accomplish at Jerusalem*, Luke 9. 31. And though *Peter* was then present, he heard not a word of that Discourse, being then *fast asleep*, v. 32. This Glory therefore is doubtless the Glory which we shall enjoy at the Resurrection, or the Redemption of our Bodies from Corruption, *Rom.* 8. 18, 23. stiled *the Glory of God*, Rom. 5. 2. *the Glory we shall enjoy when Christ appears*, Col. 3. 4. *when our vile Bodies shall be made like unto Christ's glorious Body*, Phil. 3. 21. and shall *be raised up in Glory*, 1 Cor. 15. 43. *eternal Glory*, v. 10. this being that we shall enjoy at the Revelation of Christ Jesus, *v.* 4. 1 *Pet.* 1. 7, 13. *Chap.* 4. 13. of this St. *Peter* was a Partaker then in the Promise, and in the earnest of it, the first fruits of the Spirit.

Ver. 2. *Not by constraint, but willingly;*] c
μὴ ἀναγκαστῶς ἀλλ' ἑκουσίως.] Not as it were constrained to it by the dread of what you may suffer, the woe impendent if you do not perform this Office; but voluntarily, and as a Free-will Offering to that God who hath loved you so much, and from a ready mind to serve the Interests of Souls, as in those words of St. *Paul*, ἀνάγκη, *a necessity is laid upon me, and woe unto me if I preach not the Gospel, but if* ἑκὼν *willingly I do this, I have a Reward*, 1 Cor. 9. 16, 17.

Ibid. Μηδὲ αἰσχροκερδῶς, *not for filthy lucre.*] d
As did the *false Apostles*, and *Judaizers. teaching things they ought not, for filthy lucre's sake*, Tit. 1. 11. *thinking gain godliness*, 1 Tim. 6. 5.

Ver. 3. Μηδ' ὡς κατακυριεύοντες τῶν κλήρων, e
not as Lords over God's Heritage.] Or as it might be rendred, *of the Possessions of the Church.* It was the Custom then of many to sell their Heritages, and give the money to the Governors, and *Bishops* of the Church, to be distributed to the use of poor Christians; and these Inheritances and Monies were stiled Κλῆροι, both the *Scriptures*, and the best *Greek Authors*, using it for a Patrimony, or Heritage obtained by Lot, as the Inheritance of the *Jews* was, *Josh.* 12. 8. whence the word κλῆρος is so often used in this sense through the Book of *Joshua*, and *Judges*. And so the *Bishops*, to whose hands it was committed, are here required not to act as if they were Lords, but only as Stewards of it; and so as to

* Ἀρχισυναγωγῶν, καὶ πρεσβυτέρων, καὶ Ἀζανιτῶν τ παρ' αὐτοῖς διακόνων. Hær. 30. § 11.
† Vind. l. 2. c. 13.

be

be Examples to others of Freedom from Avarice, and Diligence in relieving the Poor, Sick and Needy.

f Ver. 5. Ἐγκομβώσασθε, *be ye cloathed with Humility.*] The word hath two ſignifications; it ſignifies a Frock put over the reſt of our Cloaths, and ſo imports that this Humility ſhould be viſible in us above all other *Chriſtian* Virtues, in our whole Converſation, our words and actions. 2dly. It ſignifies a Belt which girts about our Garments, and ſo imports we ſhould tie it faſt unto us, and have thoſe conſiderations always fixt upon our Spirits, which may ſtill keep us in an humble Frame of Soul.

g Ver. 6. Ταπεινώθητε.] That is, ſubmit with patience to the Chaſtiſements ſent by his powerful hand upon you, that being truly ſenſible of the Divine diſpleaſure, being afflicted, and mourning for thoſe Sins which brought theſe Evils down upon you, and turning unto him that ſmites you, he may draw nigh to you, and in due ſeaſon work for you a Deliverance from this afflicted State. See this in the place parallel to this, *James* 4. 7, 10.

h Ver. 12. Ὡς νομίζω, *as I ſuppoſe.*] From theſe, and many like expreſſions uſed in the *Epiſtles* of the *Apoſtles*, it is evident that the Divine *Afflatus*, by which the Holy Ghoſt aſſiſted them to write, did not dictate the very words, but only preſided over them to preſerve them from Error in writing, ſeeing the *Holy Ghoſt* could not ſay, *as I ſuppoſe*; nor could St. *Peter* have uſed this Phraſe, if the Divine Illumination had influenced, and inſtructed him in this matter.

i Ver. 13. Ἡ ἐν Βαβυλῶνι, *the Church in Babylon.*] That *Babylon* is figuratively here put for *Rome* is an Opinion ſo early delivered by (a) *Papias*, and which afterwards ſo generally obtained, as we learn from *Euſebius* (b) St. *Jerom* and *Oecumenius* on this place, that I ſubſcribe to the Note at the end of this *Epiſtle*, that ἐγράφη ἀπὸ Ῥώμης, *it was written from Rome*, ſtiled alſo *Babylon* by the (c) *Author* of the *Revelations*, Chap. 17. and the 18th. For the *Apoſtle* muſt at the writing of it be at *Rome* figuratively, or at ſome City properly called *Babylon*; Now as it is uncertain whether St. *Peter* ever was at *Babylon* in *Chaldea*, or in *Egypt*, and improbable that he ever made any conſiderable ſtay there, ſo is it very improbable he ſhould do it ſo near his end. At *Rome* and *Antioch*, where he confeſſedly reſided, *Church Hiſtory* is copious in giving an Account of his Succeſſors in thoſe Sees; but who can ſhew any thing of this nature, with reference to either of theſe *Babylons*? As to the reaſon why *Rome* is covertly thus repreſented by the Name of *Babylon*, I cannot think, with *Oecumenius*, it was ſo ſtiled, διὰ τὸ ὁμοίας, *becauſe advanced to as great Eminency as Babylon had ever been*, for then why ſhould St. *Peter* have diſguiſed the matter? I rather think it was ſo ſtiled, either becauſe it did reſemble that City in its *Idolatries*, and oppoſition to the Church of God; or becauſe it was to be deſtroyed for ever, as the *Prophets* had foretold of *Babylon*; which though the (d) *Primitive Chriſtians* did believe, it was their wiſdom to conceal. Thus (e) St. *Jerom* ſaith, that the Prophet *Jeremiah* covertly ſpake of *Babylon*, under the name of *Seſack*, that he might not incenſe the *Babylonians* againſt him, who beſieged *Jeruſalem*; and that the *Apoſtle* ſpeaks of the *Roman* Empire under that name of τὸ κατέχον, *that which letteth*, that he might not provoke them to perſecute the *Chriſtians* for ſpeaking of the *Roman* Empire, which was by them eſteemed (f) *Imperium ſine fine*, or *Eternal*.

(a) Apud Euſeb. Hiſt. Eccl. l. 2. c. 15. (b) Verbo Marcus & in Iſaiam c. 47. F. 77. B.

(c) *Ea quæ dicuntur Apoc.* 18. *de Babylone quæ eſt apud Romanos, intelligenda ſunt juxta veterum Eccleſiæ Doctorum ſententiam.* Andr. Cæſar in Apoc. c. 55.

(d) *Sic & Babylon apud Joannem R. urbis figuram portat; proinde & magnæ & regno ſuperbæ & ſuorum debellatricis.* Ter. contr. Judæos c. 9. p. 193. & contr. Marcion l. 3. c. 13.

(e) In Jerom. p. 145. A. (f) Dempſt. p. 8.

THE PREFACE TO THE Second Epiſtle of St. *PETER.*

ΠΕ'ΤΡΟΥ τῆ 'Αποσόλε ὅπισολὴ καθολικὴ δευτέρα, The Second Catholick Epiſtle of St. Peter.] *That this* Epiſtle *alſo was written by the* Apoſtle Peter, *is evident beyond all juſt Exception.* (1.) *From the Inſcription of it, in which the writer ſtiles himſelf* Simon Peter, a Servant and Apoſtle of Jeſus Chriſt; *there being no other* Apoſtle *of that Name. Moreover of this* Apoſtle *it is particularly noted in the Scripture, that he was* Σίμων ὁ λεγόμενος Πέτρος, Simon called Peter, *Matth.*4.18.10.2. Σίμων ὁ ἐπικαλούμενος Πέτρος, Simon which was Sirnamed Peter, *Acts* 10. 18. 11. 13. *He is ſtiled* Simon Peter *once by St.* Luke, *Chap.* 5. 8. *and by St.* John *the* Evangeliſt *ſeventeen times*, Chap. 1. 41. 6. 8, 68. 13. 6, 9, 24, 36. 18. 10, 15, 25. 20. 2, 6. 21. 2, 3, 7, 11, 15. *Whereas* Symeon Biſhop *of* Jeruſalem, *to whom* Grotius *aſcribes the writing of this* Epiſtle, *was neither* Peter, *nor Apoſtle.* (2.) *From a Concurrence of Circumſtances in it relating to St.* Peter, *and no other; as* (1.) *When he ſays,* He ſhortly muſt put off this Tabernacle, even as our Lord Jeſus Chriſt had ſhewed him, *Chap.* 1. 14. *This well agrees to* Simon Peter, *to whom our Lord ſignified what* Death he ſhould die, *Joh.* 21. 18, 19. *And that this Death ſhould befal him before his coming to the Deſtruction of* Jeruſalem, *Ver.* 22. *which was then at hand when St.* Peter *writ this. See Note on* 1 Pet. 4. 7. 2dly. *He adds, that he was* with him in the Holy Mount, *when our* Lord Jeſus *was tranſfigured, and was an* Eye-witneſs of his Majeſty, *and heard thoſe Words,* This is my beloved Son in whom I am well pleaſed, *Ver.* 16, 17, 18. *which he could hear only then, no ſuch Words being ſpoken*, John 12. 28. *to which* Grotius *would refer this Paſſage. Now at our Lord's Tranſfiguration, beſides St.* Peter, *were only preſent the two Sons of* Zebedee, James *and* John, *neither of which were ever thought to be the Author of this* Epiſtle. 3dly. *This alſo may be gathered from theſe Words*, Chap. 3. 1, 2. This Second Epiſtle, beloved, I write unto you; in which I ſtir up your ſincere Minds by way of remembrance: *Ver.* 2. That ye may be mindful of the Words which were ſpoken before by the Holy Prophets, and of the Commandment of us the Apoſtles of the Lord and Saviour. *Whence it is manifeſt*, 1ſt. *That this* Epiſtle *was writ by an* Apoſtle, *and therefore not by* Symeon Biſhop *of* Jeruſalem. 2dly. *That it was writ by an* Apoſtle, *who had before directed an* Epiſtle *to the ſame Perſons. Now though ſome of the* Ancients *doubted whether this Second Epiſtle were* Canonical, *yet* (a) *they all owned that it bore his Name and was aſcribed to him, and never, that we find, was aſcribed to any other* Apoſtle; *we therefore have juſt Reaſon to conclude, according to the Title of it, that it was alſo the* Epiſtle *of* Simon Peter, *the* Apoſtle *of our Lord, to whom both theſe* Epiſtles *expreſly are aſcribed by* (b) Origen, *who alſo adds, That* Paul is called his Brother, by Peter the Apoſtle, *which he is only in this* Epiſtle. *Being therefore written by an* Apoſtle *aſſiſted* by the Holy Ghoſt ſent down from Heaven, 1 *Pet.* 1. 12. *we cannot doubt of the Authority of this Epiſtle; for, whereas* Grotius, *to avoid the ſtrength of this Argument, imagines that this Chapter contains a Second* Epiſtle, *and that the Firſt* Epiſtle *referred to, ended at the cloſe of the Second Chapter of that which is now called the Second* Epiſtle. *He not only doth this without all Authority of any Ancient Verſions or Authors to countenance his Opinion, but againſt the Frame*

(a) Τῶν ὃ φερομένων αὐτῆ δ' ἐπιςολῶν, Euſeb. Hiſt. Eccl. l. 3. c. 3. 'Αλλ' τὰ μὲ ὀνομαζόμενα Πέτρε. Ibid.

(b) *Petrus duabus Epiſtolarum ſuarum perſonat tubis*, Hom. 7. in Joſh. F. 156. Ὑπὸ Πέτρε τ' 'Αποσόλε γεγραμμένον αὐ τ' τοσοῦτον, φησὶν, τ' διδασκάλῳ τῆ ἀδελφῆ μᾶ Παύλῳ, 2 Pet. 3. 15. contra Marcion. p. 58. Vide Firmilianum apud Cyprian. Ep. 75. Ed. Ox. p. 220. & Concil. Laod. Can. 59.

and

and the Contexture of Epiſtles, *which uſually begin with an Inſcription, which is not to be found in the Third Chapter.*

As for the time when this Epiſtle *was indited, I lay down this as certain, againſt* Grotius, *from what hath been diſcours'd already, that it could not be written after the Deſtruction of* Jeruſalem; *for St.* Peter *here ſaith, that he was* ſhortly to put off his Tabernacle, *or to die, whereas he was actually dead in the Fourteenth Year of* Nero, *that is, Three Years before the Deſtruction of* Jeruſalem *by* Titus. *But that it was written but a little before his Death, may juſtly be concluded from his Declaration that* he knew, *either by Revelation, or by our Lord's Diſcourſe,* that the time of his Death (c) was ſuddenly to follow, *or was nigh at hand.*

Of the Perſons to whom it was written, we are aſſured alſo from theſe words, This Second Epiſtle, Beloved, I write unto you, *they being a demonſtration that it was written to the very ſame Perſons to whom the firſt had been directed,* viz. *to the Converted* Jews *diſpers'd through* Pontus, Galatia, Cappadocia, Aſia, *and* Bithynia, 1 *Pet.* 1. 1.

And laſtly, as for the occaſion of his writing, that plainly ſeems to have been double. 1*ſt. To arm the* Jews *converted againſt that fiery Trial which was then come upon them, and againſt that* Apoſtacy *from the Faith, that* turning away from the Holy Commandment, *Chap.* 2. 21. *that* falling from their own Stedfaſtneſs, *Chap.* 3. 17. *to which they of that Nation were ſo prone: And evident it is that the chief deſign of the Epiſtle to the* Hebrews *was to put a ſtop to it: And many Paſſages in all the* Catholick *Epiſtles, not excepting the* 2d. *and* 3d. *Epiſtles of St.* John, *are evidently writ for the ſame purpoſe; And to warn them of, and to preſerve them from, the deſtructive Doctrines of thoſe* Jewiſh Solifidians *who held it unneceſſary to* add unto their Faith Virtue. 2*dly. To arm them againſt thoſe impure* Nicolaitans *and* Simonians, *who* turned the Grace of God into Laſciviouſneſs: *Of whom ſee the Notes on the* 2*d Chapter. And* 3*dly. Againſt thoſe* Scoffers *at the Promiſe of* Chriſt's Coming, *as if it were a Promiſe which never would be verified.*

But then I am conſtrained to diſſent from the Opinion of the Reverend and the Judicious Dr. Hammond, *and Dr.* Lightfoot, *who conceive that the* Apoſtle *doth not diſcourſe of our Lord's coming to the General Judgment in his* 3*d Chapter, but only of his coming to execute his Judgments on the* Jews *by the Deſtruction of* Jeruſalem. *For, not to inſiſt upon this Conſideration that this Opinion is wholly new, and contrary to the Judgment of all the* Ancients, *who own this Epiſtle, and have occaſion to make mention of theſe words, they all agreeing in this with* Oecumenius, *that the Apoſtle ſpeaketh* ὅτι συντελείᾳ τ αἰῶνός, of the end of the World, *it is extremely evident.*

1. *From theſe very words,* ver. 7. But the Heavens and Earth which now are, by the ſame word are kept in ſtore, reſerved to fire againſt the day of Judgment, and perdition of ungodly Men. *And ver.* 10. But the day of the Lord will come as a Thief in the night, in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent Heat; the Earth alſo, and the works that are therein, ſhall be burnt up. *To interpret all theſe words only of the Deſtruction of* Jeruſalem, *is to turn them into* Metaphor *and* Allegory; *whereas St.* Peter *plainly ſays, that as the Old World was deſtroy'd by Water, ſo ſhall the World that now is be deſtroy'd by Fire.* Here then, *as one ſays truly,* is no room for Allegories or Allegorical Expoſitions; for, as the Heavens and Earth were deſtroy'd by Water, ſo are they to be deſtroy'd by Fire: And if in the the firſt place you underſtand the natural material World, you muſt alſo underſtand it in the ſecond; they are both Allegories, or neither.

2. *Were the* Apoſtle *ſpeaking of the Deſtruction of* Jeruſalem *which happen'd Thirty ſeven Years after the Death of Chriſt, and was, according to our Lord's Prediction, to fall out whilſt ſome of them whom he ſpake to were yet living, what need was there of ſaying,* one day with the Lord is as a thouſand years, *&c. when he was ſpeaking, it ſeems, of that which he knew was to happen before four years were expired? And laſtly, The ſolemn Exhortation,* Seeing then all theſe things ſhall be diſſolved, what manner of Perſons ought we to be in all Holy Converſations and Godlineſſes, looking for, and haſtening to the Coming of our Lord and Saviour Jeſus Chriſt, that we may be found of him without ſpot, and blameleſs? *This, I ſay, ſounds too high for the Deſtruction of* Jeruſalem, *in which they of* Pontus *and* Galatia *could not be much concern'd; but 'tis an Exhortation very proper for thoſe who had the lively Idea of the Conflagration of the World, and the tremendous Judgment and* Perdition of ungodly Men, *then ſet before them.*

There is, I confeſs, a middle Opinion betwixt both theſe, which interprets the words of St. Peter *in the* 3*d Chapter, of the Judgment of the Great Whore, or the* Antichriſtian Church *mention'd* Rev. 17. 1. *after which is to follow the* New Heaven *and* New Earth, *promiſed to the* Jews, *and to be accompliſhed in the calling of them to the* Chriſtian Faith, *and the flowing in of all* Nations *to them. Concerning which, Note,*

(c) Ταχινή ἐστιν. 2 Pet. 3. 14.

1ſt. *That*

1ſt. *That this Judgment, according to the Predictions both of the* Prophets *in the Old, and of St.* John *in the* New Teſtament, *is to be executed upon her by Fire. So* Daniel 7. 11. The Beaſt was ſlain, and his Body deſtroyed, and given to the burning Flame: *And* ver. 26. The Judgment ſhall ſit, and they ſhall take away his Dominion, to conſume, and to deſtroy it to the end. *Accordingly, in the Judgment of the Whore,* ſhe ſhall be utterly burnt with Fire, for ſtrong is the Lord that judgeth her, *Rev.* 17. *Rev.* 18. 8, 9, 10.

Note, 2dly, *That it is uſual with the* Prophets *to repreſent God's Judgments on the Enemies of his Church and People, by the tragical Expreſſions of* burning up the Earth, diſſolving the Heavens. *Thus of the Deſtruction of* Babylon, *which Name was writ upon the Forehead of the* Great Whore, *God ſpeaks thus;* Behold, the Day of the Lord cometh, cruel and with fierce Wrath, to lay the Land deſolate, for the Stars of Heaven, and the Conſtellations, ſhall not give their Light, and the Sun ſhall be darkned in his going forth, and the Moon ſhall not give her Light, and I will make the Heavens to ſhake *(or move away)* and the Earth ſhall remove out of its place, *Iſai.* 13. 9, 10, 13. *The Indignation of the Lord againſt the* Idumæans, *is repreſented in theſe dreadful words;* The Mountains ſhall be melted with their Blood, and (d) all the Hoſt of Heaven ſhall be diſſolved, and the Heavens ſhall be rolled together as a Scroll, and all their Hoſt ſhall fall down as a Leaf falleth from the Vine, and as a falling Fig from the Fig-tree. *Of the Deſtruction of* Sennacherib *and his People, God ſpeaketh thus;* The Heavens ſhall vaniſh away like Smoak, the Earth ſhall wax old like a Garment, and they that dwell therein ſhall die in like manner, *Iſai.* 51. 6. See *Deut.* 32. 22. *Jer.* 4. 23, 24. *Joel* 2. 30. 3. 15. *Here then we ſee all the Expreſſions uſed in the* 3*d Chapter of St.* Peter, *uſed alſo by the* Prophets *when they ſpeak of the Deſolation of a Nation and People, and eſpecially of the Enemies of the Church; which is ſufficient to evince that the* Apoſtle *being himſelf a* Jew, *and writing to thoſe* Jews *who were accuſtomed to theſe Expreſſions, might thus ſet forth the great Deſtruction of the Beaſt, mention'd* Revelations 17th *and the* 18th, *and by the* New Heavens and New Earth, *that Glorious State of the* Church *which was to enſue by the Converſion of the* Jewiſh *Nation, and the flowing in of all* Nations *to them.*

(d) Ταχήσονται πᾶσαι αἱ δυνάμεις τῦ ἐρανῦ, καὶ πᾶσα στρατιὰ αὐτῦ ἐκπεσῦται. Iſa. 34. 3, 4.

A PARAPHRASE WITH ANNOTATIONS ON THE Second Epiſtle of St. *PETER*.

CHAPTER I.

Verſe 1. SIMON PETER, a Servant and Apoſtle of Jeſus Chriſt, [*writing*] to them that have obtained like precious Faith
a with us [a] through the Righteouſneſs of God, [*by Faith*, Rom. 1. 17.] and [*the Sufferings of*] our Saviour Jeſus Chriſt.

2. [*Wiſheth that*] Grace and Peace [*may*] be multiplied to you, through the knowledge of God, and of Jeſus [*Chriſt*] our Lord.

3. According as [*it hath been with us already, for*] his Divine Power hath given to us all things that pertain to life and godlineſs, [*or, to the life of godlineſs,*] through the knowledge of him that hath called us to
b [Gr. *by*] [b] Glory, and Vertue.

c 4. [c] Whereby are given to us exceeding great and precious promiſes, that by theſe
d ye might be [d] partakers of the Divine Nature; having eſcaped the Corruption which is in the World through luſt.

e 5. [e] And beſides this [Gr. καὶ αὐτὸ τοῦτο, *and for this cauſe*] giving all diligence, add to your Faith Vertue, [*or courage in the Profeſſion of it, and ſincerity in the Practice of thoſe things this Faith requires,*] and to Vertue [*an exact*] knowledge [*of your Duty;*]

6. And to Knowledge, Temperance, [*in carefully abſtaining from thoſe ſenſual Affections, and diſorderly Paſſions, which obſtruct the performance of your Duty,*] and to Temperance Patience, [*under all the Sufferings which may affright you from it,*] and to Patience Godlineſs, [*that fear of God which will reſtrain you from ſin, that love of him which will conſtrain you to your Duty, that Conformity of Will which will cauſe your Mind to approve of, your Heart to affect, and chuſe what is according to his will, and your whole Man to be exerciſing it ſelf to Godlineſs.*]

7. And to Godlineſs Brotherly kindneſs, [i. e. *fervent love to Chriſtians, as being Children of our heavenly Father, and fellow members of Chriſt's Body,*] and to Brotherly kindneſs Charity, [*to all Men, as proceeding from the ſame Stock, having the ſame Nature, and being ſubject to the ſame neceſſities.*]

8. For if theſe things be in you, and abound, they make you that ye ſhall neither
f be [f] barren [Gr. *ſlothful*] nor unfruitful in the knowledge of our Lord Jeſus Chriſt.

9. But [*on the other hand*] he that lacketh
g theſe things is [g] blind, and cannot ſee afar off, and hath forgotten that he was purged from his old ſins, [*by that Baptiſm in which he being waſhed from the guilt of them, engaged to die to ſin,* Rom. 6. 4.]

10. Wherefore [*being called to this Faith,*] the rather, Brethren, give diligence [Gr. *give the more diligence by practiſing theſe things,*]
h [h] to make your Calling and Election ſure; [i. e. *to ſecure to your ſelves the Bleſſings of Chriſtianity to which God hath called you; and for which end he hath choſen you to be his People:*] for if you do theſe things you ſhall never fall, [*or miſcarry eternally.*]

11. For ſo an entrance ſhall be miniſtred
i to you abundantly [i] into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

12. Where-

12. Wherefore I will not be negligent
k to put you always [k] in Remembrance of theſe things, tho' you know them [*before*,] and be eſtabliſhed in the preſent Truth, [viz. *that the Practice of theſe Chriſtian vertues is neceſſary to the making your calling and Election ſure, and to your Entrance into Chriſt's heavenly Kingdom.*]

13. Yea, I think it meet, as long as I am in this Tabernacle [*of the Body*,] to ſtir you up [*to the performance of your Duty*,] by putting you [*ſtill*] in Remembrance [*of theſe things.*]

14. Knowing that ſhortly I muſt put off this my Tabernacle [*by Martyrdom*,] even as
l our Lord Jeſus Chriſt [l] hath ſhewed me, [*John* 21. 20.]

15. Moreover I will endeavour [*by leaving theſe Epiſtles, deſigned for that End*,] that you
m may be able after my deceaſe, [m] to have theſe things always in Remembrance.

16. For we have not followed cunningly deviſed fables, when we made known to you the Power [*given to our Lord Chriſt over all Fleſh, that he might give eternal life to them that believe*, John 17. 2.] and [*the*] coming of our Lord Jeſus Chriſt [*to Crown them with Glory*;] but were Eye-witneſſes of his Majeſty.

17. For he received from God the Father Honour and Glory, when there came ſuch a Voice to him from the [n] excellent n
Glory, This is my beloved Son, in whom I am well pleaſed.

18. And this Voice which came from Heaven we heard, when we were with him in the holy mount.

19. We have alſo [o] a more ſure Word of o
Propheſy; whereunto you do well that ye take heed, as to a light that ſhineth in a dark place, until the day dawn, and the [p] p
Day-Star ariſe in your Hearts.

20. Knowing this firſt [*as the foundation of all you learn from the Prophetick Writings*,] [q] q
that no Propheſy of the Scripture is of any Private Interpretation, [Gr. *of their own Incitation, Motion, or the Suggeſtion of their own private Spirits.*]

21. For Propheſy came not in old time by the will of Man; but Holy Men of God ſpake as they were moved by the Holy Ghoſt.

Annotations on Chap. I.

a Verſe 1. ΕΝ δικαιοσύνῃ τ Θεῦ, *by the Rigeteouſneſs of God.*] That this Phraſe ſignifies our Juſtification through Faith in the Death and Sufferings of *Chriſt*, the meritorious cauſe of it, See Note on *Rom.* 1. 17.

b Ver. 3. Διὰ δόξης κ ἀρετῆς, *by Glory and Vertue.*] i.e. who hath called us with a glorious calling, as being attended with the glorious Effuſion of the Holy Ghoſt, by Reaſon of which the Revelation of the Goſpel is ſaid to be ἐν δόξῃ, or διὰ δόξης, *in*, and *with Glory*, 2 Cor. 3. 7, 11. And ſhewed his Power, Might, and Virtue by the miraculous Operations, with which it was confirmed. For tho' *Mr. le Clerc* is poſitive that ἀρετὴ no where ſignifies δύναμις, Power, yet in *Heſychius* we read thus, ἀρετὴ θεία δύναμις, Vertue, *i. e.* divine Power, ἢ κ πόλεμου δύναμις, ſtrength for War, Fortitude, Dexterity in Wreſtling.

c Ver. 4. Δι' ὧν, *by which.*] If the reading of other Manuſcripts δι' ὃν, obtain, the ſenſe runs plain, and eaſie, thus, By *whom* thus *calling you*, are *given great* and *precious* Promiſes, *Chriſt* having brought *Life and immortality to light*, 2 Tim. 1. 10. And eſtabliſhed the New Covenant in *better Promiſes*, Hebr. 8. 6. But if we retain the Common reading δι' ὧν *by which*, the ſenſe ſeems to runs thus, By which two, the Effuſion of the Holy Ghoſt upon us, as the earneſt of them, and his miraculous operations as the Confirmation of them, and of that Goſpel which contains them, *are given to us great and precious Promiſes*; or rather, by which God, and our Lord *Jeſus Chriſt*, mention'd, *v.* 1. and 3. are given *great, and precious promiſes*, they being the Promiſes made by God the *Father*, 2 Cor. 7. 1. And by the Son, 1 *Joh.* 2. 25. And confirmed to us in, and through *Chriſt Jeſus*, 2 Cor. 1. 20, 21.

Ibid. Θείας φύσεως κοινωνοὶ, *Partakers of the* d
divine nature.] Both (a) *Philo* and *Joſephus* repreſent them, who had the Gift of Prophecy, as having τ ψυχὴν θεαζεσαν *a Soul inſpired by the Deity*, and by the Holy Spirit dwelling in them made *divine*. Thus (b) *Joſephus* ſaith of one *Papius*, renowned for his Wiſdom and Fore-knowledge of things to come, that he did θείας μεταςχεῖναι φύσεως, *partake of the Divine Nature.*

Ver. 5. Καὶ αὐτὸ τῦτο, *and for this cauſe*, or e
as other *Manuſcripts* read, κ αὐτοὶ, *ſo ye.*] *Eſthius* here probably conjectures, that the ſenſe hitherto is pendent thus; As you have

(a) Phil. de mut. nom. p. 824. (b) Contr. Apion. p. 1052.

received from the Gift of God all things neceſſary to Life and Godlineſs, ſo do ye add, or for this cauſe add to your Faith, Vertue, *&c.*

f Ver. 8. Οὐκ ἀργὸς, *you will not be ſlothful,*] or negligent in the Concerns of God's glory, and your Soul's welfare, for Sloth proceeds from want of Faith, or Courage, or Love; nor unfruitful, *i. e.* Unprofitable to others, for that proceeds from want of Brotherly-Kindneſs, or Charity.

g Ver. 9. Τυφλός ὅτι, *he is blind,*] for want of knowledge, and blinded by his Paſſions and ſenſual Affections, and cannot ſee to the End and Deſign of *Chriſtianity*, and the Rewards of Faith and Patience, nor conſiders he the Obligations which lie upon him to depart from Iniquity. The word μυωπάζων following, is by our *Tranſlators* rendred *one that cannot ſee afar* off, agreeably to theſe words of *Ariſtotle*, they are ſaid, μυωπάζειν, who from their Birth are τὰ μὲ ἐγγὺς βλέποντες, τὰ δ' ὀξ ὑποστάσεως ὐχ ὁρῶντες, *Men who can only ſee things near, not thoſe that are remote*; and it is ordinary to ſay that ſuch a one is blind, as being comparatively ſo, and as to many things; And to this ſenſe the following words, *they cannot look back* to their Purgation of Old, ſeem to lead; tho' the great *Bochart* ſaith, the Word here ſignifies *to cloſe the Eyes againſt the light*, Hieroz. l. 1. c. 4. p. 31, 32.

h Ver. 10. Βεβαίαν ὑμῶν κλῆσιν ποιεῖσθε, *to make your calling and Election ſure.*] Many *Manuſcripts*, and many of the *Ancients* add, διὰ τ καλῶν ἔργων, *by good Works*: And this the Text ſeems to require, for it immediately follows, *if you do theſe things ye ſhall never fall*, plainly declaring, that the making of their calling, and Election ſure, depended on the doing thoſe works of Vertue, Temperance, Patience, Godlineſs, Brotherly-Kindneſs, and Charity, mentioned before, and ſo was only a Conditional Election upon their Perſeverance in a Life of Holineſs.

i Ver. 11. Εἰς τ αἰώνιον βασιλείαν, *into the everlaſting Kingdom.*] As ζωὴ αἰώνιος is *everlaſting life*, Luke 10. 25. αἰώνιος κληρονομία, an *everlaſting inheritance*, Heb. 9. 15. αἰώνιοι σκηναὶ, *everlaſting Tabernacles*, Luke 16. 9. οἰκία αἰώνιος, an *everlaſting Houſe*, 2 Cor. 5. 1. δόξα αἰώνιος, *everlaſting Glory*, 2 Tim. 2. 10. σωτηρία αἰώνιος, *everlaſting Salvation*, Hebr. 5. 9. So αἰώνιος βασιλεία is doubtleſs the *everlaſting Kingdom* prepared for *Chriſt's* faithful Servants, and not his Vindictive Kingdom over the *Jews*, nor yet the Kingdom of Saints mentioned by *Daniel* as never to give place to any other Kingdom, they to whom the *Apoſtle* writ being to die long before the coming of that Kingdom.

k Ver. 12. Ἐν ὑπομνήσει, *in Remembrance.*] For could we be eſtabliſhed in the belief of heavenly things, and have them ſtill in Remembrance, we ſhould not flag in the Performance of our Duty.

l Ver. 14. Ἐδήλωσέ μοι, *hath ſhewed me.*] Declaring to him in a Viſion, ſay (c) *Hegeſippus* and (d) St. *Ambroſe*, that he muſt go again to *Rome* to be Crucified. Thus (e) St. *Polycarp*, in a Viſion ſaw his Pillow, or Night-Cap burning with Fire a little before he was conſumed by the Flames: And St. *Cyprian*, by a Viſion was admoniſhed of his Death, and of the Kind of Martyrdom he was to ſuffer. *Pontius* in *Vitâ Cypr. Ed. Oxon. p.* 7.

m Ver. 15. Πῶ τέτων μνήμω ποιεῖσθε, *to make a Remembrance of theſe things.*] St. *Peter* therefore was not of the Opinion that *Oral Tradition* was a better way than Writing, to preſerve the Memory of theſe things, and that without Writing they might be able ſo to do. Accordingly (f) *Ignatius*, adviſing the Churches to ſtand faſt in the Tradition of the *Apoſtles*, thought it neceſſary, *for the greater ſecurity, to commit them to Writing*. For, ſaith (g) Origen, That *which is delivered only by Mouth quickly Vaniſheth, as having no Certainty.*

n Ver. Ὑπὸ τ μεγαλοπρεπῆς δόξης, *from the magnificent Glory.*] Some conſidering, that in all the three *Evangeliſts* the Transfiguration of our Lord is mentioned after he had ſpoken of the Coming of the Son of Man in Glory, or in the Glory of the *Father*, think this Transfiguration was an Image of that glorious Kingdom he was to erect at the Calling of the *Jews*; and that St. *Peter* here refers to this when he ſaith, *we made known to you the power, and coming*, or the illuſtrious coming *of our Lord Jeſus Chriſt*; whence *Moſes*, and *Elias* are here ſeen with him in Glory, and according to ſome *Manuſcripts*, are ſaid to ſpeak of the δόξα, i. e. *his Glory*, which was to be hereafter in *Jeruſalem*. But that Glory being not yet come, to what purpoſe ſhould the *Apoſtle* Write to them of that Age, to give all diligence to obtain

(c) Hegeſip. de Excid. Hieroſ. l. 3. c. 2
(d) Ambroſ. Ep. 33.
(e) Περσελχόμω ἐν ὀπασία γήρους, ϗ εἶδεν προσκεφάλαιον αὐτῦ ὑπὸ πυρὸς καταναλόμωον. Martyr. § 5.
(f) Ὑπὲρ ἀσφαλείας ϗ ἐγγεάφως ἤδη μαρτυρόμω διατυπῶσ ἀναγκαῖον ἡγεῖτο. Apud Euſeb. H. Eccl. 3. c. 35.
(g) Τὰ γὸ ἀγεάφως λεγόμωα παύε μετ' ὀλίγον ὐκ ἔχοντα ἀπόδειξιν. Dial. contra Marcion. p. 59.

an

an Entrance into that Kingdom? Or why doth he ſo generally promiſe an Entrance into it to them who were to die ſo long before, and were not at all, unleſs they died *Martyrs*, to enter into it? Nor was it to be an everlaſting, but only a *Millennary* Kingdom. Wherefore for Explication of the Words, obſerve concerning the Transfiguration of our Lord, (1.) That when he was transfigured his Face *did ſhine* as *the Sun and his Garments were ſplendent*, Matth. 17. 2. And this, ſaith *Nazianzen*, God did τὸ μέλλον μυσαγωγῶν, *ſhewing what he was to be hereafter*, and as an Introduction to that Glory in which he was to ſhine at *the Right Hand of Majeſty in the Heavens*; for to ſhine as the Sun, is a Phraſe expreſſing ſomething belonging to *Cæleſtial* Majeſty, *Matth.* 13. 43. The *white* and ſplendid *Garments* being alſo proper to *Kings*, and the *Royal* Miniſters of the Heavenly Court, *Rev.* 3. 4. And hence when *Chriſt* is repreſented as *the firſt-born from the Dead*, and the *Prince of the Kings of the Earth*, to whom power and Glory belonged, he appears in Splendor, as the Sun ſhining in his Power, *Rev.* 1. 14, 15. And this is the Majeſty of Chriſt of which St. *Peter*, *James*, and *John* were Eye-witneſſes on the Mount.

2ly. Of the Teſtimony given to him; obſerve, (1.) That it was, *This is my beloved Son*, i. e. This is he who is *Heir of all things*; Heb. 1. 2. And is *ſat down at the Right Hand of Majeſty and Glory*, v. 3. And therefore this is made a Proof of our Lord's Reſurrection, and Exaltation to the Higheſt Glory, that the *Father* ſaid to him, *Thou art my Son, this Day have I begotten thee*, Acts 13. 33. Hebr. 1. 5. 5. 5. This is he to whom the *Father* hath given *to have life in himſelf*, John 5. 26. And ſo to raiſe the Dead, *v.* 24. And *give eternal life to them*, John 17. 1, 2. Now all this being comprehended in this Teſtimony, ſhews the Truth of what St. *Peter* ſaid he had declared to them. Note (2ly.) That this Voice was given *from the magnificent Glory*, or bright Cloud which then appeared, and was the Conſtant Symbol of the Divine Preſence; See note on *Phil.* 2. 6. And ſo aſſured them this Teſtimony was given by the God of Truth. Note (3ly.) That this Teſtimony is delivered in the very words ſpoken of that *Prophet* which ſhould come after *Moſes*, viz. *a Prophet will the Lord your God raiſe unto you like to me, to him ſhall ye hearken*, Deut. 18. 15. And ſo aſſured them that this beloved Son was that *Prophet* of whom *Moſes* ſpake. Note Laſtly, That theſe words were directed not to *Chriſt*, but to thoſe that attended him, and bad them obſerve that God the *Father* here owned him as his only Son, in whom he is well pleaſed, and as the only *Prophet* whom they ought to hearken to.

Ver. 19. Βεβαιότερον τ προφητικὸν λόγον, *a more ſure word of Propheſy.*] This is ſpoken in compariſon of the *Apoſtle*'s Teſtimony of what he heard, which to the *Jews* was not ſo certain, and convincing, as was the Record of their own *Prophets*; whence the *Apoſtles* both in diſputing with the unbelieving *Jews*, and writing to the believers among them, confirm their Doctrines from the Writings of the *Old Teſtament*. o

Ibid. Καὶ φωσφόρ ἀνατείλη, &c. *And the Day-ſtar ariſe in your Hearts.*] Some conſidering that *Balaam* Propheſies of the *Meſſiah* as a *Star* that was to *come out of Jacob*, by which Star, ſay *the* three *Targums*, *Bereſchith Rabba*, *R. Moſes Hadarſon*, and *R. Iſaac*, is meant the *Meſſiah*, *compared to a Star, becauſe of the Splendor of his Dominion* and *Kingdom*, and who is ſtiled by St. *John* ὁ ἀστὴρ λαμπρὸς, ὁ ὀρθρινὸς, *the bright and Morning Star*, Rev. 22. 16. refer this to *Chriſt's* ſecond coming to convert the *Jews*, and ſet up the Kingdom of the Saints, *Dan.* 7. 27. Saying, That the *Apoſtle* compares the intermediate Time, in which *Antichriſt* was to reign, as the Night, and Darkneſs, according to the *Scripture* uſeth to expreſs the times of Ignorance, and Idolatry, *Eph.* 5. 8. 1 *Theſ.* 5. 4. See note on *Rom.* 13. 12. And the time of *Chriſt's* advent to call all *Iſrael*, and to bring in with them the *fulneſs of the Gentiles*, to the light diſſipating that Darkneſs; and doth here bid the *Jewiſh* Nation to attend to the *Propheſies* in the *Old Teſtament* touching this glorious time, till it ſhould be accompliſhed upon them. But the *Apoſtle* writes not here to the unbelieving *Jews*, who are to be the only Subjects of that calling; but to *them who had obtained like precious Faith* with him. Moreover that the time from writing this *Epiſtle* till the Converſion of the *Jews*, which is not yet accompliſhed, ſhould be accounted as Darkneſs, or a Time in which the Light, or Day appeared not, ſeems not ſuitable to that Expreſſion of St. *Paul. The Night is far ſpent, and the day is at Hand.* See note on *Rom.* 13. 12. Nor could he bid thoſe of that Age to expect till that day-Star ſhould ariſe in their Hearts, which to this very day is not yet riſen. It therefore ſeems plain to me from theſe words, tho' Dr. *Hamond*, and others would interpret them to another ſenſe, that the *Apoſtle* ſpeaketh this concerning ſome other light that was to enlighten and affect their Hearts, and give p

them

them full Aſſurance that our *Jeſus* was the Son of God, the *Prophet* God had ſent into the World. Now this was done by the internal Gifts, and Illuminations of the Holy Spirit vouchſafed to Believers; by which, ſaith the *Apoſtle Paul*, *The teſtimony of Chriſt*, or, which the *Apoſtles* gave of him, ἐβεβαιώθη ἐν ὑμῖν *was confirmed in*, or *upon them*, 1 Cor. 1. 6. By which God did βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, *Confirm both the Apoſtles, and thoſe that believed in the Faith of Chriſt*, 2 Cor. 1. 21, 22. 5. 5. So that the import of the Words ſeems to be this, till you your ſelves have thoſe *Prophetick* Gifts, by which you may be able from what you find in your ſelves, to know by the Spirit that *Jeſus is the Chriſt, the Son of God*, 1 Cor. 12. 3. And have that *Unction of the Holy Ghoſt*, by which you know all things, 1 *John* 2. 27. And have alſo the *Scriptures* of the *New Teſtament* committed to you, which contain a more perfect light, *Rom.* 13. 14. And are indited alſo by the *Holy Spirit ſent down from Heaven*, 1 Pet. 1. 12. Like to this is that Expreſſion of (h) Philo, *what Reaſon is in us, that is the Sun in the World,* ἐπειδὴ φωσφορεῖ ἑκάτερον, *both being unto us a Phoſphorus, the Sun giving light to our Senſes, and Reaſon intellectual Rays to our Conceptions.* And *when* φῶς ὅτι λάμπει τὸ θεῖον, *the Divine light ſhines upon us, that of our Reaſon ſets; and when that ſets, this ariſeth,* τῷ δ' προφητικῷ ψυχῇ φιλεῖ τοῦτο συμβαίνειν, *and ſo it was with the Prophets.*

Ver. 20. Ἰδίας ἐπιλύσεως οὐ γίνε[ται], *no prophe-*
q *ſy is of private interpretation,*] i. e. Prophecy comes not from the *Prophet's* own Suggeſtion, but from the Inſpiration of the Holy Ghoſt. That this is the true ſenſe of theſe words appears, (1.) From the *Apoſtle's* own Interpretation; for not to be of the *Prophets* own incitation, or Suggeſtion, *v.* 20. is *not to come by the will of Man*, v. 21. i. e. not by human Reaſon, *but by the will of God*, John 1. 13. (2ly.) From the Uſe of the Phraſe; for ἐπίλυσις, according to *Phavorinus* and *Suidas*, is ἔφοδος *Acceſſion*, or *Incitation*, or *Inſult*; and the Word ἰδία added to it, muſt therefore ſignifie that *Propheſie is not of private Impulſe* or *Incitation*; whence the Expreſſion, uſed by the true *Prophets*, is generally this, ἐπῆλθεν ἐπ' ἐμὲ *the Spirit came upon me*, Numb. 24. 2. 1 *Sam.* 10. 10. 2 *Chron.* 15. 1. 24. 20. And, (3) From the Nature of the thing it ſelf, and the conſtant Opinion of the *Jews* about it; which was, (i) as *Philo* ſaith, that *a Prophet ſpeaketh nothing of himſelf, but he is the Organ of God in what he ſpeaks, God ſpeaking in and by him.* Whence to ſpeak *of himſelf*, or *of his own Heart or mind*, is always made the ſign of a *falſe Prophet*, whom God had not ſent, *Numb.* 16. 28. 22. 18. 24. 13. *Jer.* 23. 16, 26. *Ezek.* 13. 17. Ridiculous therefore, and full of Ignorance is the inference of *Eſthius* hence, that the Reformed, and their *Paſtors* muſt not interpret the *Scriptures* according to their own Senſe, or Judgments, which ſurely they may do, as well as he, or any other *Romiſh Commentator*, who have nothing but their own private ſenſe for many Interpretations of the *Scriptures* they diſcourſe upon.

CHAP. II.

Verſe 1. BUt there were falſe Prophets alſo among the People [*in the former ages of the Jewiſh Church,*] even as there ſhall be [*hereafter*] a falſe
a b Teachers b among you, who privately ſhall bring in c damnable Hereſies,
c [i. e. *Doctrines tending to the Deſtruction of them that hold them, and*] even d denying the Lord that bought them, and
d e [*ſhall*] bring upon themſelves e ſwift deſtruction.

f 2. f And many ſhall follow their Pernicious ways, by reaſon of whom the way of Truth ſhall be Evil ſpoken of.

3. And through g Covetouſneſs ſhall they g
with feigned Words make merchandiſe of
you, h whoſe Judgment now of a long h
time lingreth not, and their damnation ſlumbreth not.

4. For if God ſpared not the Angels
that ſinn'd, but caſt them down i to Hell, i
and delivered them to Chains of Darkneſs to be reſerved unto Judgment;

5. k And ſpared not the Old World, k

(h) L. quis Rer. Div. Hæreſ. p. 404. F.

(i) Προφήτης γὰρ ἴδιον οὐδὲν ἀποφθέγγεται, ἀλλὰ πάντα ὑπηχοῦντος ἑτέρου. Quis Rer. Div. Hæreſ. p. 404. C. Ὄργανον Θεοῦ ὄντιν ἠχοῦν, κρούσμασιν, ἢ πλημμύρου ἀοράτως ὑπ' αὐτοῦ. D. Ἑρμηνεὺς γάρ ὄντιν ὁ Προφήτης ἐνδοθὲν ὑπηχοῦντος τὰ λεκτέα ὑπὸ Θεοῦ. De Præm. & Pœn. p. 711. E.

but

1 but ſaved [*only*] Noah [l] the eighth Perſon, a Preacher of Righteouſneſs, bringing in the flood upon the World of the ungodly;

6. And turning the Cities of *Sodom* and *Gomorrah* into Aſhes, condemned them with an overthrow, making them an Example to thoſe that after ſhould live ungodly. [*See Note on* Jud. 7.]

7. And delivered juſt Lot vexed with the filthy Converſation of the wicked;

8. For that righteous Man dwelling among them, in ſeeing and hearing [*of them*] vexed his Righteous Soul from Day to Day with their unlawful deeds.

m 9. [*Then may we reſt aſſured that*] [m] the Lord knoweth how to deliver the Godly out of Temptation, [*as he did Noah, and Lot,*] n and to reſerve the unjuſt [n] unto the Day of Judgment to be puniſhed.

o 10. But chiefly them [o] who walk after the Fleſh in the luſts of uncleanneſs, and p [p] deſpiſe Government, preſumptuous are they, ſelf-willed, they are not afraid to ſpeak evil of Dignities.

11. Whereas Angels, which are greater in power and might [*than evil Spirits,*] bring not railing accuſations againſt them before the Lord. [*See Note on* Jude 9.

q 12. [q] But theſe, as natural brute Beaſts [Gr. *as irrational, natural living Creatures, rather than Men,*] made to be taken and deſtroyed, [*or to raven, and deſtroy,*] ſpeak evil of the things they underſtand not, [i.e. *of the Angelical Powers whom they blaſpheme,* v. 10.] and ſhall utterly periſh in their own Corruption.

13. And ſhall receive, [Gr. *receiving, by this Deſtruction,* v. 12.] the Reward of unrighteouſneſs, as they that count it pleaſure r to [r] riot in the day time: Spots they are ſ and Blemiſhes, [ſ] ſporting themſelves with t their own Deceivings, whilſt [t] they feaſt with you.

14. Having Eyes full of Adultery, that cannot ceaſe from ſin; beguiling unſtable Souls; an heart they have exerciſed with u [u] covetous Practices; curſed Children.

15. [x] Which have forſaken the right way, x and are gone aſtray, following the way of Balaam the Son of Boſor, who loved the wages of unrighteouſneſs: [*and to obtain them, counſelled Balak to entice God's People to commit fornication with the Midianites,* Numb. 31. 16. Βαλαὰμ τ. Βόσορ, *that is,* ſaith *Grotius, of the City of Boſor, as Pethor his City,* Numb. 22. 5. *is called.*]

16. But was rebuked for his Iniquity: [*for*] the dumb Aſs ſpeaking with Man's Voice, forbad the madneſs of the y Pro- y phet.

17. Theſe are wells [Gr. *fountains*] without water, Clouds that are carried with a Tempeſt, [*unprofitable for any good, as fountains without water; and pernicious as Tempeſts, which blaſt and root up all before them,*] to whom the miſt [Gr. *the blackneſs*] of darkneſs is reſerved for ever.

18. For when they ſpeak great [z] ſwelling words of Vanity, they allure through the luſts of the Fleſh, through much wantonneſs, [*or to laſciviouſneſs,*] thoſe who were clean eſcaped from them that live in Error. z

19. Whilſt they promiſe them [aa] liberty, a a they themſelves are the Servants of Corruption; for of whom a Man is overcome, of the ſame is he brought in Bondage.

20. [bb] For if after they have eſcaped the b b Pollutions of the World, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome, the latter end is worſe with them than the beginning:

21. For it had been better for them not to have known the way of Righteouſneſs, than after they have known it, to turn from the Holy Commandment delivered unto them; [*Becauſe they ſin by Apoſtacy againſt the light received, and with ingratitude to the Author of it.*]

22. But it is happened to them according to the true Proverb, [cc] the Dog is c c turned to his own vomit again, and the Sow that was waſhed, to her wallowing in the mire.

Annotations on Chap. II.

a Verſe 1. Ψ. Ευδοδιδάσκαλοι, *falſe Teachers.*] Concerning the Perſons chiefly concerned in this Chapter, and in the parallel Epiſtle of St. *Jude*, I find three Opinions.

1. That of Dr. *Lightfoot*, who thinks theſe Chapters ſpeak chiefly of the *Jews*, i. e. of the *falſe Teachers* of that Nation. The Second is,

2. That of the *Ancients*, who ſay expreſly, ἄρχεῖ ἐντεῦθεν τ. χ. τ. Νικολαϊτῶν αἱρέσεως, *he begins to ſpeak of the Hereſie of the Nicolaitans.* So *Oecumenius.* The Third is,

3. That of the Reverend and Learned Dr. *Hammond*, and of the *Ancients* alſo; That the *Apoſtles* ſpeak theſe things touching the *Gnoſticks.* And this Opinion ſeems not much

much to differ from the Second. For the *Ancient Fathers* ſay, The (a) *Gnoſticks ſprang from the Nicolaitans, and borrowed from them all their Filthineſs and Laſciviouſneſs.* Moreover, the Apoſtle *Peter* ſpeaketh plainly of *the falſe Teachers* which were to be hereafter, for *v.* 1, 2, 3. he ſpeaks ſtill in the future Tenſe, though both St. *Jude* in his *Epiſtle*, and St. *Peter* in the following words, do plainly intimate that ſome of them were come already; ſo that in the Expoſition of this Chapter, and the *Epiſtle* of St. *Jude* we have reaſon to take in thoſe *Hereticks*, who appeared after the writing theſe *Epiſtles*.

Nevertheleſs, becauſe the *falſe Apoſtles*, and *falſe Teachers* of the *Jewiſh Nation*, and the *Nicolaitans* were certainly then come, and we have expreſs and frequent mention of them in the *Epiſtles* of St. *Paul*, and in the *Revelations* of St. *John*, and becauſe St. *Peter* ſpeaks of them in the Plural Number; therefore I ſhall apply the words to all of them, giving the Preference to them in the Expoſition of theſe words, who are expreſly mentioned in the Holy *Scriptures*.

b Ibid. Ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, *there ſhall be falſe Teachers among you.*] The *Apoſtle* writing to the *Jews*, ſeems by theſe words to intimate that theſe falſe Teachers ſhould be among the *Jewiſh* Converts eſpecially, as being either *Jews* by Birth, or *Proſelytes* to that Religion, as was *Nicolas* of *Antioch*, Acts 6. 5. but then their entring in among the *Jewiſh* Converts, *Jude* 4. and being among them *in their Feaſts of Charity*, v. 12. *their leaving the right way*, 2 Pet. 2. 15. and their *Returning with the Dog to the Vomit*, make it probable that they once profeſſed the *Chriſtian* Faith, though after they revolted from it, or introduced ſuch *Doctrines of Perdition*, as fundamentally deſtroy'd the Faith which they profeſſed.

c Ibid. Αἱρέσεις ἀπωλείας, *damnable Hereſies.*] Such as tended to the preſent Deſtruction, and future *Damnation* of them who taught, and who believed them. Thus the Doctrine of the *Falſe Apoſtles* among the *Jews* tended to *the perverting of Souls*, Acts 15. 24. To make *Chriſt die in vain*, Gal. 2. 21. And their Faith *to profit them nothing*, Gal. 5. 2. And *Chriſt become of none effect unto them*, they being by them *fallen from Grace*, v. 5. and become *Enemies to the Croſs of Chriſt*, Phil. 3. 18.

The Hereſie of the *Nicolaitans* is ſtiled by (b) *Epiphanius*, an Hereſie which did ἑαυτὸν καὶ τοὺς πειθομένους ἀπολλύειν, *deſtroy them that taught, and them that believed it.* Yea, *Chriſt* himſelf declares his hatred of it, *Rev.* 2. 15. And the ſame all the *Fathers* ſay of the *Gnoſtick* Hereſie.

d Ibid. Τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, *denying the Lord that bought them.*] *Chriſt* being never ſtiled δεσπότης in the *New Teſtament*; and St. *Jude* diſtinguiſhing this δεσπότης, or *Maſter*, from our Lord, it ſeems moſt reaſonable to interpret this of God the Father, who is ſaid to have bought the *Jews*: *Is he not thy Father, who hath bought thee?* Deut. 22. 5. And the *Chriſtians*: *ye are bought with a price, therefore glorifie God with your Souls and Bodies, which are his*, 1 Cor. 6. 20. Hence alſo it is truly obſerved by *Eſthius*, That *Chriſt* died for them that periſh, and bring deſtruction upon themſelves.

e Ibid. Τάχινον ἀπώλειαν, *ſhall bring upon themſelves ſwift deſtruction.*] That the *Apoſtatizing Jews* did this, the *Scripture* every where informs us, and the *Apoſtles* frequently warn them of it. St. *Paul* doth it throughout the *Epiſtle* to the *Hebrews*, elſewhere ſpeaking of them as Men *whoſe end is Deſtruction*, Phil. 3. 19. On whom ſhould come *ſwift Deſtruction*, 1 Theſſ. 5. 3. they being *appointed for wrath*, v. 9. St. *James*, as of Men *fatned for a day of ſlaughter*, Chap. 5. 5. and that *ſuddenly* to come upon them, their *Judge ſtanding at the door*, v. 9. *Chriſt* alſo threatens to them that held the Doctrine of the *Nicolaitans*, that *he would come againſt them ſwiftly, and fight againſt them with the Sword of his Mouth*, Rev. 2. 16. That is, he would deſtroy them, *Rev.* 19. 15, 21. Accordingly *Church Hiſtory* informs us that they were extinct (c) λόγου δᾶιον, in a very little time.

But I find nothing of any ſuch remarkable or ſwift Deſtruction which befel the *Gnoſticks* in *Church Hiſtory*, not one word that any of them periſhed at the Deſtruction of *Jeruſalem* by the *Roman* Army, though doubtleſs their Iniquities would find them out. We rather read in the *Church Hiſtory*, that they were never perſecuted by the *Heathen Emperors*; this being the Obſervation of the *Fathers*, that the (d) *Simonians*, and the *Menandrians were never*

(a) Καὶ ἐντεῦθεν ἀρχὴν) ὁι τὸ ψευδώνυμε γνώσεως κακῶς τῷ κόσμῳ ἐμφύεδζ. Epiph. Hær. 25. § 2. Ἐξ αὐτῆς ὁι λεγόμενοι Γνωσικοί. Timoth. & Damaſc.

(b) Hær. 25. § 4. p. 79.

(c) Euſeb. Hiſt. Eccl. l. 3. c. 29.

(d) Ὁι ὐ μόνον ἐκ ἐδιώχθησαν ὑφ' ὑμῶν, ἀλλὰ καὶ ὑπ' ἐμῶν κατηξιώθησαν. Σίμωνα μέν, &c. Ἀλλὰ ὅτι μὲν δικαίως), μηδὲ φονεύεσθαι) ὑφ' ὑμῶν, κᾶν διὰ τὰ δόγματα ὑπομένωμεν. Juſtin M. Apol. p. 69, 70.

perſecuted

perſecuted by the Heathens, their fury being only poured out upon the Chriſtians. Nor could it probably be otherwiſe, ſeeing they made the Doctrine of the *Croſs* no part of their Religion; but held it lawful (e) *to deny the Faith in times of Perſecution*, to avoid ſuffering for it, and counting Idolatry in ſuch Caſes a thing indifferent, whence ſaith *Origen, they were never perſecuted at all.*

f Ver. 2. Καὶ πολλοὶ, *and many ſhall follow*, &c.] That the *Judaizers* much infeſted the *Chriſtian Church*, and perverted many in the Church of *Corinth*, *Galatia*, *Epheſus*, and *Crete*, we learn from St. *Paul's Epiſtles*; and that by reaſon of the *Jewiſh Zealots*, who *deſpiſed Dominions, and ſpake evil of Dignities, the way of Truth was evil ſpoken of*, from 1 *Pet.* 2. 12. Indeed the *Heathens* ſeem to have made little or no diſtinction betwixt the *Jews*, and the *Chriſtians* that ſprang from them, but imputed all the Diſturbances they made, to *Chriſt*, or to the *Chriſtians*. Hence (f) *Suetonius* ſaith of *Claudius*, That Judæos impulſore Chriſto aſſidue tumultuantes Roma expulit, *he expell'd the Jews from Rome, as being frequently tumultuous through the Inſtigation of Chriſt.* Of the *Nicolaitans* (g) *Epiphanius* ſaith, that *great was the Deceit which they brought upon Mankind.* And (h) *Clemens Alexandrinus* profeſſeth to write againſt them, and the *Gnoſticks, to remove the ſcandal which they by their Doctrines might bring upon Chriſtianity*: As (i) *Juſtin Martyr* alſo hints. Yea, *Clement* adds, that from theſe Men who taught (k) *that Women ſhould be common, aroſe the greateſt Blaſphemy againſt the Name of Chriſt, or Chriſtians.*

Moreover, it is to be noted, that inſtead of ἀπωλείαις, many Copies read ἀσελγείαις *their laſcivious ways*; which reading may be confirmed from St. *Jude*, who begins his Deſcription of the ſame Perſons thus, *They turn the Grace of God*, εἰς ἀσέλγειαν, *into Laſciviouſneſs*; And this Character agrees in ſome meaſure to the *falſe Teachers* among the *Jews*, who taught *Fornication* and *Uncleanneſs*. See Note on 1 *Cor.* 6. 13. *Eph.* 5. 6. practiſed τὰ κρύπτα τῆς αἰσχύνης, *the hidden things of ſhame*, 2 Cor. 4. 2. And *gloried in their ſhame*, Phil. 3. 19. And *whoſe Exhortation was* ἐξ ἀκαθαρσίας, *of Uncleanneſs*, 1 Theſſ. 2. 3. And many of whoſe followers were guilty of *Uncleanneſs*, *Fornication*, ὑ ἀσελγείας, *and Laſciviouſneſs*, 2 Cor. 12. 21. But this is more emphatically the Character of the *Nicolaitans*, and of the *Gnoſticks*, the Succeſſors of them, for they were, ſaith *Oecumenius*, πρὸς μὲ δόγματ☉ ἀσεβέσατοι, πρὸς δὲ βίου ἀσελγέσατοι, *moſt ungodly in their Principles, and moſt laſcivious in their Lives.* Refert complexus, & permixtiones execrabiles, obſcœnoſque conjunctus, & quædam ex ipſis adhuc turpiora, ſaith (l) *Tertullian*; yea, things ſo exceeding filthy, *that we bluſh to mention them, and therefore paſs them by.* Πάνδημον Ἀφροδίτῃ κοινωνίαν μυστικῶ ἀναφρόδυτον, ſaith (m) *Clemens* of *Alexandria*. Τῶ διαφθορὰν ἅμα τοῖς ἄλλοις ὀπτελεῖν τοὺ ἑαυτῦ μαθητὰς ἐδίδαξεν, ſaith (n) *Damaſcen.* Hence (o) *Pſeud-Ignatius* ſtiles them ἀκαθάρτους Νικολαΐτας, immundiſſimos Nicolaitas, amatores libidinis. St. *Auſtin*, Sectam turpiſſimam; for ſaith (p) *Timotheus*, Οὐδεὶς τῶν ἄλλων αἱρεσιαρχῶν φαίη ἂ ὅτως αὐπ☉ πάσης βδελυκτῆς ὑ μυσερᾶς ὑ ἀῤῥήτ☉ θεάσεως διδάσκαλ☉, *amongſt all the Maſters of Hereſie, none taught ſuch filthy and abominable Actions.*

g Ver. 3. Ἐν πλεονεξίᾳ, *through Covetouſneſs.*] If πλεονεξία ſhould here and *v.* 14. ſignifie *Adultery*, as 1 *Theſſ.* 4. 6. it ſeems to do: See Note there; and as Dr. *Hammond* thinks it doth here, there will be no difficulty in applying this to the *Nicolaitans*, as well as to the *Gnoſticks*, and *falſe Teachers* among the *Jews*, the Note on the 2d Verſe ſhewing that this emphatically belonged to them, and gave the riſe to that impure Sect. But becauſe they are accuſed *v.* 15. *of following the way of Balaam who loved the wages of unrighteouſneſs*, and by St. *Jude*, v. 11. *of running greedily after the Error of Balaam for Reward*, I think it better to admit of that ſenſe which our Tranſlation giveth of the word, and then to apply it at once to the *falſe Teachers* among the *Jews*, and to the *Nicolaitans*; It ſeems highly probable from the 6th, the 8th, and the 10th Chapters of the Firſt Epiſtle of the *Corinthians*, that the *Apoſtle* is there diſcourſing againſt the *Nicolaitans*. Now of theſe *falſe Teachers* he ſaid that they *devoured the Corinthians*, 2 Cor. 11. 20. St. *Paul* in his Second Epiſtle to *Timothy*, Chap. 3. 6. ſpeaks of a ſort of Men *who crept into houſes, leading captive ſilly Women laden with ſins, and led away with divers Luſts*; a Character which perfectly agrees

(e) Σίμων τε ὁ Σαμαρεὺς —— ὑπὲρ τ πλείονας ὑπαγάγῃ τ πρὸς τ θανάτ☉ κίνδυνον προσῆλθε τ μαθητῶν, ἐνδιαφορεῖν αὐτοὺ διδάξας πρὸς τ εἰδωλολατρείαν, ἀλλ' ὅδε τ ἀρχὴν Σιμωνιανοὶ ἐπεβουλεύθησαν. Orig. contra Celſ. l. 6. p. 282.

(f) Sueton. in Claud. c. 25.

(g) Καὶ πολλὴ ἁπλῶς ἡ διὰ τ πλάνης αὐτῶν γενομένη τῷ γένῃ τῶν ἀνθρώπων ὀπισθεν. Hær. 25. § 3.

(h) Μὴ τίνων ὑποφυόμενοι τὸ ὄνομα τ Χριστ☉ ὑ τ ἐν ἔθνησιν ἀνεγκλήτων ἀκολασότερον βιῶντες βλασφημίαν τῷ ὀνόματι προσείλεσον. Strom. 3. ab init.

(i) Πάντες οἱ ἀπὸ τούτων ὁρμώμενοι Χριστιανοὶ καλοῦν). Inſt. M. p. 70.

(k) Κοινὰς εἶ) τὰς γυναῖκας ἀξιῶσιν ἐξ ὧν ἡ μεγίστη ὑ τ ὀνόματ☉ ἐῤῥύη βλασφημία. Strom. 3. p. 428. B.

(l) Præſcript. c. 47. (m) Strom. 3. p. 436. (n) Coteler. Tom. 1. p. 286.

(o) Ep. ad Tral. Sect. 11. (p) Apud Cotel. Tom. 3. p. 381.

to the *Nicolaitans:* And ſpeaking to *Titus* of the ſame Perſons, he ſaith, *Chap.* 1. 10, 11. *They ſubverted whole houſes, teaching things which they ought not, for filthy lucre ſake.* (q) *Irenæus* informs us of the *Valentinians*, that *they would not impart their Myſteries to all, but to them only who were able to pay great Sums for them.* Whence the (r) *Pſeud-Ignatius* ſtiles them, *Covetous of what belongs to others, and violent lovers of Riches.*

h Ibid. Οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, *whoſe Judgment now of a long time lingreth not.*] St. *Jude*, in the parallel place, *v.* 4. ſaying they were Men οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, *of old aſſigned to this condemnation*, viz. by the Propheſie of *Enoch*, ſee the Note there; I think theſe words may be beſt rendred thus, *To whom the Judgment pronounced of old lingreth not*, it being a ſwift Deſtruction which the *falſe Teachers* among the *Jews*, and the *Nicolaitans* brought upon themſelves. See Note on *v.* 1. of this Chapter. Note alſo, that their Damnation is in the Greek, *their Deſtruction.*

Ver. 4. Ταρταρώσας, *caſting them down to hell.*] *Tartarus*, ſaith *Phavorinus*, is ἀὴρ ὑπόγαιος καὶ ἀνήλιος, *the ſubterreſtrial Air*, where the *Sun comes not.* It ſignifies alſo, ſaith *Suidas*, τὸν περὶ τὰ νέφη τόπον, *the place in the Clouds* or *in the Air:* Hence τάρταρον ἠερόεντα, and ζόφον ἠερόεντα, in *Homer*, to intimate that *Tartarus was the dark Air*, as *Crates* in *Stephanus* ſaith, Ὁ ᾅδης ὑπόγειός τις τόπος σκοτεινός, *Hades is a dark place under the Earth*, ſaith *Porphyry*, *where Souls are tormented*, ἐν ἀκραιφνεῖ σκότῳ, *in utter darkneſs.* Apud Stob. Eccl. Ph. p. 133. Theſe Angels being therefore placed in the bright Regions of the Heavenly light, and being now confined to the dark Air, (whence *Satan* is called *the Prince of the Power of the Air*) are ſaid to be caſt down into *Tartarus.* And this ſuits with the Opinion both of the *Heathens* and the *Jews*, who held that *the Air was full of Spirits or Dæmons*; (ſee Note on *Eph.* 2. 2.) but chiefly of the *Ancient Fathers*, according to thoſe words of *Jerom*, in his Comment on that Paſſage of St. *Paul*, *againſt Spiritual wickedneſs*, ἐν τοῖς ἐπουρανίοις, *in Cœleſtibus*; that is, ſaith he, in the *Air*; (ſ) *For this is the Opinion of all the Doctors, that the Air, which divides between the Earth and Heaven, is full of contrary Powers.* He is ſtiled, *the Prince of the Power of the Air*, ſaith (t) *Oecumenius, becauſe he is the Prince of the evil Spirits that are in the Air, not as having Dominion*, ſaith *Theophylact*, but only his Habitation there. That this was the Opinion of moſt of the *Ancients*, ſee *Petavius de Angelis, l.* 3. *c.* 4. Now hence it follows that though the Devil and his Angels are at preſent for ever baniſhed from the Divine Preſence, and ſo do ſuffer the Puniſhment of loſs now of the Beatifick Viſion; though they are in the Language of *Tertullian*, Prædamnati ad Judicii diem, *condemned before-hand to the Tremendous Day*; Prædeſtinati ſupplicio ſempiterno, *fore-ordained to eternal Puniſhment*, ſaith St. *Auſtin*; Reſervati in diem Judicii, *reſerved to the Day of Judgment*, ſaith *Origen*, and St. *Peter* here; *or kept in Chains of Darkneſs to that Day*, ſaith St. *Jude*, and knowing, and believing this, they cannot chuſe but *tremble*, and be filled with preſent Horror; yet is the Doctrine of (u) *Rupertus* highly probable, That *at preſent they are not ſuffering in the infernal flames, but have their Reſidence in the dark Air, whence at the Day of Judgment they ſhall be precipated into the Fire prepared for the Devil and his Angels.*

1. Becauſe this ſeems to have been the Opinion of all *Antiquity*, for five whole *Centuries* together, as appears, not only from their common Doctrine mentioned before, that they at preſent had their Habitation in the Air, but alſo from their expreſs words who ſpake ſtill in the future of their infernal Puniſhments, ſaying as (x) *Juſtin M. That they ſhall be puniſhed with eternal Fire*, for that they *are now baniſhed by the Name of Jeſus, is an indication of their future Puniſhment in everlaſting Fire.* This he confeſſeth, μηδέπω τοῦτο πεφάξαι τὸν Θεὸν, that God hath not yet done, but yet he ſaith, (y) *Chriſt hath fore-*

(q) Ἃ καὶ εἰκότως δοκοῦσι μοι μὴ ἅπαντας θέλειν ἐν φανερῷ διδάσκειν, ἀλλ' ἢ μόνους ἐκείνους τοὺς καὶ μεγάλους μαθητὰς τελείων μυστείων τελεῖν δυναμένους. L. 1. c. 1. p. 20.

(r) Τῶν γυναικῶν φθορεῖς, καὶ τῶν ἀλλοτρίων ὀρεγόμενοι, καὶ χρηματολάλαπες. Ep. ad Magneſ. § 9.

(ſ) Hæc autem omnium Doctorum opinio eſt, quod aer iſte qui cœlum & terram medius dividens inane appellatur, plenus ſit contrariis fortitudinibus.

(t) Τῶν ἐναερίων καὶ πονηρῶν πνευμάτων, τὸν τὸν ἀέρος ἄρχοντα, τουτέστι τὸν ἐναέριον ἄρχοντα, ὁ γὰρ ἀέρος ἄρχει) ἀλλὰ ἐναερίων οἷον τῶν ἀερίων πονηρῶν πνευμάτων. In locum. Ἀλλ' ὡς ἐν αὐτῷ ἐμφιλοχωρῶντα.

(u) Et nunc quidem in hunc aerem illum eſſe dejectum, & omnes ſatellites ejus, quos aereas catervas dicimus, paſſim in Scripturis habemus —— futurum eſt autem ut infernum inferiorem videntibus cunctis præcipitetur in ignem æternum qui paratus eſt ei, & Angelis ejus. *Com. in Gen.* 17.

(x) Οἱ τὴν ἀξίαν κόλασιν καὶ τιμωρίαν κομίσονται) ἐν αἰωνίῳ πυρὶ ἐγκλεισθέντες. Εἰ γὰρ ὑπὸ τὸν ἀνθρώπων διὰ τὸ ὀνόματος Ἰησοῦ Χριστοῦ ἤδη), δίδαγμα ὅτι καὶ τὸ μελλήσης αὐτοῖς ἐν πυρὶ αἰωνίῳ κολάσεως. Ap. 1. p. 46. D. Vide p. 45. E.

(y) Οὐ εἰς τὸ πῦρ πεμφθήσεσθαι μὴ τὸ αὐτῷ συγκριθησομένους τὸ ἀπέρατον αἰῶνα προεμήνυσεν ὁ Χριστός. Apol. 2. p. 71. B.

told,

told, that he and his Angels ſhall be caſt into the Fire, and everlaſtingly tormented there. And (z) *Tatianus* ſaith of them, *The Lord of all things ſuffers them to expatiate or inſult till the time of the Diſſolution of the World, and till the Judge comes.* (a) *Tertullian* ſaith, that *their deſperate condition on the account of their being condemned before, receives ſome comfort from the delay of their Puniſhment.* (b) *Minucius Felix* ſaith, that *he foreknowing, trembles at the Puniſhment appointed for him, and thoſe that worſhip him.* (c) *Lactantius*, that *at the time of Judgment this Prince with his Miniſters will be laid hold on, and condemned to Puniſhment.*

2dly. This muſt be the Doctrine of thoſe *Fathers* who held that the Devil knew not that he ſhould be certainly condemned till our Lord's Advent, and therefore durſt not before blaſpheme God; which was the Doctrine of (d) *Juſtin M.* (e) *Irenæus*, *Euſebius* and (f) *Epiphanius*; or as (g) *Oecumenius* interprets them, He did not know it *manifeſtly*, as being only obſcurely hinted by the *Prophets; but when Chriſt coming declared manifeſtly that everlaſting Fire was prepared for him and his Angels, he ceaſed not to practiſe his wiles againſt his Saints.* And this Doctrine they founded on the following *Scriptures*, viz.

1. That Queſtion which theſe Devils put to *Chriſt*, *Art thou come to torment us before the time?* Concluding hence, that *not this preſent Age, but the future, was the time when theſe evil Spirits were to be puniſhed*, as (h) *Origen* ſaith twice. *They thought*, ſaith St. *Jerom*, ad judicandos ſe veniſſe, *that Chriſt was come to judge them:* ſaith *Chryſoſtom*, ἐκ ἀναμένειν τὴν κρίσιν τὴν κολάσεως, *that he would not ſtay till the time of Puniſhment*, i. e. the Day of Judgment. Hence *Maldonate*, upon the place, admires at the great Conſent of the *Ancients* in this Opinion.

This 2dly. They gathered from thoſe words of *Chriſt*, *depart ye wicked into the Fire prepared for the Devil and his Angels.* Whence they concluded with (i) St. *Bernard*, that the Sentence againſt them was determined, *but was not yet paſt upon them*, and that, Jam diabolo ignis paratus, etſi nondum ille præcipitatus in ignem, *The Fire was indeed prepared for the Devil, but he was not yet caſt into it*; concluding that was only to be done, (k) *at the end of the World, or at the Day of the great Judgment, or in the World to come.*

But, 3dly. This they chiefly concluded from theſe words of (l) St. *Peter* and St. *Jude*, that *they were reſerved unto the Day of Judgment to be puniſhed.* Nor is it eaſie to conceive a more natural Conſequence than this; They are reſerved unto the Day of Judgment to be puniſhed, therefore they are not yet puniſhed with the Fire prepared for the Devil and his Angels.

And laſtly, This they gathered from the Revelations of St. *John*, who often ſaith, (m) that *the Old Serpent the Devil ſhall be caſt into the Lake of Fire and Brimſtone at the Day of Judgment*: To which the frequent Sayings of St. *Auſtin* do refer.

Since then to torment the Devils at our Saviour's Advent, was to torment them *before the time of Torment*; ſeeing our Saviour when he ſhall paſs the final Sentence, will only amand the Wicked to the Fire, *pre-*

(z) Ὁ δὲ τῶν ὅλων δεσπότης ἐνταῦθα αὐτοὺς εἴασε μέχρις ἂν ὁ κοσμὸς πέρας λαβὼν ἀναλυθῇ, καὶ ὁ δικαστὴς φθάσῃ. P. 151. D.

(a) Desperata conditio eorum ex prædamnatione Solatium reputat fruendæ interim malignitatis ex pœnæ mora. *Apol. c.* 27.

(b) Deſtinatam enim ſibi cum ſuis cultoribus pœnam præſcius perhorreſcit. *P.* 39.

(c) Sed & dominus illorum cum miniſtris ſuis comprehendetur, ad pœnamque damnabitur, cum quo pariter omnis turba impiorum pro ſuis facinoribus perpetuo igni cremabitur in æternum. *L.* 7. *c.* 26. *p.* 729.

(d) Καλῶς ὁ Ἰουστῖνος ἔφη, ὅτι περὶ μὲν τὴν τοῦ Κυρίου παρουσίας οὐδέποτε ἐτόλμησεν ὁ Σατανᾶς βλασφημῆσαι τὸν Θεὸν, ἅτε μηδέπω εἰδὼς αὐτοῦ τὴν κατάκρισιν. Euſeb. H. Eccl. l. 4. c. 18.

(e) Iren. l. 5. c. 26. (f) Epiph. Hær. 39. n. 8.

(g) Φησὶν Ἰουστῖνος, &c. ὡς ὁ διάβολος περὶ τὴν τοῦ Κυρίου παρουσίας οὐκ ἦδει πρώην, οὕτω τὴν ἐαυτοῦ πρωείας καὶ δύναμιν τῶν θείων προφητῶν αἰνιγματωδῶς ταύτην διαγραψάντων. Ἐν οἷς τὴν τοῦ Κυρίου παρουσίαν, καὶ τὸ Διαβόλου σαφῶς ἀποκεῖσθαι, καὶ ἡτοιμάσθαι τὸ αἰώνιον πῦρ, καὶ τοῖς Ἀγγέλοις αὐτοῦ ἡκάστην, ὁ παύεσθαι τοῖς περὶ ὄφιν δόξαις. In 1 Pet. 5. 8.

(h) Diabolus in hoc ſeculo neque corripitur pro peccato, neque flagellatur, omnia namque ei ſervata ſunt in futurum, unde & ipſe ſciens ſibi illud ſtatutum tempus eſſe pœnarum dicebat ad Salvatorem, Quid veniſti ante tempus torquere nos? *Hom.* 8. *in Exod. F.* 44. *H.* Non vult Deus Dæmonum genus ante tempus damnare. Sciunt enim & ipſi Dæmones, quia tempus eorum præſens hoc ſeculum continet. Propterea denique & Dominum rogabant, ut non torqueret eos ante tempus. *Hom.* 13. in *Numer. F.* 116. *I.*

(i) *Serm. de Tranſ. S. Malachiæ.* (k) Sunt reſervati in diem judicii. *Orig.* Indigni ſunt qui in præſenti ſeculo corripiantur, ſed in futuro recipient quæ merentur. *Hom.* 8. *in Ex. ibid.* Dominus in die judicii quaſi in uno faſce pariter colligatos mittet in lacum inferni. *Hieron. in c.* 25. *Eſ.* In fine corporeo igne cruciandi, *Greg.* Servantur in judicium puniendi. *Fulg. apud Petav. Tom.* 3. *l.* 3. *c.* 4.

(l) Mirum quanto conſenſu plerique veteres auctores docuerint Dæmones ante diem judicii non torqueri, quod Petrus ſcribat, 2 *Pet.* 2. 4. Si Angelis peccantibus non pepercit, *&c. & Judas v.* 6. Si Angeli qui non ſervarunt ſuum principatum, *Maldonat. in Matth.* 8. 29. *Vide Auguſt. l.* 21. *c.* 27, &c. *de Civ. Dei.*

(m) Sicut etiam Deſertores Angeli, licet ſecundum modum quendam mortui ſunt peccando, quia fontem vitæ deſeruerant, qui Deus eſt—— in ſecundam mortem poſt ultimum præcipitabuntur judicium. *De C. D. l.* 13. *c.* 24. *p.* 746. *C. Vide eundem, l.* 21. *c.* 23.

pared for, not actually tormenting then, *the Devil and his Angels*; ſeeing they only are *reſerved in Chains of Darkneſs to the Day of Judgment to be puniſhed*, and ſo the Sentence, and the Execution of it is no more paſſed upon them than upon the Priſoner that's kept in Chains for the Aſſizes; ſeeing the Devil is only ſaid to be then (n) *caſt into the Lake of Fire and Brimſtone*, when the Judge ſat upon the Throne, and all Men were judged according to their Works; there ſeems ſufficient reaſon to aſſert that even the *Devils* ſhall not be tormented in the infernal Flames until the Day of Judgment; And if not they, then much leſs wicked Men.

k Ver. 5. Οὐκ ἐφείσατο, *and ſpared not the Old World.* This Inſtance agrees very exactly to thoſe *Nicolaitans* and *Gnoſticks* who had corrupted their ways, as they of the Old World did, by taking to them what Women they pleaſed to enjoy, as far as appears, without any Solemnity of Matrimony, *Gen.* 6. 2, 4. for it is only ſaid, that *the Sons of God went in unto the Daughters of Men*; hence are theſe *Giants* ſaid to be, οἱ ἐμπίπτοντες οἱ βίαιοι, *violent Men*, who by force invaded them: And alſo by *Idolatry*. See *Ainſworth* on *Gen.* 4. 26.

l Ibid. Ὄγδοον, *the eighth Perſon.*] One would think from *Adam*, whereas indeed he rather was the tenth from *Adam*, *Gen.* 5. and ſo it is the eighth of them that were ſaved from the Deluge, 1 *Pet.* 3. 8. So *Plutarch* ſaith of *Pelopidas*, that he came εἰς οἰκίαν δωδέκατος, *unto his Houſe with eleven more*; and *Polybius* of *Dioneſidorus*, that τρίτος ἀπενήξατο, *he ſwam out with two more*; ſo here *Noah* was ſaved with ſeven Perſons; ſo celebrated in *Hiſtory* that the Hill where the *Ark* reſted, is called *the Hill of the Eighth*, or *Themanim*; and a Village by it bears the ſame Name. See Dr. *Hammond* on the place.

m Ver. 9. Οἶδε, *the Lord knoweth.*] God's knowledge here includes his Power and his Will. So *Pſalm* 1. Whatſoever the Righteous doth, it ſhall proſper, *for the Lord knoweth the way of the Righteous*, v. 6. *i. e.* he is able and willing to make it proſper, *Matth.* 6. 31. *Take no thought what you ſhall eat or drink, or wherewithal ye ſhall be cloathed, for your heavenly Father knoweth you have need of all theſe things*, v. 32.

n Ibid. Εἰς ἡμέραν κρίσεως, *to the day of Judgment to be puniſhed.*] Note that this is ſignally the time when the ungodly ſhall be puniſhed; (2dly.) That the Evils which wicked Men ſuffer in this Life, will not exempt them from future Puniſhments in the World to come; even *Sodom* and *Gomorrha* muſt then ſuffer, *Matth.* 10. 15. 11. 22.

Ver. 10. Ὀπίσω σαρκὸς, *who walk after the Fleſh.*] See Note on *v.* 2. o

Ibid. Καὶ κυριότητος καταφρονοῦντας, *and deſpiſe Government.*] The Note of *Eſthius* on the place is this, that *we read not in Church Hiſtory that the Gnoſticks deſpiſed Governments, but rather flatter'd them.* What Dr. *Hammond* ſaith of their teaching *Chriſtians* to deſpiſe all Authority of Magiſtrates, or Maſters, is not proved by him, for he attempts not to prove that they were κυριότητος καταφρονητὰς, *deſpiſers of Government*; and his attempt to prove that *they taught Chriſtian Servants to deſpiſe their Maſters*, from 1 Tim. 6. 2. hath been conſidered already. Nor do I find any thing of this nature charged upon the *Nicolaitans*. But then it may be noted, that κυριότητες καὶ δόξαι, Dominions and Glories in the *New Teſtament*, doth often ſignifie the *Angelical* Powers; as when *Chriſt* is ſaid to be exalted, ὑπεράνω πάσης κυριότητος, *above all Dominion*, Epheſ. 1. 21. and when κυριότητες are mentioned among *the inviſible things of the Creation*, Coloſſ. 1. 16. Accordingly ſome of the (o) *Fathers* refer this to the *Angelical* Powers; and this they do with great probability: For, (1.) The Apoſtle *Peter* here aſſerts, that they blaſphem'd, ἐν οἷς ἀγνοοῦσι, *in things of which they had no knowledge*: St. *Jude*, that they blaſphemed *things that they knew not*: which very well agrees with their bold Aſſertions touching the *Angels*; in which they did, as St. *Paul* ſaith, ἃ μὴ ἑώρακεν ἐμβατεύειν, *intrude into thoſe things they had not ſeen*, Coloſſ. 2. 18. but cannot ſo well be applied to Civil Dignities, of which theſe *Hereticks* muſt have ſufficient knowledge. (2.) The *Apoſtle* adds, that whereas theſe Men did not tremble to blaſpheme theſe Dignities, the *Holy Angels*, οὐ φέρουσι κατ' αὐτῶν βλάσφημον κρίσιν, *durſt not uſe railing, or blaſphemous words againſt them.* Now they whom *Michael* and his good Angels durſt not blaſpheme, were, ſaith St. *Jude*, *the Devil and his Angels*, who were in *Scripture* ſtiled the *Principalities, and Powers, and Rulers of the darkneſs of this World*, Eph. 6. 12. And therefore they whom theſe *Hereticks* blaſphemed, muſt alſo be *Angelical* Dignities. p

But againſt this it is objected, that we read not in *Church Hiſtory* that the Hereſie of the *Gnoſticks* had any thing in it of particular Oppoſition or Defiance to the *Angels*, but on the contrary the *Æones* noting the *Angels* make up a great part of their Divinity. *Anſw.* This ſeems a great mi- q

(n) Rev. 20. 10, 15.

(o) Δόξας ἤγουν ἤτοι τὰς θείας φησὶ δυνάμεις, ἢ καὶ τὰς ἐκκλησιαστικὰς ἀρχάς. Oecum.

ſtake,

ſtake for both (p) *Irenæus* and (q) *Epiphanius* aver, that when they practiſed their moſt vile Impurities, they invoked ſome of the *Angels*, to whom they did aſcribe that work, ſaying, when they performed it, ὁ δεῖνα Ἄγγελε, καταχῶμαί σε τὸ ἔργον, ἡ δεῖνα ἐξεύρια, ᾠδήσω σε τὴν ᾠδήν, *O Angel I am doing thy work, I am employ'd in thy Service*; Which ſure muſt be to blaſpheme theſe Dignities.

Moreover, it is evident that the *Nicolaitans* did alſo horribly blaſpheme them. For, (1.) They made the *Angels to be the Offspring of an obſcene and filthy Æon*, as both (r) *Tertullian* and (ſ) *Epiphanius* inform us. (2.) They add, that the (t) Mother appears in a beautiful form to Princes, and extracts their Seed from them, with Pleaſure, that ſhe may recollect her Power, or Vertue, diſpers'd among many: And from this Hypotheſis, ſaith (u) *Epiphanius*, *Nicholas brought the Myſtery of his filthineſs into the World*: They doing all their Villanies, I ſuppoſe, in imitation of her.

q Ver. 12. This Verſe in St. *Jude* runs thus, *But theſe ſpeak evil of the things they know not, but what they know naturally as brute Beaſts, in theſe things they corrupt themſelves*, v. 10. And therefore to make this Verſe parallel to it, it ſeems neceſſary to make the Conſtruction run thus, οὗτοι δὲ, but theſe Blaſphemers of Dignities, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, blaſpheming in things of which they have no knowledge, ſhall periſh in their own Corruption; as do the natural brute Beaſts, made to be taken, and deſtroy'd; to whom they are, in this Practice of *making all Women common, like, and whoſe example they plead in favour of their common Whoredoms* (x): eſpecially the followers of (y) *Carpocrates* and his Son *Epiphanes, making the Marriage of one a violation of the Community ordained by God, and exemplified in other living Creatures.*

r Ver. 13. Τὴν ἐν ἡμέρᾳ τρυφὴν, *riot in the Day.*] This is exactly true of the *Nicolaitans*, (z) who practiſed their Impurities *Day and Night*; and held, that *if a Man were not laſcivious every Day, he could not be ſaved.*

ſ Ibid. *Sporting themſelves in their own Deceits.*] i. e. In thoſe Practices which were the effects of their deceitful Principles. So that there ſeems no need of reading ἀγάπαις, *their Love Feaſts*; for they were the Feaſts of the Church, not of the *Hereticks.*

t Ibid. Συνδειπνοῦντες, *when they feaſt with you.*] Of theſe Feaſts ſee Note on *Jude* 12. And alſo *Irenæus*'s ſaying of *Marcus*, and other *Hereticks*, That εἰώθασιν ὅτε τοῖς δείπνοις τὴν κλῆρον ἔτοι πάντοτε παίζειν, they are always accuſtomed in thoſe Suppers which they make by Lot to play; or as the Latin hath it, *Sortibus ludere*, to play by Lot; I ſuppoſe what Women they ſhould commit Lewdneſs with, or who ſhould provide the Supper; which being ended, there followed, as (a) *Juſtin Mart.* hints, *the putting out of the Candle, and their promiſcuous Luſts*: He ſpeaking thus of the *Marcionites*; and (b) *Clemens Alexandrinus* of the *Carpocratians.*

u Ver. 14. *Covetous Practices*;] See Note on *Verſe* 3.

x Ver. 15. This in St. *Jude* runs thus, τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, *they ran forth into the Error of the reward of Balaam*, i. e. the Error which the Children of *Iſrael* committed through the Counſel which *Balaam* gave to *Balak*. To explain this, let it be noted;

1ſt. That *Balaam* not only went with the Princes of *Balak*, but alſo had *the Reward of his Divination*; for 'tis expreſly ſaid, *Deut.* 23. 4. *Neh.* 13. 2. That the *Amonites* and *Moabites hired Balaam.* Note,

2dly. That *Balaam*, for his Reward, gave Counſel to *Balak* to entice the Children of

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(p) Iren. l. 1. c. 35. (q) Epiph. Hær. 18. § 2.

(r) Æones refert quoſdam, turpitudinis natos, & complexus, & permixtiones execrabiles, obſcœnaſque conjunctas, natos præterea Dæmones, & Deos & Spiritus Septem. *De Præſc.* c. 47.

(ſ) Ὕστερον δὲ εἰς πόντας τέτρας περιβεβλῆσθαι φησί τινα ἀισχρὸν Αἰῶνα, μεμίχθαι δὲ τοῦτον τῇ μήτρᾳ, καὶ ἐκ τούτου τοῦ Αἰῶνος τοῦ αἰσχροῦ, τὰ μήτρας γεγονέναι Θεούς τε καὶ τοὺς Ἀγγέλους, καὶ Δαίμονας, καὶ ἐπὶ πολλὰ πνεύματα. Hær. 25. § 5.

(t) Matrem viventium. Iren. l. 1. c. 24. Ταύτην δέ (φασιν) ἀεὶ φαίνεσθαι τοῖς Ἄρχουσιν ἐν εὐμορφίᾳ τινὶ καὶ ἀποσυλᾶν τὸ ἀπ' αὐτῶν σπέρμα δι' ἡδονῆς, καὶ ἐκχώσεως, ἵνα δῶθεν τὴν αὐτῆς δύναμιν, εἰς διαφόρους παφεῖσαν, αὖθις πάλιν ἀναχωμίζῃ, καὶ ἕτως ἐκ τοιαύτης ὑποδέσεως τὸ τῆς αὐτῆς αἰσχρολογίας μυστήριον τῷ κόσμῳ ὑπεισήνεγκε. Epiph. Hær. 25. § 2.

(u) Carpocrates. Λέγει τὴν δικαιοσύνην τοῦ Θεοῦ κοινωνίαν τινὰ εἶναι μετ' ἰσότητος, cujus exemplum dat ἐν τοῖς ἀλόγοις, in genere Boum, Suum, Ovium, & reliquorum omnium, *Clem. Alex. Strom.* 3. *p.* 428. C. D. & *p.* 429. A.

(x) Δικαιοπάτην γὰρ ἐν αὐτοῖς φαίνεσθαι ἡ κοινότης, ἔπειτα καὶ κοινότητα πάντα ὁμοίως καὶ γάμου ἀπείρεσθαι· ἀπείρασι δὲ καὶ γνώσιν ἐπ' ἴσης κοινωνίαν ὑπὸ δικαιοσύνης ἔμφυτον ἔχοντες. Ibid.

(y) Εἰ μίαν ἀγόμενον ἐχέτω, δυναμένων κοινωνεῖν ἁπάντων, ὥσπερ ἀπέφηνε τὰ λοιπὰ τῶν ζώων. Ibid. D.

(z) Tunc Nicolaus, die noctuque nuptias faciens obſcœnas, & auditu quoque erubeſcendos coitus ſomniavit. *Hieron. adv. Lucif.* F. 53. A. Y. Αὐτὸς γὰρ καὶ περήρξατο τοῦ λέγειν, ὅτι ἐὰν μὴ τις καθ' ἑκάστην ἡμέραν λαγνεύῃ, ζωῆς μὴ δύναται μετέχειν τὴν αἰωνίαν. Eph. Hær 25. § 1.

(a) Τὰ δύσφημα ἐκεῖνα λυχνίας μὲν ἀνατρέπων, καὶ τὰς ἀναίδην μίξεις. Ap. 2. p. 70. B. C.

(b) Τέτους φασὶν εἰς τὰ δεῖπνα ἀθροιζομένους ἄνδρας ὁμοῦ καὶ γυναῖκας, μετὰ δὴ κορεσθῆναι ἐν πλησμονῇ τῇ κυπρίσι, τὸ καταιθῦνον αὐτῶν τοῦ πορνικοῦ ταύτην δικαιοσύνην, ἐκποδῶν ποιησαμένους φῶς τῇ τῆς λύχνου φερτερᾷ, μίγνυσθαι ὅπως ἐθέλοιεν, αἷς βέλοιντο. Strom. l. 3. p. 430. C. D.

Iſrael

Iſrael to Idolatry and Fornication; this is hinted in thoſe words, *Come therefore I will adviſe thee*, Num. 24. 14. i. e. *what to do to this People now*, and what they will do to thee in the latter days; ſo the *Chaldee Paraphraſt* upon the place; *I will counſel thee what thou ſhalt do to this People, that thou mayeſt make them to ſin*; ſo the *Jeruſalem Targum*. This Counſel, ſaith *Joſephus*, was, that *Balaam told Balak upon his departure, that the only way to prevail upon this People, would be to draw them into ſin; and to that purpoſe he counſell'd him to tempt them with their beautiful Women. Theſe were firſt to entice the Iſraelites with their Beauty, and compliant Converſation, and when they had entangled their Affections, they were to conſent to their Embraces, upon condition that the Iſraelites would forſake their own Law, and worſhip the God of the Moabites*, Joſeph. Antiq. l. 4. c. 6. Note,

3dly. That this Counſel made them *err in the matter of Peor*; and ſo not only to commit Fornication with the Women of *Midian*, 1 Cor. 10.8. but alſo to commit *Idolatry*. Now this *Baal-Peor*, ſaith St. *Jerom*, and other Criticks, was *Priapus*, who was worſhipped by ſhewing of their ſhame; to which theſe words of the Prophet *Hoſea* may refer, *They ſet up Altars to Baal-Peor, and ſeparated themſelves to that ſhame*, Chap. 9. 10. And thoſe of *Jeremiah*, *You have ſet up Altars to ſhame, even Altars to burn Incenſe to Baal*, Jer. 11. 13. And then, as the ἐξεχύθησαν, *they were diſperſed, or ran about* after the *Midianitiſh* Women, anſwers to the Practice of thoſe Men *who crept into houſes, leading captive ſilly Women*; ſo the *matter of Baal-Peor*, anſwers exactly to the execrable Villanies theſe Men committed *cum Membris Pudoris*.

Moreover, this Paſſage ſeems to confirm that Expoſition, which refers what is here ſpoken, to the *Nicolaitans*. For St. *John* ſpeaks thus to the Church of *Pergamus*, *I have a few things againſt thee, becauſe thou haſt there them that hold the Doctrine of Balaam; who as he taught Balak to caſt a Stumbling-block before the Children of Iſrael, to eat things ſacrificed to Idols, and to commit Fornication; ſo haſt thou alſo them that hold the Doctrine of the Nicolaitans, which I hate*. Now the *Church Hiſtory* informs us this was the Doctrine of the *Nicolaitans*, that (c) *it was lawful to eat things offered to Idols, and to commit Fornication*, as *Irenæus*, St. *Auſtin*, and others teach.

Ver. 16. *The Prophet.*] That *Balaam* was indeed a *Prophet* of God, and well acquainted with his Revelations, the Hiſtory in the Book of *Numbers* will not ſuffer us to doubt; for thoſe words, *I cannot go beyond the Commandment of my God, to do good or evil*, Numb. 22. 18. ſhew he was not unacquainted with the true God. See alſo *Ch.* 24. 4. Though after, through a covetous deſire of Gain, he uſed Enchantments; the *madneſs of the Prophet* appeared in this, that hearing the Aſs ſpeak, which argued the miraculous Aſſiſtance of God enabling him ſo to do, he goes on in his mad Fury, and ſaith he would kill him. y

Ver. 18. Ὑπέρογκα, *ſwelling words of Vanity.*] This did the *Hereticks* many ways, *v.* 9. by their barbarous Names, *quibus terreant Auditores*, by which they afrighted the Hearers, ſay (d) St. *Auſtin*, and (e) *Epiphanius*, and impoſed upon them by thoſe vile words, or by thoſe proud words, that *they are the Spiritual, the Perfect, the Seed of Election*, Men who have perfect knowledge of God. See Note on *Jude* 19. that they have Grace, ἀπὸ τ ἀῤῥήτε κ ἀνωνομάσε συζυγίας, *from the ineffable and not to be named Conjugation*, and (f) *therefore ought to be always meditating the Myſtery of Conjugation*, and that (g) *he that being in the World does not love a Woman ſo as to enjoy her, is not of the Truth*, and that except a Man be laſcivious every day, he cannot enjoy eternal Life. And that they being (h) *Spiritual, cannot receive Corruption by any evil Actions they do*, or be hurt by any material Actions, ſo as to loſe their Spiritual Subſtance; in oppoſition to which vain boaſts theſe Apoſtles ſo expreſly ſay, *They ſhall periſh in their Corruption*. z

Ver. 19. Ἐλευθερίαν, *they promiſe them Liberty.*] They promiſed them a double Liberty. (1ſt.) *A Liberty to do any thing they pleaſed without fear.* (2.) *A Liberty from the Eye and Hand of their Judge*; as we learn from the ὑπέρογκα, ſwelling words of Vanity, cited by (i) *Irenæus* from them which are a full Comment on *v.* 18. a a

(c) Turpiſſima ſecta in quâ placet uſus indifferens fœminarum. Hi nec ab iis quæ Idolis immolantur cibos ſuos ſeparant. *De Hær. c.* 5. *Iren. l.* 1. *c.* 28.

(d) *Hær.* 5. (e) *Epiph. Hær.* 25. § 3. (f) Διὸ κ ἐκ παντὸς τρόπε δεῖν αὐτὸν ἀεὶ τὸ τ συζυγίας μελετᾶν μυσήριον. Iren. l. 1. p. 28. Ed. Oe. 31. (g) Ὃς ἂν ἐν κόσμῳ γεώμενος γυναῖκα οὐκ ἐφίλησεν ὥστε αὐτῇ κραπθῆναι, οὐκ ὄζιν ἐκ ἀληθείας, κ ὁ χωρήσας εἰς ἀλήθειαν. Ibid.

(h) Τὸ πνευματικὸν θέλειν ὁι αὐτοὶ εἶ) ἀδύνατον φθορᾶν καταδέξασθαι, κᾶν ὁποίαις συγκαταχρῶν) πράξεσιν — κ αὐτὸς λέγει κᾶν ἐν ὁποίαις ὑλικαῖς πράξεσι καταχρῶν) μηδὲν αὐτὸν βλάπτεσθαι, μηδὲ ἀποβάλλειν τ πνευματικὸν ὑπόστασιν. p. 26.

(i) Γυναικάρια πολλὰ διέφθειραν τελείως ἑαυτὸν ἀναχορεύοντες, ὡς μηδενὸς δυναμένε ἐξισωθῆναι τῷ μεγέθει τ γνώσεως αὐτῶν, μηδ' ἂν Παῦλον, μηδ' ἂν Πέτρον εἰπεῖν, μηδ' ἄλλον τινὰ τῶν Ἀποστόλων, ἀλλὰ πλείω πάντων ἐγνωκέναι, κ τὸ μέγεθος τ γνώσεως τ ἀῤῥήτε δυνάμεως μόνος καταπεπωκέναι, εἶ) τε αὐτὸν ἐν ὕψει ὑπὲρ πᾶσαν δύναμιν, διὸ κ ἐλευθέρως πάντα πράσσειν, μηδένα ἐν μηδενὶ φόβον ἔχοντας, διὰ γὸ τ ἀπολυτρῶσαν ἀκραπτους κ ἀοράτες γίνεσθαι τῷ κειτῇ. Lib. 1. c. 9. p. 72.

Ver. 20.

b b Ver. 20. From *v.* 18, 20, 21. it ſeemeth to be ſtrongly argued, That they who were once truly faithful, may totally and finally fall away. For, 1ſt. That the Perſons here mentioned were once truly faithful, ſeems evident from this, 1ſt. That they had once ὄντως, *truly*, and entirely *eſcaped from them that live in Error*, v. 18. Being not then entangled with, not *overcome by the Pollutions which are in the World, through Luſt*; but having eſcaped them *through the knowledge of Chriſt Jeſus*: That they *turned from the holy Commandment* in which they formerly had walked: That they were once waſhed from that mire to which they returned, *v.* 22. All which cannot be truly ſaid of *Hypocritical Profeſſors*, who were ſtill *in the Gall of Bitterneſs, and the Bond of Iniquity.*

That theſe Men after fell away totally, and finally, we learn from theſe Expreſſions, That *they were again allured to Wantonneſs*; that they were again *entangled, and overcome by the Pollutions which were in the World through Luſt*, and therefore *brought in Bondage*; *that they turned from the holy Commandment delivered to them*; *yea, with the Dog to the Vomit, and the waſh'd Sow to the wallowing in the Mire*: And this ſo far, as that *it had been better for them not to have known the way of Righteouſneſs.*

c c Ver. 22. Κύων ἐπιστρέψας, *the dog is turned to his Vomit*, &c.] Theſe two Proverbs, of which the firſt is taken from *Prov.* 26. 11. and the ſecond is common among the Writers *de Re ruſtica* (See *Schotii adag. ſacra in locum,*) are very expreſſive of the folly of thoſe Men, *who return* to thoſe Vices they had formerly renounced, and therefore the *Fathers* apply them to *Julian* returning to that *Heatheniſm* he had renounced in his Baptiſm. So *Nazianzen. Orat. Stell.* 1.

CHAP. III.

Verſe 1. THis ſecond Epiſtle, beloved, I now write unto you; in
a [*both*] which I ſtir up your [a] pure minds, by way of Remembrance.

b 2. [b] That ye may be mindful of the words which were ſpoken before by the holy Prophets, [*of the Old Teſtament, Enoch,* (Jude 14) and *Daniel* Chap. 12. 2. *touching the Judgment of ungodly Men,*] and of the Commandment of us the Apoſtles of our Lord and Saviour, [*or of the Commandment of the Apoſtles of our Lord and Saviour,* as St. *Jude v.* 17. *that is, to expect patiently, and with unſhaken Faith that day,* Heb. 10. 23. 35. 39. Jam. 1. 6. 5. 7, 11. 1 Pet. 1. 13. 4. 1.]

3. Knowing this firſt, that [*according to their Predictions*] there ſhall come in the laſt
c days [c] Scoffers, walking after their own Luſts.

4. And ſaying, Where is the Promiſe of his coming [*to judge the World, and raiſe his*
d *faithful Servants from the dead?*] for [d] ſince the Fathers [*to whom theſe Promiſes were made*] fell aſleep, all things continue as [*they were*] from the beginning of the Creation.

e 5. For this they willingly are [e] ignorant of, [Gr. *they that are of this mind are ignorant,*] that by the word of God the Heavens were of old, and the Earth ſtanding out of the Water, [viz. *dry land*] and in the Water, [viz. *that part of it which is covered with the Sea.*]

6. Whereby the World that then was, being overflowed with water, periſhed.

7. But the Heavens and Earth which now are, by the ſame word are kept in ſtore, [*being*] reſerved unto fire, againſt [f] the f
day of Judgment, and Perdition of ungodly Men, [*who, as the Antediluvians have been puniſhed by Water deſtroying the World then, ſhall be puniſhed with Fire deſtroying it again.*]

8. But [*for farther anſwer to this Queſtion.*] beloved, be not ignorant of this one thing, that one day is with the Lord as a [g] thou- g
ſand years, and a thouſand years as one day.

9. The Lord is not ſlack concerning his Promiſe, as ſome Men count ſlackneſs, [*concluding thence that he hath changed his Purpoſe, or will not perform it,*] but is [*in this*] long-ſuffering to us ward, [h] not [*being*] willing that h
any ſhould periſh, but that all ſhould come to repentance.

10. But [*though it be thus deferred for a time, yet*] the Day of the Lord will come, as a Thief in the Night, [i. e. *ſuddenly, and unexpectedly to them,* Luke 21. 34. 1 Theſſ. 5. 2, 3.] in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhalt melt with fervent heat, the Earth alſo and the works that are therein ſhall be burnt up.

11. Seeing then that all theſe things ſhall be diſſolved, [*by Fire deſigned to puniſh the ungodly,*] what manner of Perſons ought ye to be in all holy Converſation and Godlineſs?

12. Looking for, and haſting to [*prepare for,*] the coming of the day of God, where-

in

i in the Heavens being on fire ſhall be diſſolved, and the [i] Elements ſhalt melt with fervent heat.

13. Nevertheleſs according to his Promiſe we look for [καινὸς δὲ οὐρανὸς προσδοκῶμεν *we alſo do expect*] [k] new Heavens, and a new Earth [l] in which dwelleth Righteouſneſs.

m 14. Wherefore, beloved, ſeeing that [m] ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs.

15. And account that the long-ſuffering of our Lord is [*deſigned for the*] Salvation [*of you Jews*;] even as our beloved Brother Paul alſo according to the [*Spirit of*] Wiſdom given unto him, hath written unto you, [*in theſe words*, Rom. 2. 4. *Deſpiſeſt thou the Riches of his Goodneſs and long-ſuffering, not knowing that the Goodneſs of God leadeth thee to Repentance? And more eſpecially in theſe, and ſo all Iſrael ſhall be ſaved*, &c. Rom. 11. 26. *For God hath concluded them all in unbelief, that he might have mercy upon all*, v. 32. *See the Preface to the Epiſtle to the Hebrews.*]

16. [n] As alſo in all his Epiſtles, ſpeaking n
in them of theſe things [o] in which are o
ſome things hard to be underſtood, which they that are unlearned, and unſtable, wreſt, as they do alſo the other Scriptures, to their own Deſtruction.

17. Ye therefore, beloved, ſeeing ye know theſe things before, beware leſt ye alſo being led away with the Error of the [ſe] wicked [*Scoffers,*] fall from your own ſtedfaſtneſs.

18. But [*rather*] [p] grow in Grace, and in p
the knowledge of our Lord and Saviour Jeſus Chriſt: to him be glory, both now and for ever. Amen.

Annotations on Chap. III.

a Verſe 1. Τὴν εἰλικρινῆ διάνοιαν ὑμῶν, *your ſincere minds.*] A ſincere deſire to know, and regard to the Truth, being once ſeated in the Mind and Heart, we ſhall readily embrace, and firmly ſtand in the Truth delivered to us.

b V. 2. That theſe words ſhould relate to that notable Deſtruction of the unbelieving *Jews* foretold by *Chriſt*, ſeems not very probable; ſince the Believers are inſtructed to be mindful of theſe Commands, that they might be armed againſt the Scoffers, mentioned *v.* 3. who ſaid, *Where is the promiſe of his coming?* Now that the thing queſtioned by them was not our Lord's coming to the Deſtruction of the *Jews*, but to the Judgment of the World, is evident, it being ſtiled emphatically, ἡμέρα κρίσεως, *the day of Judgment and Perdition of ungodly Men*, v. 7. 10, 11, 12.

c Ver. 3. Since both St. *Peter*, and as St. *Jude* tells us, the reſt of the *Apoſtles* were ſo careful to mind thoſe to whom they writ, or preached, of theſe Scoffers, we may conjecture that theſe Scoffers were then come; though in reſpect of the Prophecies concerning them, they were yet to come, whence *Jude* ſaith of them, *Theſe are they that ſeparate themſelves*, &c. v. 8, 9.

Ibid. Ἐμπαῖκται, *Scoffers.*] St. *Jude* ſeems to teach us, that theſe Scoffers were the *Heretiks* mentioned in the former Chapter, *viz.* the *Simonians*, who being *Samaritans*, held ſtill their (a) *old Hereſie*, that *there ſhould be no Reſurrection of the Fleſh*; and therefore walked after their own Luſts. For theſe of whom, ſaith He, I have treated and am ſpeaking, are they of whom the *Apoſtles* did forewarn you, *ver.* 17, 18.

d Ver. 4. Ἀφ' ἧς, viz ἡμέρας.] For *from the Day*, that the Fathers, to whom this Promiſe of a Reſurrection, and an Heavenly Country, *Heb.* 11. 16. is ſuppoſed to be made, and who foretold this Judgment to come upon the wicked, *Jude* 14. have ſlept, we ſee no ſuch thing verified to them; nothing anſwering their Predictions, but all things continue as they were. That ἀφ' ἧς ſhould ſignifie, *except that*, I find no Inſtance or Example.

e Ver. 5. Λανθάνει γὰρ αὐτούς.] That is, They conſider not God's Power in making the World, which muſt enable him alſo to deſtroy it, if he pleaſe; and that by his Word the Earth was ſeparated from the Waters which covered it, and gathered into its Channels, ſo that the dry Land, which we call Earth, appeared; and that by theſe very Waters, deſcending partly from the Heavens, and partly from the great Deep, *Gen.* 7. 11. the Earth was again overwhelmed for the ſin of the *Antediluvians* (eight Perſons being only preſerved) ſo that thoſe wicked Men which then lived, periſhed in their Wickedneſs; and ſo the Prophecy of *Enoch* was remarkably fulfill'd upon them.

(a) ἀνάστασιν σαρκὸς οὐκ εἶναι. Epiph. l. 1. p. 25. Hær. Samar. Valentiniani etiam. Λέγουσι μὴ [illegible] Just. M. p. 307. p. 253.

f Ver. 7. Εἰς ἡμέραν κρίσεως, *to the day of Judgment.*] From theſe words it ſeems to follow, (1ſt.) That the day of Judgment and Perdition of ungodly Men, and the Conflagration of the World, muſt be contemporary; and that therefore *New Heavens and New Earth*, in the literal ſenſe, muſt vainly be expected before the final Judgment of ungodly Men. (2dly.) That the ungodly are not to be judged, or puniſhed by Fire, before the Conflagration of the World: *for the Heaven and Earth that now are*, are to be burnt up with that very Fire by which the ungodly are to be deſtroyed, they being left in the midſt of thoſe Flames, whilſt the godly, being ſnatch'd up into the Air above the reach of them, *ſhall be for ever with the Lord*, 1 Theſſ. 4. 16. For the wicked are *reſerved unto the day of Judgment to be puniſhed*, 2 Pet. 2. 9. That Fire in which they are to be tormented and deſtroyed is reſerved unto the ſame day, *Matth.* 25. 41, 46. The *faln Angels*, for whom the Fire is prepared, in which the wicked ſhall be puniſhed, are reſerved to that day, 2 *Pet.* 2. 4. *Jude* 6. And, laſtly, *Sodom* and *Gomorrah*, who periſhed by Fire and Brimſtone, are ſet forth ὡς δεῖγμα, *as an Example* of that Puniſhment the wicked ſhall ſuffer at that great day of Retribution, 2 *Pet.* 2. 5. *Jude* 7. they are not therefore to be caſt into the Lake of Fire and Brimſtone before that day. Moreover, that the World was to be diſſolved by Fire, was the Opinion of *Anaximander*, *Anaxiphanes*, *Anaxagoras*, *Archelaus*, *Diogenes*, and *Leucippus*. Apud Stob. Ecclog. Phyſ. p. 44.

g Ver. 8. Χίλια ἔτη, *a thouſand years.*] That is, though God defer his coming to this Judgment a thouſand Years or more, we muſt not think this long, for in reſpect of him whoſe duration is eternal, and ſo who ever lives to make good his Promiſes and Threats, a thouſand years is as one day. In like manner (b) *Zoſimus* in his Hiſtory produces a Prediction from the *Sibyls*, or from one *Phaellon*, and then adds, Let none think that this Prophecy was of ſome other thing, becauſe it was fulfilled, μὴ χρόνους ἐκ ὀλίγους, *a long time after*, πᾶς γὰρ χρόνος τῷ Θεῷ βεβαίως ἀεί τε ὄντι, καὶ ἐσομένῳ, *for all time is ſhort to that God who ever is, and ever will be.* Mr. *Mede* indeed ſaith, that theſe words cannot be thus interpreted, becauſe the Queſtion is not whether the time in which they expected the coming of the Lord, were long in reſpect of God, but only in reſpect of us, and ſo he would have the words interpreted thus, *The day of Judgment ſpoken of ſhall be a thouſand years.* But (1.) The Text ſaith not *one day ſhall be a thouſand years*, but is *as a thouſand years*, and that again not abſolutely, but only πρὸς Κύριον, *with reſpect to God.* (2dly.) Here is no Queſtion mentioned touching the length of time, either with reſpect to God, or us, but only touching the Truth of God's Promiſe, *v.* 4. And to this the Interpretation well agrees, that God's Promiſe may be true, and in his time fulfilled, though he who ever lives to make it good, ſhould defer it a thouſand Years. And (3.) That this reſpects God's Promiſe, and not *the length of the day of Judgment*, is evident from the enſuing words.

h Ver. 9. Μὴ βουλόμενόν τινας ἀπολέσθαι, *not being willing that any ſhould periſh.*] Note here, that when it is ſaid, *God would have all Men come to Repentance*, 'tis certain that this Will refers to all to whom the preaching of the Goſpel is vouchſafed, to all to whom in the times of ignorance *God winked at, for now he commandeth them all every where to repent*, Acts 17. 30. when therefore it is ſaid, *he is not willing any one ſhould periſh*, He muſt be ſuppoſed to mean, he would have none to whom the Goſpel is vouchſafed, to periſh. Vain therefore here are the Deſcants of *Eſthius* upon this place, as *V. G.*

1ſt. When he ſays, *God would have none to periſh, becauſe he gives to all ſome general means of Converſion to God, though they be not ſufficient for that end without thoſe ſpecial Aids he will not give them.* For certain it is, that he who wills not the means neceſſary to bring them to Repentance, wills not that they ſhould come to Repentance. And he that determines to with-hold the means, which being with-held, they muſt periſh, wills they ſhould periſh.

2dly. When he reſtrains this *to the Elect, ſaying, God is not willing any of them ſhould periſh*; for the words are too general to admit of this Reſtriction, for they run thus, 1ſt. *He would have all to come to Repentance; he would not that any ſhould periſh.* 2dly. He is here ſpeaking of *the day of Judgment, and Perdition of ungodly Men*, and gives this Reaſon why it is deferred, *viz.* becauſe God is long-ſuffering, and would not any Man ſhould periſh. He therefore muſt in Reaſon be ſuppoſed to ſpeak of God's long-ſuffering in the general.

3dly. When he adds, *He would not any Man ſhould periſh, becauſe he excites good Men to pray they may repent, and ſo not periſh.* For if this Prayer be according to the Will of God, then muſt it alſo be his Will they ſhould not periſh; If it be not, they cannot thus pray in Faith, or with expectance to be heard, becauſe they know, according to his Doctrine, they do not pray according to his Will: Nor can God excite them thus to pray.

(b) Lib. 2. Ed. Steph. 1581. p. 67.

i Ver. 12. Στοιχεῖα δὲ καυσούμενα, *and the Elements being burnt, ſhall be diſſolved.*] That the Elements cannot be here taken in the common ſenſe Mr. *Mede* proves well, becauſe one of them is that Fire which ſhall conſume theſe Elements, but that they ſignifie the *Planets*, he proves from the Teſtimonies of (c) *Juſtin Martyr*, (d) *Theophilus* of *Antioch*, of (e) *Polycrates*, and other *Ancient Fathers*. So ἐνέργεια στοιχείων, is the Influence of the Stars, *Wiſd.* 7. 18. and στοιχεῖα ἐπουράνια, the *Cœleſtial Signs* or *Conſtellations*, as *Valeſius* proves, (in his Notes upon theſe words of (f) *Polycrates* Biſhop of *Epheſus*; κεῖται δὲ Ἀσίαν μεγάλων στοιχεῖα κεκοίμηνται, *in Aſia great Lights are extinct,*) out of *Diogenes Laertius*, and *Epiphanius*; and ſince the Planetary Bodies are found to be as much Earth as that we tread on, and borrow all their Light from the Irradiations of the *Sun*, I think there is no need of thoſe Criticiſms which turn παρελεύσονται, *they ſhall paſs away*, into, *they ſhall be changed*, and καυσούμενα λυθήσονται, *they ſhall be diſſolved being burnt*, into, *they ſhall be refined*; whereas if they be refined as Silver is by Fire, they muſt be diſſolved as that is. Nor ſee I any reaſon why we ſhould prefer either an unuſual, or *Metaphorical*, before the proper import of theſe words.

k Ver. 13. Καινὸς οὐρανὸς, *new Heavens and new Earth.*] That this cannot refer to the *Millennium* ſuppoſed to be promiſed in the Revelations of St. *John*, appears, not only becauſe this *Epiſtle* was writ before the *Revelations*, which, ſaith (g) *Irenæus*, were ſeen *ad finem Domitiani Imperii*, *about the end of the Reign of Domitian*, whereas St. *Peter* ſuffered Martyrdom in the Reign of *Nero*: But alſo (1ſt.) Becauſe the *Millennium* of St. *John* is peculiar to the *Martyrs*, and thoſe who have ſuffered for the Cauſe of *Chriſt*; the *New Heavens and Earth* here mentioned, are the common Expectation of all *Chriſtians*, who upon this account are admoniſhed *to be found of him without ſpot, and unblamable in Peace*, v. 14. (2dly.) I grant that the *Apoſtle* is here ſpeaking of the Deſtruction not only of the Sublunary Heavens and Earth, but alſo of the Planetary Heavens, *v.* 12. by Fire: But this Conceſſion is ſo far from doing any ſervice to the *Hypotheſis* of the *Millennium* of St. *John*, that it doth perfectly deſtroy it; for this Conflagration of the World is Contemporary with *the Day of Judgment and Perdition of ungodly Men*: and by that very Fire which conſumes the World, are they to periſh. See Note on *v.* 7. So doth the *Scripture* conſtantly expreſs the Puniſhment of the wicked, ſaying, That *at the end of the World the Angels ſhall caſt them into a Furnace of Fire*, Matth. 13. 28. And that *Chriſt ſhall come in flaming Fire to take vengeance on them*, 2 Theſſ. 1. 7, 8. Whereas the *Millennium* of St. *John* muſt be at an end before that day, for after he had ſpoken of the *Firſt Reſurrection*, and the Concluſion of the Thouſand Years, in which they were to reign who were then raiſed, and of the Inſurrection of *Gog* and *Magog* againſt them, I ſay, after the Concluſion of thoſe Years, doth he introduce *one ſitting on a great white Throne, and the dead both ſmall and great ſtanding before him, and being judged out of theſe things which were written in the Book, according to their Works*, Rev. 20. 13, 14.

I alſo grant, that after the *Apoſtle* had ſpoken of the Conflagration of the World, he hath theſe words, *We alſo do expect New Heavens and New Earth*; but then I add, that theſe words are not to be rendred thus, *Nevertheleſs after this violent Diſſolution of the World, we expect new Heavens and new Earth*, which are to *ſucceed them*: But rather, as Dr. *More* renders them, But *before this Conflagration* we expect them; or rather, but *beſides* this Conflagration, we expect New Heavens and New Earth. As if the *Apoſtle* ſhould have ſaid, I hitherto have anſwered this Queſtion of theſe Scoffers, by ſhewing what ſubſtantial Mutations have been, and will be wrought upon the World by the Word of the Lord, and his coming to judge his People: This alſo I think fit to add in anſwer to them, That we *Chriſtians* expect the coming of our Lord to make ſuch a *Moral* Change in the Affairs of the *Church*, as will amount to the *new Creation of Heaven and Earth*, promiſed to the *Jews*, Iſa. 65. 16, 17, 18. So that theſe Scoffers have no cauſe to doubt of our Lord's coming in behalf of his faithful Servants, ſince he will come to raiſe his Church by his calling the *Jewiſh* Nation to the Faith, and ſo to ſuch a glorious State.

Nor is it to be wondred that the *Apoſtle* ſhould ſpeak of theſe two things together in anſwer to that Queſtion, *Where is the Promiſe of his coming?* Seeing the *Jews* thought them connected, expecting theſe *New Heavens and new Earth* at the coming of the *Meſſiah*, and his coming *at the end of the World*, according to that Queſtion of

(c) Ὁ Θεὸς τὰ θεῖα στοιχεῖα εἰς ἄυξησιν καρπῶν, καὶ ὡρῶν μεταβολὰς κοσμήσας. Juſtin. M. Ap. 1. p. 44. A.

(d) Περιφέρεται γίγνεται τὰ φυτὰ, καὶ τὰ σπέρματα τῶν στοιχείων. Theoph. l. 2. p. 94. B. *Lex non ſolum vetat.* Εἰδώλοις προσκυνεῖν ἀλλὰ καὶ στοιχείοις, Ἡλίῳ καὶ Σελήνῃ καὶ τοῖς λοιποῖς ἄστροις. Ibid. p. 110. D. & l. 1. p. 72. A.

(e) Ἥλιος καὶ σελήνη ἀστέρες στοιχεῖα ἄψυχα εἰσιν. Vide ib. C.

(f) Apud Euſeb. H. Eccl. l. 3. c. 31.

(g) Lib. 5. c. 30.

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the Diſciples to our Lord, *when is the time of thy coming, and of the end of the World?* Matth. 24. 3. *In the end of the World*, ſaith *R. Saadiah Gaon, there ſhall be to the Jews a World full of Joy and Exultation; ſo that their Heaven and Earth ſhall be as it were new, as it is ſaid*, Iſa. 65. 17. See this more fully in Mr. *Mede*, p. 535, 536, 537.

l Ibid. Κατὰ τὸ ἐπάγγελμα αὐτοῦ, *according to his Promiſe.*] This cannot relate, as I have proved, to St. *John*'s Diſcourſe of theſe *New Heavens*, &c. for this farther Reaſon, That he ſpeaks of them only as in Viſion, not by way of *Promiſe*; it remains therefore, that the *New Heaven and New Earth* promiſed by *Iſaiah*, be the thing here referr'd to. Now theſe *New Heavens and New Earth* are manifeſtly promiſed to the *Jewiſh* Nation, to whom alſo the *Apoſtle* here writes; nor can they poſſibly admit of any other ſenſe, or be primarily accompliſhed upon any other People, for God having ſaid by his *Prophet, behold I create New Heavens and a New Earth*, immediately adds, *Be ye* (Jews) *glad, and rejoyce for ever in what I do create; for behold I create Jeruſalem, a Rejoycing, and her People, a Joy; and I will rejoice in Jeruſalem, and joy in my People.* Now ſure this New Heaven and Earth promiſed to the *Jews*, muſt be created before the Conflagration of the World; that is, before the *Jews* be burnt to Aſhes, they being not like to be converted afterward. St. *John* indeed ſpeaks of his *New Heaven and Earth*, after he had mentioned the day of Judgment; but that he doth this by a *Prolepſis*, is evident from this Conſideration, that after his whole Diſcourſe of theſe *New Heavens and Earth*, the *New Jeruſalem* coming down from Heaven, and of the Bride, and the Lamb's Wife, *i. e.* the *Jews* converted then to *Chriſt*, follow theſe words, *Behold I come quickly, and my Reward is with me, to render to very one according to his Works*, Chap. 22. 13. which words contain a Repetition of what was ſaid, *Chap.* 20. 13. to ſhew, that what was mentioned there, was not to be accompliſhed till after the appearance of the *New Heavens and the New Earth.*

m Ver. 14. Ταῦτα προσδοκῶντες, *expecting theſe things.* Theſe words directed to the *Jews* then living, ſeem to prove, that in ſome inferior ſenſe this Promiſe of the *New Heavens*, &c. was to be made good in their times. For why ſhould he exhort them to this diligence on the Account of what ſhould only happen One thouſand ſeven hundred Years after they were dead? For he plainly ſpeaks to them to whom St. *Paul* had written, *v.* 16. and therefore to the *Jews* of that preſent Age.

Ver. 16. Ὡς καὶ ἐν πάσαις ἐπιστολαῖς, *as alſo in all his Epiſtles.*] I do not think it neceſſary ſo to underſtand theſe words, as if the *Apoſtle* were ſaid to have ſpoken in all his *Epiſtles*, That *the long-ſuffering of God was deſigned for their Salvation*; for I do not find any thing of that nature in many of them: He ſpeaks indeed generally of *Chriſt*'s coming to Judgment in them, but that ſeems not pertinent to the Text. I therefore give the ſenſe of the words thus; As alſo, according to the ſame Wiſdom, he hath written in all his *Epiſtles*, ſpeaking in them of theſe things of which I am now diſcourſing, that is of the day of the Lord's coming, and of the Preparation we ſhould make for it. n

Ibid. Ἐν αἷς, *in which.*] This cannot relate to the *Epiſtles* of St. *Paul*, becauſe the word, being of the Neuter Gender, cannot agree with ἐπιστολαὶ, *Epiſtles*, which is of the Feminine; but to thoſe things of which St. *Peter* had been diſcourſing in this Chapter, and which were ſo wreſted by the unlearned and unſtable, that ſome of them thought long before the writing of this *Epiſtle*, That *the day of the Lord was inſtant*, 2 Theſſ. 2. 2. and ſo became unſtable in the Faith, *v.* 15. Some ſaid, *The Reſurrection was paſt already*, and thereby *overthrew the Faith of ſome*, 2 Tim. 2. 18. ſome wanting Patience to expect it longer, left the Aſſemblies of *Chriſtians*, Heb. 10. 25. And ſome queſtioned whether this Promiſe would be made good at all, as here, *v.* 4. 9. The Reſurrection of the Fleſh being by ſome thought a *thing abſurd*, they holding that it was (h) *incapable of Salvation*; and the Reſurrection of the ſame Body being by ſome looked on as a thing *impoſſible*, and theſe ſeem to be the δυσνόητα here mentioned. o

Ver. 18. Αὐξάνετε ἐν χάριτι, *grow in Grace.*] That Grace ſignifies, generally in the *New Teſtament*, the Favour of God to us, ſee Note on 2 *Cor.* 6. 1. p

(h) *Carnis ſalutem negant, & regenerationem ejus ſpernunt, dicentes non eam eſſe capacem incorruptibilitatis.* Iren. l. 5. c. 2.

THE PREFACE TO THE First General Epistle of St. JOHN.

Concerning the Author of this Epistle, all Ages have agreed that it was St. John, *the Apostle of our Lord and Saviour.*

As for the time when it was written, some both Ancient *and* Modern *Writers, think his* Epistles *to be the last of his Works, and therefore to have been written in the last years of* Domitian. *But Dr.* Hammond *hath very well observed, that this* Epistle *must have been written some time before the great Destruction which befel the* Jews. 1. *Because he speaks of* the last hour *as now at hand; which that it must be understood of the last times of the* Jewish *State, see Note on* Chap. 2. 18. 2. *Because he speaks of the* Antichrist, *Chap.* 2. 18. *and the* False Prophets, *Chap.* 4. 1. *which were then among them, or come into the World; such as Christ tells us were to be the immediate Forerunners of that Destruction,* Matth. 24. 24. *declaring that they went out from them of* Judea, *ver.* 19.

3. *It being written by an* Apostle *of the Circumcision, it is not doubted but it was written to the* Jews; *but that it was an* Epistle *to the* Parthians, *as* (a) *St.* Austin, Possidonius *in his* Index, *and* Idacius contra Verim. *averr, as I know nothing can be said against it, but that it only is asserted by* Authors *of a latter date, so if* Parthia *be taken for the whole Empire as it was enlarged by the* Arsacidæ, *it is a farther proof not only that this* Epistle *was written to the* Jews, *who, saith* (b) Josephus, *abounded in* Babylon *and* Mesopotamia, *and had there three famous Universities, one of them at* Neerda *mention'd by* Josephus, *but also that many of the Ten Tribes were then converted, they being seated in* Mesopotamia *and* Media, *for the Text saith, that* they were carried away into Assyria, and placed in Halah and Habor by the River Gozan, and in the Cities of the Medes, 2 *Kings* 17. 6. 18. 11. *Now all these places, saith the learned* (c) Bochart, *are to be found thereabouts; and therefore St.* John *being an* Apostle *of the Circumcision, may well be supposed to have written to them, though perhaps he was never there as St.* Paul *writ some of his* Epistles *to Churches he had never seen.*

Whence it was written, neither Scripture, nor any thing in Antiquity that I have met with, gives any ground for a conjecture.

The occasion of it seems to be, 1. *To arm the* Jewish *Converts against those loose and pernicious Doctrines which had obtain'd among the* Jews, *viz. that* Solifidian *Doctrine of being righteous by a Faith, that is not fruitful in good Works, or without* doing Righteousness, 1 *Joh.* 2. 29. 3. 7, 10. *being Children of the Light without walking in the Light, Favourites of God without Obedience to his Laws, or Love to his Servants.* 2dly, *Against the Madness of their Zealots abounding every where among them, who thought their Zeal for God, and for his Laws, would atone for their hatred of, and murther of their Brethren, and for all the other Sins which, saith* Josephus, *they did so greedily commit. See Note on* Rom. 2. 1. *and on*

(a) Qu. Evang. lib. 2. cap. 39.
(b) Antiq. lib. 18. cap. 16.
(c) In Assyria vel Mediæ parte illi vicina reperiuntur loca quorum sacra Historia meminit. Chaluch est Ptolemæi Caluchena ad Aquilonem Assyriæ, Chabor est ejusdem Ptolemæi mons Chaboras inter Mediam & Assyriam, à quo monte ad Caspium mare euntibus medio forte spacio occurrit Gauzania urbs. *Geogr. S. l.* 3. *c.* 14. *p.* 220.

ver. 24. *and on* James 1. 26. *And* 3dly, *To preſerve them ſtedfaſt in the Truth which they had* heard from the beginning *againſt thoſe Deceivers,* Antichriſts, *and* Falſe Prophets, *which were then among them,* Chap. 2. 19, 26. Chap. 4. 1, 2, 3. *and to continue then ſtedfaſt in the belief that* Jeſus was the Chriſt the Son of God, *Chap.* 5.

And here, becauſe that Queſtion hath made ſo great a noiſe of late, Whether Salvation or Perdition depends upon believing or rejecting this one Propoſition, That Jeſus was the Meſſiah, *as ſaith* the Author of the Reaſonableneſs of Chriſtianity, *p.* 43. *adding, p.* 47. *that* all that was to be believed for Juſtification was no more but this ſingle Propoſition, That Jeſus of Nazareth was the Chriſt, or the Meſſiah; *I ſhall endeavour briefly to ſtate, and explain this matter, and ſo give farther light to thoſe words of this Epiſtle,* Chap. 4. 2, 15. Chap. 5. 1, 5. *which ſeem to ſay the ſame thing.*

Whereas then this Author challenges all the Syſtematical *Divines,* p. 192. to ſhew that there was any other Doctrine, upon their Aſſent to which, or Disbelief of it, Men were pronounced Believers or Unbelievers, and accordingly received into the Church of Chriſt as Members of his Body, as far as mere believing could make them ſo, or elſe kept out of it: *This I ſhall undertake to ſhew.*

1. *From the expreſs words of Chriſt, who requires of all his Diſciples, in order to their admiſſion into the Church by Baptiſm, Faith in* the Father, Son, and Holy Ghoſt, *Mat.* 28. 19. *ſaying,* He that believeth (*this*) and is baptized, ſhall be ſaved; He that believeth not, ſhall be damn'd, *Mark* 16. 16. *He adds with an Aſſeveration,* Verily, verily, I ſay unto you, except you eat the Fleſh of the Son of Man, and drink his Blood, you have no life in you, *Joh.* 6. 53. *clearly declaring the neceſſity of Faith in his Body given, and his Blood ſhed, for the Remiſſion of Sins to Juſtification and Salvation, we being juſtified* by his Blood, *and* through Faith in his Blood, *Rom.* 3. 25. 5. 9.

2. *From the plain Declarations of St.* Paul, *who among the firſt things he preach'd to the* Corinthians, *as things by the belief of which they ſhould be ſaved, mentions three Articles; firſt of all,* That Chriſt died for our Sins according to the Scriptures, 1 *Cor.* 15. 1, 2, 3, 4. 2. *That* he was buried. *And* 3. *That* he roſe from the dead. *In the ſame Chapter he plainly aſſerts the Neceſſity of the believing the Reſurrection of the Body,* ver. 19. 32. *Among the Foundations and firſt Principles of the Doctrine of Chriſt from which all Chriſtians were to go on to Perfection, he reckons the Doctrines of* Repentance, *of* Faith towards God, *of* Baptiſm, *of* laying on of hands, (*for the receiving of the Holy Ghoſt,*) *of* the Reſurrection of the Dead, *and of* eternal Judgment, *Hebr.* 6. 1, 2. *Theſe therefore were then neceſſary to be believed by all Chriſtians. The Doctrine of the Sufficiency of Faith in Chriſt's Death for Juſtification without the works of the Law, is by the ſame Apoſtle declared to be ſo neceſſary, that he ſaith of them who gainſay'd it,* Chriſt is become of no effect to you, ye are fallen from Grace, *Gal.* 5. 2, 4.

Moreover, it will be eaſie to account for the Practice of our Lord, and his Apoſtles, *who inſiſt ſo much upon, and lay ſo great ſtreſs upon this one Article, if we conſider who they preached to, and how much was contained in, or neceſſarily depended upon the cordial Belief of this one Article.*

1. *Then, our Lord and his* Apoſtles *whilſt he was on Earth, preached only to the* Jews, Matth. 10. 6. *that is, to them to whom* pertained the Adoption, the Glory, the Covenants, the Giving of the Law, the Service of God, and the Promiſes, *Romans* 9. 4. *and to whom* were committed the Oracles of God, *Romans* 3. 2. i. e. *thoſe Scriptures which were* able to make them wiſe to Salvation, with faith in Chriſt Jeſus, 2 *Timothy* 3. 5. i. e. *if they, to the belief of them, added Faith in Chriſt, they teaching them the Knowledge of the true God, and the way in which he would be worſhipped, and ſhewing them* what was good, and what the Lord required of them *They alſo were writ by, and made frequent mention of the Spirit of God, of the New Covenant God would eſtabliſh with them,* of the Sufferings of Chriſt, and of the Glory that ſhould follow, 1 *Peter* 1. 11. *of his* Prophetical, Prieſtly, *and his* Kingly Office, *of an* Emanuel *that ſhould be born to them, whoſe* Name ſhould be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace, *Iſaiah* 7. 1, 14. 9. 6. *It is not therefore to be wonder'd that whilſt our Saviour was on Earth he only call'd them to Repentance, and Faith in the promiſed* Meſſiah.

Moreover, St. Paul's *Sermon* Acts 13. *was preached to* the Children of the Stock of Abraham, *ver.* 26. *and yet he preacheth to them not only that* Jeſus *was the* Chriſt, *but alſo that* he died, *and* roſe again, *and that* Remiſſion of Sins was to be obtain'd through his Name, *and that* by him all that believed were to be juſtified from all thoſe things from which they could not be juſtified by the Law of Moſes, *ver.* 38, 39. *And though we find him once Diſputing in the School of one* Tyrannus, *we ſeldom find him preach any where but in a* Jewiſh Synagogue. *Others alſo preach'd to the ſame Perſons; for* they that were diſperſed upon the Perſecution of St. *Stephen,* preached to the Jews only, *Acts* 11. 19.

We have in the whole Acts of the Apoſtles *mention only of four Perſons who were not* Jews *by birth to whom the Goſpel was thus preach'd;*

preach'd; one of these was the Eunuch, *who was before a Worshipper of God, and as is probably conjectured, of the* Jews *Religion; and therefore* came up to Jerusalem to worship. *St.* Paul *preacheth to* Lydia *in a* Jewish Synagogue, *Acts* 16. 13, 14. *and she was also one that* worship'd God, *and so in probability of the* Jews *Religion. The* Centurion *to whom St.* Peter *preach'd was one that* feared God, wrought Righteousness, was much in *Prayer and* Alms, *and yet St.* Peter, *before his Baptism, preaches to him and his Friends, of* the Word that God sent to the Children of Israel, preaching peace by Jesus Christ, *declaring how he was* anointed by God with the Holy Ghost, healed all that were oppressed of the Devil, suffered and rose again, *that he* was made Lord of all things, *that he* was ordain'd of God to be the Judge of the quick and the dead, *and that* through his Name whosoever believed in him should receive Remission of Sins, *Acts* 10. 36, 43. *The only Heathen Family that St.* Paul *admits to Baptism, is the* Jaylors; *and he first Preaches to them* the Word of the Lord, *Acts* 16. 32. i. e. *say even the* Socinians, *he summarily expounded to them* (d) *who this Jesus, this Son of God, was, what Miracles he did, how he was crucified by the* Jews, *rais'd up again by God, taken up into Heaven, made Lord of all things; what Promises he had made, what Precepts he enjoin'd. I know this Author saith, that Preaching the Word was only Preaching that* Jesus *was the* Messiah; *but the Scriptures cited by him do not say so: For the Word mention'd* Acts 10. 37. *is the whole* Word which God sent to the Children of Israel, preaching Peace by Jesus Christ. *It is the Word of the Gospel,* Acts 15. 7. *It contains the whole Ministry of the Gospel,* Acts 6. 4. *All the Councel of God being the* Word of his Grace which was able to build them up, and give them an Inheritance among them, who were sanctified through faith in Christ, *Acts* 20. 27, 32. *It cannot therefore be concluded from the Preaching of our Lord, or his* Apostles, *that they thought nothing more was necessary to be believ'd by Christians saving this one Article, that* Jesus was the Christ.

2dly. *The Belief of this Proposition that* Christ is the Messiah, and the Son of God, *may well be represented as the chief initiating Article of* Christian Faith, *because where it is heartily profess'd, it carries with it a Profession of believing all Christ's Sayings, and of obeying all his Precepts: And where it cordially is embraced, it produceth both this Faith and Practice. That* Jesus is the Christ, *as it is the principal Article of pure Faith, the most peculiar Doctrine of our Religion, as it stands opposed to that of* Judaism; *so doth it virtually comprehend all other Doctrines of moment in it, regarding either Faith or Practice. For to believe him to be the Christ, is to believe him to be* a Prophet sent from God to teach the way of life unto us, *John* 3. 3. *even* that Prophet which was to come into the World. *Hence Christ applies these words to himself,* The Spirit of the Lord is upon me because he hath anointed me to Preach the Gospel, *&c.* Luke 4. 18. *Now sure we are obliged to embrace as Truth whatsoever was taught by such a* Prophet, *and to obey all his Precepts upon pain of Destruction; for* Whosoever will not hear this Prophet, shall be destroyed from the People, *Acts* 3. 23.

Again, To believe him to be the Christ, *is to believe him to be the Son of God, according to that Profession of St.* Peter, Thou art Christ the Son of the living God, *Matth.* 16. 16. *and the Enquiry of the* High Priest, Art thou the Christ, the Son of God? *Matth.* 26. 63. *Now this lays an Obligation upon us to hear, that is, obey him; according to those words of God,* This is my beloved Son in whom I am well pleased, hear him, *Matth.* 17. 5. *'Tis also to believe him to be our Lord, and King, according to those words of the Angel,* To you is born a Saviour, who is Christ the Lord, *Luke* 2. 11. *and of* Nathanael, Rabbi, thou art the Son of God, thou art the King of Israel. *Now this Relation calls for Obedience;* For why, *saith our Saviour,* call you me Lord, Lord, and do not the things that I say? *Luke* 6. 46. *and that on penalty of Ruin from him when he shall say,* Bring these mine Enemies who would not I should reign over them, and slay them before me, *Luke* 19. 27. *'Twas also Jesus who was called Christ, even that Jesus who was* to save his People from their Sins, *and* a Saviour to give Repentance and Remission of Sins, *Matth.* 1. 21. *Now upon such a King, and such a Saviour, we may securely rely for the Obtainment of all the Blessings and Rewards which he hath promised to the Obedient. Hence we may learn, that it was highly reasonable that the* Apostles *should begin their Preaching with proving and persuading this Doctrine, that they should give such great Commendations, annex such excellent Privileges, offer such high Rewards to the hearty Belief of such a comprehensive Article, and should admit them to Baptism who profess'd it, since* by that Baptism, *saith this Author,* pag. 196, 197. they own'd themselves the Subjects of this Jesus whom they believed to be their Messiah, (i. e. *The Prophet sent from God to teach them*) and received for their Lord and King, and this was the solemn visible Act whereby they who believed

(d) Woltzog in locum.

him

him to be the Messiah, receiv'd him as their King, and profess'd Obedience to him, *and so* were admitted as Subjects into his Kingdom. *For as every one who was circumcised* became a Debtor to obey the whole Law of Moses, *Gal.* 5. 3. *and therefore to believe it, so every Person baptized being of Age, doth by that very Baptism profess to believe all the Doctrines, and obey the Precepts of the Holy Jesus, into whose Name he is baptized. And therefore though St.* John *here says,* He that confesseth that Jesus is the Son of God, God dwelleth in him, and he in God, *Chap.* 4. 15. *and* Every one that believeth that Jesus is the Christ is born of God, *Chap.* 5. 1. *yet he requires of the same Persons, in order to the same Ends, that they should walk in the Truth of the Gospel, in Conformity to the Example of Christ, and to the Love of God, and in Obedience to his Commands; and adds, that he that is born of God sinneth not, neither can sin;* clearly insinuating, that this Proposition, when cordially embraced, will produce a Faith and Practice answerable to it in our Lives.

A PARAPHRASE WITH ANNOTATIONS ON THE First Epistle General of St. JOHN.

CHAPTER I.

Verse 1. THat which was [a] from the beginning, [*of the Gospel Dispensation, that*] which we have heard, which [b] we have seen [i. e. *discerned, as clearly as if we had seen it*] with our Eyes, [*that*] which we have looked upon, and our hands have [*as it were*] handled of the Word of Life [*declare we to you.*]

2. [*Nor have ye the least reason to suspect our Testimony, either of this Life, or the Author, and Procurer of it:*] For the Life [*we speak of*] was manifested [*in the Author, and the Promise of it,*] and we have seen, [*or known,*] and bear witness [*to it,*] and shew unto you [c] that eternal life which was with the Father, and was manifested unto us.

3. That which we have seen and heard [*of this Word of Life*] declare we to you, that ye also may have [d] fellowship with us [*in the same Life:*] and truly our fellowship is [e] with the Father, and with his Son Jesus Christ.

4. And these things write we unto you that your Joy may be full, [i. e. *that believing this eternal life, you may rejoyce with joy unspeakable, and full of glory,* 1 Pet. 1. 8, 9. *For which cause you must carefully attend to another Message he hath sent by us.*]

5. This then [*and this*] is the Message which we have heard of him, [i. e. *from God by Jesus Christ,*] and declare unto you, that God is light, [*a pure, and spotless Spirit,*] and in him is no darkness at all: [*Nothing of Impurity or Iniquity in his Commands, which are all holy,* Rom. 7. 12. *Or in his Actions, as in the Heathen Deities, he being holy in all his Works.*]

6. [*And therefore*] If we say that we have fellowship with him, and walk in darkness, we lye, and do not [*speak*] the Truth.

7. But if we walk in the light, [f] as he is in the light, [*endeavouring to be holy, as he is holy,*] we have [g] fellowship one with another, and the [h] blood of Jesus Christ his Son cleanseth us from all [*those* sins [*which might obstruct our Communion with this Holy God, and our Attainment of the life thus manifested to us.*]

[8. *And of this Expiation we have all need, for*] [i] If we say that we have no sin, [*to be thus cleansed from,*] we deceive our selves, and the Truth is not in us; [*For in many things we offend all,* Jam. 3. 2. *And therefore are required to pray daily for the remission of our sins, and have even after our Regeneration need of this Advocate for the Propitiation of our sins,* Chap. 2. 1, 2. See 1 Kings 8. 46. Eccles. 7. 21.]

9. [*But*] if we confess [*these*] our sins, he [*who hath made this new Covenant in the blood of Christ, that he will be merciful to our Iniquities,* Heb. 8. 8.] is faithful [*to his Promise,*] and just to forgive us our sins, [*upon the Satisfaction made to his Justice by the death of Christ,*] and to cleanse us from all unrighteousness.

10. [*But*] If we [*continue to*] say that we have not sinned, [*and therefore do not need this Expiation through the blood of Christ,*] we make

make him a Lyar, [*who hath declared both in the Old and New Testament, that all have sinned, and fallen short of the Glory of God*, Rom. 1. 23.] and his Word is not in us.

Annotations on Chap. I.

a Verse 1. Ὃ ἦν ἀπ' ἀρχῆς.] This I here render *from the beginning* of the Gospel-Dispensation, because I find that is the constant import of the Phrase in this *Epistle*, and elsewhere, when it relates to what *Christians* had heard, and seen, as here. In this sense is *that which you have heard*, ἀπ' ἀρχῆς, *from the beginning*, used six times by our *Apostle*, in these *Epistles*; viz. 1 Ep. Ch. 2. 7, 24. twice; Chap. 3. 11. Ep. 2. v. 6. So *the Commandment which we have received*, ἀπ' ἀρχῆς, *from the beginning*, 1 Ep. 2. 7. 2 Ep. v. 5. doth necessarily import, it being *Christ's* New Commandment of Love. So ἀπ' ἀρχῆς αὐτόπται, *are those who from the beginning of Christ's preaching were Witnesses of what he said, and did*, Luke 1. 2. And in this sense Christ saith to his Disciples, *you have been with me*, ἀπ' ἀρχῆς, *from the beginning*, John 15. 27. Acts 1. 21.

b Ibid. Ὃ ἑωράκαμεν, *which we have seen.*] That is, in *Scripture* Phrase, said *to be seen*, and *looked upon*, which is as truly known and discerned by us, as if we had seen it. So the *Jews* are said to do the things *which they have seen with their Father*, John 8. 38. and to have *seen the end of the Lord's dealing with Job*, James 5. 11. So we are said *to see God*, or not to see him, 1 *John* 3. 6. *Ep.* 3. 11. *To see the life here*, v. 2. So also ψηλαφᾶν when applied to Spiritual things, is not *to touch with the hand*, but *to apprehend with the mind*, Acts 17. 27. I confess all these things are more properly true of *the Word made Flesh*, of whom the *Apostles* declared what they had heard from him, and seen of him, who *saw his Glory*, John 1. 14. and what one of them had touched. But then the λόγῳ agreeing only to the Divine Nature, a *Metaphorical* Sense must be allowed in seeing, and handling that.

c Ver. 2. Τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, *that eternal life which was with the Father.*] Thus of our eternal life the *Apostle* saith, *it is hid with Christ in God*, Col. 3. 3. And of the Evangelical Dispensation, That before the Revelation of it by *Christ*, and his *Apostles*, it was *a Mystery hid in God*, Eph. 3. 9. But this also may be applied to the Divine λόγῳ, stiled by this *Apostle*, *life eternal*, Chap. 5. 20. who was *in the Bosom of the Father, and was manifested to us*, John 1. 18. Yet two things seem to favour the first Interpretation.

1st. That the Phrase here used, being not ἐν ἀρχῇ ἦν, *he subsisted in the beginning of all things*; but only ἀπ' ἀρχῆς ἦν, *he was from the beginning*. This Phrase excludes not his Creation, as the other seems to do. And as I have observed, it chiefly is applied by this *Apostle*, to the beginning of the Gospel Dispensation.

2dly. That though ὁ λόγος and ζωὴ, absolutely put, are spoken of *Christ*; yet ὁ λόγος τῆς ζωῆς is never used concerning the Person of *Christ*, but is expresly used of that word by which eternal life is manifested; as when we are bid *to hold fast*, λόγον ζωῆς *the word of life*, Phil. 2. 16. and when the *Apostles* are bid to teach τὰ ῥήματα τῆς ζωῆς, *the words of this life*, Acts 5. 20. See *Acts* 13. 26.

d Ver. 3. Κοινωνίαν μεθ' ἡμῶν, *Fellowship with us.*] It doth not follow hence, as *Esthius* imagines, that no Man can have fellowship with God, who hath not fellowship with the Church, (though that be doubtless true of Fellowship with the invisible Church, united to Christ by the Spirit, and so made an habitation of God through the Spirit, and of Fellowship in Doctrine, and Communion with the Church of the *Apostles*.) For as *like precious faith with us*, is only such Faith as we have, 2 *Pet.* 2. 1. so here *fellowship with us*, is only such fellowship as we have.

e Ibid. Μετὰ τοῦ Πατρὸς, *with the Father.*] We being *Heirs of God, Joint-heirs with Christ*, Rom. 8. 17. and being united to, and having Communion with the *Father*, and the *Son*, by the Spirit of both dwelling in us, *John.* 14. 21, 23. *Eph.* 2. 21, 22. *Rom.* 8. 9. 11. And he being to us the Earnest of this life, 2 *Cor.* 1. 22. 5. 5. *Eph.* 1. 13, 14. Who *seals us up to the Day of Redemption*, Eph. 4. 30.

f Ver. 7. Ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, *as he is in the Light.*] That this *Metaphor* of Light relates not to the Knowledge or the Felicity, but to the Purity of the Divine Nature, appears, (1st.) from the Injunction *to walk in the Light, as he is in the Light*; for we are not any where bid to resemble God in Knowledge, or in Happiness, but we are commanded *to be holy as he is holy*. (2dly.) From the Darkness set in opposition to it, which doth not refer so much to the ignorance of Men, as to the Vices they practised in a State of ignorance. See Note on *Rom.* 13. 12.

g Ibid. Κοινωνίαν ἔχομεν μετ' ἀλλήλων, *we have Communion with one another.*] Some Manuſcripts read, μετ' αὐτοῦ, with him; which either is the true Reading, or gives the true Senſe of the other Reading, *i. e. We have Communion with God, and he with us,* as is evident from *v.* 6. Moreover, the *Apoſtle* had ſaid nothing before of our Communion with one another, but only of our *Fellowſhip with God,* v. 6, *with the Father, and the Son,* v. 3. which makes it reaſonable to refer the words to that Communion of which the *Apoſtle* ſo often ſpeaketh in this *Epiſtle.* See Chap. 2. 5, 6, 24. Chap. 3. 24. Chap. 4. 13. Notwithſtanding it is true that then we have Communion with one another by virtue of that Holy Spirit which enlightens us, and enables us to walk in the light.

h Ibid. Τὸ αἷμα Χριστοῦ, *the Blood of Chriſt cleanſeth us from all Sin.*] This cannot well relate to that effect of the Blood of Chriſt which we call, Juſtification by Faith in his Blood, or the Remiſſion of our paſt Sins by virtue of our Faith in *Chriſt,* dying for us; for that follows immediately upon our Faith, and cannot require that an habit of Purity, or of walking in the light, ſhould precede it; it therefore ſeemeth to refer to thoſe ſinful Infirmities and Defects, which in this State of Imperfection cleave to our beſt Actions, and even good Men are ſtill ſubject to, and which do not deprive us of the Divine Favour, or of an entrance into that *New Jeruſalem, into which nothing enters that is polluted, or unclean;* becauſe in this New Covenant of Grace, eſtabliſhed in the Death of *Chriſt,* his Blood doth cleanſe all faithful and ſincere *Chriſtians* from the guilt of them.

i Ver. 8. 10. Note, The Queſtion is of whom the *Apoſtle* ſpeaketh here, Whether of ſincere *Chriſtians* after their Converſion to the *Chriſtian Faith,* or only of them conſidered before they entred on that State. That St. *John* here ſpeaks only of the latter, is argued from theſe Conſiderations.

1. That the *Apoſtle* doth plainly teach the contrary to the firſt Expoſition, by ſaying, *He that is born of God ſinneth not,* Chap. 3. 9. 5. 18. But to this I ſhall return an Anſwer in the Comment on thoſe places.

2dly. That the words run in the Preter-perfect Tenſe, *if we ſay* ἐκ ἡμαρτήκαμεν, *we have not ſinned,* whereas ſome ſingle Acts of leſſer ſins they were then ſtill ſubject to, to whom he ſpeaks.

Anſw. True; and therefore he adviſeth them to *confeſs them,* that they might obtain forgiveneſs of them: Now Confeſſion of them muſt be after they have been committed.

3dly. Becauſe this Phraſe ἁμαρτίαν ἔχειν, *to have ſin,* is ſtill uſed of ſuch ſins as will condemn us at at the laſt, *Joh.* 9. 41. 15. 22, 24. 19. 11.

Anſw. The Text cited from, Chap. 19. 11. is impertinent; the other two may be taken abſolutely as to the matter ſpoken of, *i. e.* They had been guilty of no ſin of Infidelity, if *Chriſt* had not come to them, or if he had not proved his Miſſion, Chap. 15. 22, 24. or if they had wanted means to diſcern the Truth, Chap. 9. 41. Nor would their ſin of Infidelity have been condemning, had they confeſſed it, and forſaken it.

Since then the *Apoſtle* was ſpeaking, *v.* 7. of them *who walked in the light,* who had *Communion with God,* and who were *cleanſed from the guilt of ſin:* And *v.* 8. goes on to add, *If we ſay we have no ſin;* it ſeems more probable that he ſpeaks there at leaſt of the ſame Perſons.

Note alſo, That ſome of the (a) *Jews* profeſſed to be ἀναμάρτητοι πρὸς Θεὸν, καὶ μηδεμιᾶς μεταχόντες, ſupple ἁμαρτίας, *free from all ſins and offence againſt God,* and of ſuch may the laſt Verſe be interpreted: They varying in this from the Doctrine of other *Jews;* for (b) *Maimonides* truly ſaith, *Nullus homo dari poteſt qui non peccet, vel ignoranter in dogmate & ſententia aliqua amplectenda, aut qualitate eligenda quæ non eligenda eſt, vel ob Iræ, aliorumque affectuum, vehementiam & prædominationem.*

(a) Joſ. de Bello Jud. l. 7. p. 990. B.

(b) More Nevoch. l. 3. c. 36. p. 443.

Anno-

CHAP. II.

Verse 1. MY little Children, these things [*concerning the necessity of walking in the light, and putting off the deeds of darkness,*] write I unto you, that ye sin not, [i. e. *that ye live not in any course of sin;*] And [a] if any Man [*through the infirmity of the Flesh, be overtaken with a*] sin, we [*Christians*] have an Advocate with the Father, Jesus Christ the Righteous, [*the just one, in whom was no sin,* 1 Pet. 3. 18.]

2. And [b] he is the Propitiation for our [c] sins, and not for ours only, but [c] also for the sins of the whole World.

3. [d] And hereby [Gr. *in this*] we do know that we know [Gr. *have known*] him, [*truly and acceptably,*] if we keep his Commandments.

4. He that saith, I [*have*] know [*n*] him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him: *He is a false pretender to the knowledge of God, for such Persons do in words profess to know God, but in works they deny him, being disobedient,* Tit. 1. 16. *They likewise know not Jesus Christ according to the Truth,* Eph. 4. 21.]

5. But whoso keepeth his word, in him [e] verily is the [e] love of God perfected: hereby know we that we are in him.

6. [f] He that saith he abideth in him, [*in Christ by the Spirit,*] ought himself also so to walk, even as he walked.

7. Brethren, I write [g] no new Commandment unto you, [*when I thus call upon you to walk in the light as he is in the light, or to walk as Christ walked,*] but an old Commandment which you had from the beginning [*of Christ's preaching,* John 3. 21. 8. 12. 12. 35. See Note on Chap. 1. v. 1.] The old Commandment is the word which ye have heard from the beginning.

8. [h] Again, a new Commandment I write unto you; which thing is true in him, [*who is the Author of it; for no such light ever came into the World before, and no such love was manifested to the World before,*] and in you, [*who before were darkness, but are now light in the Lord,* Eph. 5. 8. *Children of the light, and of the day,* 1 Thess. 5. 5. *and to whom not long ago the light appeared,* 2 Cor. 4. 6. *and who are taught of God to love one another,* 1 Thess. 4. 9.] because [*by your late receiving the Gospel*] the [*former*] darkness [*you were in*] is past, and the true light now shineth [*in, and upon you; wherefore the night of ignorance, and darkness being far spent, and the day being nigh at hand, and shining more and more upon you, you are obliged to put off the works of darkness, and to put on the armour of light,* Rom. 13. 12.] Or thus; Again [*being now to speak to you of Christian love*] a new Commandment I write unto you, which thing is true in him, [*for thus he speaks, A new Commandment I give unto you, that you love one another as I have loved you,* John 13. 34.] and in you: because [*it shews*] the darkness [*you were in whilst Jews, bearing affection only to them of your own Nation and Religion,*] is past, and the true light [*of the Gospel*] now shineth [*upon you.*]

9. He that saith he is in the light, [*that he lives under the influences of the light of the Gospel, and walks according to it,*] and [*yet*] hateth his Brother, [*wishing ill to him, and from that disaffection doing ill Offices to him,*] is [*whatever he professes to the contrary,*] in darkness even until now. [*But*]

10. He that loveth his Brother, [*as Christ loved us, being willing to do him all kind Offices which he is able, from love to God, and as a fellow Member of Christ's Body,*] abideth in the light, and there is [i] no occasion of stumbling [Gr. *no scandal*] in him.

11. But he that hateth his Brother [k] is in darkness, and walketh in darkness, and knoweth not whither [*the way leads in which*] he goeth, because that darkness hath blinded his Eyes, [*Joh.* 12. 35.]

12. [l] I write unto you, little Children, because your sins are forgiven you for his Names sake.

13. I write unto you, Fathers, because ye have known him that is from the beginning. I write unto you, young Men, because ye have overcome the wicked one. I write unto you, little Children, because ye have known the Father.

14. I have written unto you, Fathers, because you have known him that is from the beginning. I have written unto you, young Men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15. Love not the World, [i. e. *neither the Men of the World, who will not own you, but hate, and persecute you,* Chap. 3. 1, 13. *and who live in wickedness,* Chap. 5. 19. *love them not so as to be conform'd to their manners,* Rom. 12. 2.] neither the things that are in the World, [*the Pleasures, Honours, or Enjoyments of it, so as to cleave to them,* Matth. 6. 24. *or to be unwilling to part with them for Christ's sake, and to secure the favour of God,* Matth. 19. 28.] If any Man [*thus*] loveth the World, the love of the Father is not in him, [*for seeing God is to*

be loved above all, he loves him not at all truly, who cleaves to any other thing in oppoſition to him, or hazards his favour to ſecure it.]

16. For all that is in [*vogue, or eſteem with the Men of*] the World, the luſt of the fleſh, [*all voluptuous Enjoyments which tend to Senſuality, and Intemperance, and making proviſion for the Fleſh,*] and the luſt of the Eyes, [*the deſire of Gold, Silver, ſtately Houſes, rich Furniture, fair Gardens, which tend to gratifie the Eye,*] and the pride of life, [*the deſire of places of Dignity, high Titles, all the Honour, Glory, and Splendor of the World, which tends to gratifie our pride,*] is not of the Father, [*they are not Deſires excited by him, nor is it according to his will, that we ſhould ſet our hearts upon them,*] but is [*the Deſire*] of [*the Men of*] the World, [*whoſe chief concern is to gratifie theſe ſenſual Appetites.*]

17. And the World paſſeth away, and the [*things which miniſter to the*] luſts thereof, but he that doth the will of God abideth for ever.

18. Little Children, it is the laſt time, [*or hour of the Jewiſh Oeconomy,*] and as ye have heard that [m] Antichriſt ſhall [*ſhortly*] come, [*ſo*] even now are there many Antichriſts, [i. e. *oppoſers of Chriſt, and deniers of him to be the Chriſt,* v. 22.] whereby we [*may*] know that it is the laſt time.

19. [n] They went out from us, [*Chriſtians of Judæa,* Acts 15. 1. *and from us the Apoſtles,* Acts 15. 24.] but they were not of us; [*but were falſe Brethren,* Gal. 2. 4. *and falſe Apoſtles,* 2 Cor. 11. 13.] for if they had been of us [*conſpiring with us the Apoſtles and true Churches of Chriſt, in the Doctrine and Truth of the Goſpel,*] they would, no doubt, have [Gr. *μεμενήκεισαν ἂν, they might have ſtill*] continued with us, [*preaching that Doctrine which we teach;*] but [*they went out from us*] that they might be made manifeſt [o] that they were not all [Gr. *that they all were not*] of us.

20. But ye have an Unction [p] from the holy one, [q] and ye know all things: [*ye to whom I write; which ſhews he ſpeaks not of the Chriſtians of all Ages in general, but of them in particular.*]

21. I have not written to you, becauſe you know not the Truth; [i. e. *to inſtruct you as Perſons ignorant of it,*] but becauſe ye know it, and that no lye [*utter'd by theſe Antichriſts, and falſe Prophets*] is of [*or hath any Communion with*] the Truth [*of the Goſpel.*]

22. Who is a lyar, but he who denieth that Jeſus is the Chriſt? [i. e. *who ſo emphatically deſerves that title, ſeeing*] he is Antichriſt [*by way of eminency*] [r] who denieth the Father and the Son. r

23. [*And let not the Jewiſh Antichriſts pretend this belongs not to them who know the Father, for*] whoſoever denieth the Son [*of God,*] the ſame hath not [*the true knowledge of*] the Father.

24. Let that [*Doctrine*] therefore abide in you which you have heard from the beginning [*preached to you; for*] if that which you have heard from the beginning ſhall remain, [*and bring forth its due fruits*] in you, ye ſhall continue in the Son, and in the Father, [*united to them by the Spirit, who alſo will inſtruct you in the ſaving knowledge of them both,* Joh. 14. 23. 6. 56.]

25. [s] And this is the promiſe which he hath promiſed us, [*who thus remain in him,* viz.] eternal life. s

26. Theſe things have I written concerning them that deceive you, [i. e. *who endeavour ſo to do.*]

27. [t] But [*this not out of abſolute neceſſity, as if through ignorance you could not otherwiſe be preſerved from their Seductions,* [v. 28. *for*] 20 the anointing which ye have received of him, [*who is your head,*] abideth in [*or among*] you, and [*ſo*] you need not that any Man [*ſhould*] teach you, but as the ſame anointing [i. e. *Spirit of wiſdom and knowledge*] teaceth you all things [*neceſſary;*] and [*for it*] is truth, and is no lye, and even as it hath taught you, ye ſhall abide in him. t

28. And now, [*καὶ νῦν, now therefore*] little Children, abide in him, [*in the Profeſſion and Practice of what he hath taught you,*] that when he ſhall appear we may have confidence [*of the life promiſed to them that do ſo,* v. 25.] and [*may*] not be aſhamed before him [Gr. *may not be put to ſhame by him, or, go aſhamed from him*] at his coming [*to Judgment,* Chap. 4. 17. *as being judged by him unworthy of this life, as we ſhall not be, if we be found doing Righteouſneſs; for*]

29. If ye know that he is righteous, ye know that every one that doth righteouſneſs is born of him; *As being born again of the Spirit derived from him, and ſo become a Son of God, and an Heir of life,* [Rom. 8. 14, 17. *and by this Spirit ſealed up unto the day of Redemption,* Eph. 4. 30.]

Annotations

Annotations on Chap. II.

a Verse 1. Ἐάν τις ἁμάρτῃ, *and if any Man sin.*] Though this is not to be interpreted of sins of Infirmity only, yet since the *Apostle* is here speaking of his *little Children whose past sins were already forgiven them for his Names sake*, v. 12, 16. and the *Apostle* would not encourage them in wilful, or habitual sins, I think, as it relates to them, it chiefly is to be referred to those sins of ignorance, weakness and infirmity, which will be pardoned by the Tenour of the New Covenant, through *Christ*'s Intercession.

b Ver. 2. Ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, *he is the Propitiation for our sins.*] In the *Old Testament* the Sin-offering which made Atonement for a Trespass, that it might be forgiven, is called κριὸς ἱλασμοῦ, *the Ram of Atonement*, Lev. 6. 6, 7. Numb. 5. 8. And that which in the Law is φέρειν or προσάγειν τὸ περὶ ἁμαρτίας, *to bring an Offering for sin*, is in *Ezekiel* προσφέρειν ἱλασμὸν, *to bring an Atonement*, or Propitiation, *Ezek.* 44. 27. when therefore it is said here of *Jesus Christ*, that he is ἱλασμὸς, *the Propitiation for our sins*; and Chap. 4. 10. That God sent him into the World to be ἱλασμὸν, *the Propitiation for our sins*; have we not reason to conclude he was so our Propitiation, as were all the Sin-offerings of the *Jews* for them; *viz.* by suffering in our stead, to make Atonement for our sins, and so to render God propitious to us in the forgiveness of them? Moreover why is he stiled *Jesus Christ the Just*, or *Righteous*, who made Propitiation for our sins, if he intended not to intimate that the Just suffered instead of the Unjust, to make Atonement for their sins? To this *Crellius* replies, That δίκαιος should be rendred not the *Just*, but the *Faithful*.

Answ. This is to say, it must here signifie not what it ordinarily and truly signifies, but what it both improperly and rarely signifies; and when it is ascribed to *Christ*, as here it is, it never signifies; for it is ascribed to him elsewhere ten times in the *New Testament*, Matth. 27. 24. Luke 23. 47. Acts 3. 14. 7. 52. 22. 14. 2 Tim. 4. 8. 1 Pet. 3. 18. Rev. 16. 5. and in those places it doth always signifie that Just, or Righteous Person; yea, in this very Chapter, and the next it is twice spoken of him, first in these words, *v.* 29. *If ye know that he is Righteous, ye know that every one that doth Righteousness is born of him.* And Chap. 3. 7. *He that doth Righteousness is Righteous, even as he is Righteous*; where it is evident that it retains it's proper Sense. Why therefore, in the place contested, should it import that which when it is applied to *Christ*, it never signifies?

Object. And whereas *Crellius* objects, that the *Apostle* speaks of *Christ* here, as of our Advocate in Heaven, where he doth not satisfie God, or suffer any Punishment on our Account.

Answ. I answer, That seeing *Christ* there intercedes by virtue of his Blood shed to satisfie for our Offences, and of the Death he suffered as the Punishment of our Iniquities: The Parallel runs clearly thus, That as the Sacrifices of the *Old Testament* were slain, and the Blood shed, before it was brought to the Mercy-Seat, and yet the *High-Priest* made Atonement with it, when at his Entrance into the Holy Place, he offered up that Blood to God in his peculiar Presence; so though our Lord was slain, and shed his Blood on Earth, yet may he make Atonement in the Presence of God with it, by virtue of the Sufferings he endured when his Blood was shed.

Ibid. Περὶ ὅλου τοῦ κόσμου, *for the sins of the whole World.*] That is, of all Men in general; for when he saith, *he is the Propitiation for our sins*, sure he intends this Comfort to all them to whom he speaks, and means not that *Christ* was the Propitiation for some of their sins only; for this would have left them all in doubt whether this *Advocate*, and this Propitiation did belong to them, but would have comforted none of them. When then he adds, he is the Propitiation *not for our sins only, but for the sins of the whole World*, he in like manner must extend this Phrase to all Men in the World. c

Again, when he saith, *he is the Propitiation for our sins*, he doth not mean that he was so sufficiently, but not intentionally; for what comfort would that afford them, that his Death was sufficient to procure the Pardon of their sins, had God designed it for that end, unless they also knew that he intended it for their Propitiation? When therefore he proceeds to say, *and not for ours only, but for the sins of the whole World*, he must mean also, that he was the Propitiation for their sins, not only sufficiently, but also in his gracious Intention. And indeed otherwise it might as properly have been said of the *fallen Angels*, or the whole Host of *Devils*, he is the Propitiation for their

their ſins, as for the ſins of thoſe who are not elected, ſeeing had God deſigned it for that end, *Chriſt*'s Death, by reaſon of its intrinſick value, might have been ſufficient to procure Atonement for the ſins of *fallen Angels*. Laſtly, The Import of theſe words cannot be only this, He died, *or is the Propitiation for the ſins of the Elect throughout the World*. For (1.) The whole World in *Scripture* never ſignifies the Elect only, in oppoſition to the wicked in the whole World; but in this very *Epiſtle*, and in theſe words, *We know that we are of God, and that the whole World lies in wickedneſs*, Chap. 5. 19. it plainly ſignifies the wicked of the World, in oppoſition to the faithful *Chriſtians*. (2dly.) Would it not be ſtrange, and alien from the Mind of *Scripture* to ſay, *The whole World is elected to Salvation, the whole World ſhall be juſtified by Chriſt, and ſanctified by his Spirit dwelling in them*, and obtain an happy Reſurrection; and yet all this muſt be true of *the whole World of the Elect*? Why therefore are none of theſe things equally affirmed of the whole World, as well as that *Chriſt died*, and is *the Propitiation for the ſins of the whole World*, if they be words of equal Latitude, and Truth? Theſe Arguments are as ſtrong againſt the Expoſition of others, who ſay the *Apoſtle* means not only for the ſins of the *Jews*, but alſo of the *Gentiles*.

d Ver. 3. It is a Rule in Divinity, That verba notitiæ denotant affectum, adde & effectum, i. e. *That when the knowledge of God, or Chriſt, is put abſolutely, it ſignifies a knowledge which is fruitful in Love, and Obedience, as the effect of that Love, and Knowledge*. Whence they who diſobey him, are ſtill in *Scripture* ſaid *not to know God*, 1 Sam. 2. 12. Hoſ. 5. 14. Jer. 2. 8. 9. 3. Tit. 1. 16. and here *v.* 4. And they that do what is acceptable, and delightful to him, are ſaid *to know him*, Jer. 22. 15, 16. 24. 7. 31. 33, 34. Hoſ. 2. 19, 20. John 10. 4. Eph. 3. 19.

Moreover, 'tis obſervable, that many of the *Jews* had an apprehenſion that their Knowledge, and Belief of the true God, would be ſufficient for their Juſtification and Acceptance with him; whence they are repreſented as *boaſting in God*, and in *the Knowledge of his Will*, Rom. 2. 17, 18. And expecting Juſtification on this account, That *they believed there was one God*, James 2. 19. And this might cauſe the *Apoſtle* to be ſo diligent in teaching them, that the true Knowledge of God conſiſted in keeping his Commandments.

e Ver. 5. Ἡ ἀγάπη τοῦ Θεοῦ, *the Love of God perfected.*] The Love of God here may ſignifie either God's Love to us, as when 'tis ſaid, *Who ſhall ſeparate us from the Love of God which is* (ſhewed to us) *in Chriſt Jeſus*? Rom. 8. 39. And that *the Love of God is ſhed abroad in our hearts, through the Spirit that he hath given us*, Rom. 5. 5. See *Jude* 21. and then this Love is perfected in us by that Aſſurance the Holy Spirit giveth of it, and that humble Confidence we have of it, *becauſe we keep his Commandments*, Chap. 3. 21, 22. So the *Apoſtle* ſeems to interpret this Perfection in Love, *Chap.* 4. 16, 17, 18. Or (2dly.) This Love may ſignifie our Love to God and Chriſt, as when *Chriſt* upbraids the *Phariſees* with the want of the Love of God, *Luke* 11. 42. And ſaith to the *Jews*, *I know that you have not the Love of God in you*, John 5. 42. And when *Chriſt* ſaith, *He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me ſhall be loved of my Father*, John 14. 21. And v. 23. *If any Man love me, he will keep my Word, and my Father will love him, and we will come to him, and take up our abode with him.* And this Love is perfected in us, by keeping his Commandments, becauſe that ſhews we are fully inſtructed in the nature of that Love, which is one Senſe of Perfection. See Note on 1 *Cor.* 2. 6. And it engages us to the ſincere performance of our whole Duty to God, which is another Senſe of the word Perfection: And hereby we know that we are in him, even by this Spirit, by which God abideth in us, *Chap.* 3. 24. And who ſheds abroad the Senſe of the Divine Love in our Hearts.

Note alſo, that hence we may paſs a certain eſtimate of neceſſary and fundamental Doctrines; for if they be ſuch as are neceſſary to the Love of God to us, or to that Love of ours to him, which conſiſts in keeping his Commandments, they are Doctrines truly neceſſary to Salvation: If not, they cannot be ſo; becauſe we may truly love God, and abide in his Love, without the knowledge of them.

Ver. 6. For ſeeing we abide in God the f
Father and the Son, only by the Communion of the Spirit, *Chap.* 3. 24. 4. 13. whence *he that is in Chriſt is one Spirit with him*, 1 Cor. 6. 17. and *he that hath not the Spirit of Chriſt, is none of his*, Rom. 8. 9. We that are animated with the ſame Spirit that was in *Chriſt*, as we are enabled, ſo alſo are we thereby engaged, to walk after his Example, or *to walk in the Light as he is in the Light*, Chap. 1. 7.

Ver. 7. Οὐκ ἐντολὴν καινὴν, *no New Com-* g
mandment.] Moſt Interpreters conceive this relates to the Commandment of *Chriſtian* Love, that being the Commandment which they are ſaid to have *heard from the beginning*, Chap. 3. 11. and ſaid to be on that account *no new Commandment*, Eph. 2. 5. and yet being ſtiled by *Chriſt a New Commandment*, John 13. 34. Nor are the Arguments of

Epiſcopius

Episcopius against this Exposition cogent. For whereas,

Object. 1. He objects that these words seem to be spoken to remove the thought of some that he was propounding a new Doctrine which they had not learned; whereas no Man who was acquainted with the Law of *Moses*, or even with that of Nature, could think the Law of Charity was new.

Answ. I answer, It is not the Law of Charity in general, which our *Lord*, and his *Apostles*, stile a New Commandment; but that of *loving one another as he had loved us*, John 13. 34, 35. And this might justly be looked on as a New Commandment, it being a Commandment of *laying down our Lives for the Brethren*, Chap. 3. 16. And therefore a Commandment not contained in the Law of Nature, nor in that of *Moses*.

Object. 2. Whereas he adds that these words, *I write unto you*, seem to respect not any thing that was to follow, but which was said before, and to contain this Sense, *when I write this to you, I write nothing new.*

Answ. I answer, that it may be so; for having told us, That *he that saith he abideth in Christ, ought also to walk as he walketh*; he may well be conceived to have an especial Eye to the great Example of Love *Christ* shewed to Mankind, both in his Life and Death. Yet his Exposition given in the Paraphrase seems also very probable, by reason of the following words, *Because the Darkness is past, and the true Light now shineth*; and therefore I shall have respect to both.

h Ver. 8. The Ceremonials of the Law are sometimes called a Shadow, but never Darkness; and though the *Alexandrian Manuscript* reads σκιὰ, *a Shadow*, yet because all other Copies read σκοτία, *Darkness*, and the following words, *v.* 9. and 11. shew that this is the true reading, and because it is so easie in short writing, to mistake σκοτία for σκιὰ, the Interpretation of these words which depends upon that reading, cannot be relied on.

i Ver. 10. Σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, i. e. *There is nothing at which he will fall, or stumble.*] So *Psalm.* 119. 156. *Great Peace have they that love thy Law,* καὶ οὐκ ἔστιν αὐτοῖς σκάνδαλον, *and they have no stumbling-block.* The labour of Love they must undergo, the Evils they may be exposed to, will not hinder them from doing the Duty they owe to God, and to their Brother for his sake; but they go on securely, and cheerfully in it, *for perfect Love casts out Fear*, Chap. 4. 18.

Ver. 11. Ἐν τῇ σκοτίᾳ ἐστὶν, *is in darkness.*] k i. e. He lives in great ignorance of his Duty, and of the way to Life, as not guiding his Actions by that Light of the Gospel which hath appeared unto him.

Ver. 12, 13, 14. Note, That these words l may either relate to the foregoing, and then they are to be interpreted as motives to walk in the Light, and as *Christ* walked, and in particular to walk in *Christian* Love, thus; *I have written to you Children*, touching this Love, and walking in the Light, and after *Christ*'s Example, because *your sins have been forgiven for his Names sake*, and so in gratitude to him who hath procured the Pardon of them, you ought *to walk as he walked*, and to love the Brethren: Ye also have *known the Father*, and had experience of his Love to you, and therefore stand obliged to imitate his Love to you, and *to walk in the Light*, that you may still have fellowship with him.

I have written to you, Fathers, because ye have known him who was from the beginning, i. e. *Christ Jesus*, and so know how to walk by his Example, and to imitate his Obedience to the *Father*, and his Love to Mankind.

I have written to you, young Men, because ye are strong] by virtue of the Word of God abiding in you, and by the Sword of the Spirit and Shield of Faith, have been enabled successfully to Combat, and overcome that wicked one, who tempts you to the deeds of Darkness, and to hatred of the Brethren, *Chap.* 3. 10.

If they relate to the words following, they must be an Exhortation to little Children, to take off their Affections from the World, and place them upon God and Christ, on the account of the Love, and Mercy shew'd to them by God the *Father* through *Christ*. To the *Fathers* so to do, *because they have known Christ* how dead he was to the World, and how he despised the Pleasures, Honours, and Enjoyments of it. To *the young Men* so to do, because they had overcome the wicked one, all whose Temptations arise from some Allurements, or Affrightments of the World. Or lastly, The words may be extended to all he saith to them in this whole *Epistle*; and then both Expositions, may take place.

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2dly.

their ſins, as for the ſins of thoſe who are not elected, ſeeing had God deſigned it for that end, *Chriſt*'s Death, by reaſon of its intrinſick value, might have been ſufficient to procure Atonement for the ſins of *fallen Angels*. Laſtly, The Import of theſe words cannot be only this, He died, *or is the Propitiation for the ſins of the Elect throughout the World*. For (1.) The whole World in *Scripture* never ſignifies the Elect only, in oppoſition to the wicked in the whole World; but in this very *Epiſtle*, and in theſe words, *We know that we are of God, and that the whole World lies in wickedneſs*, Chap. 5. 19. it plainly ſignifies the wicked of the World, in oppoſition to the faithful *Chriſtians*. (2dly.) Would it not be ſtrange, and alien from the Mind of *Scripture* to ſay, *The whole World is elected to Salvation, the whole World ſhall be juſtified by Chriſt, and ſanctified by his Spirit dwelling in them*, and obtain an happy Reſurrection; and yet all this muſt be true of *the whole World of the Elect*? Why therefore are none of theſe things equally affirmed of the whole World, as well as that *Chriſt died*, and is *the Propitiation for the ſins of the whole World*, if they be words of equal Latitude, and Truth? Theſe Arguments are as ſtrong againſt the Expoſition of others, who ſay the *Apoſtle* means not only for the ſins of the *Jews*, but alſo of the *Gentiles*.

d Ver. 3. It is a Rule in Divinity, That verba notitiæ denotant affectum, adde & effectum, i. e. *That when the knowledge of God, or Chriſt, is put abſolutely, it ſignifies a knowledge which is fruitful in Love, and Obedience, as the effect of that Love, and Knowledge*. Whence they who diſobey him, are ſtill in *Scripture* ſaid *not to know God*, 1 Sam. 2. 12. Hoſ. 5. 14. Jer. 2. 8. 9. 3. Tit. 1. 16. and here *v.* 4. And they that do what is acceptable, and delightful to him, are ſaid *to know him*, Jer. 22. 15, 16. 24. 7. 31. 33, 34. Hoſ. 2. 19, 20. John 10. 4. Eph. 3. 19.

Moreover, 'tis obſervable, that many of the *Jews* had an apprehenſion that their Knowledge, and Belief of the true God, would be ſufficient for their Juſtification and Acceptance with him; whence they are repreſented as *boaſting in God*, and in *the Knowledge of his Will*, Rom. 2. 17, 18. And expecting Juſtification on this account, That *they believed there was one God*, James 2. 19. And this might cauſe the *Apoſtle* to be ſo diligent in teaching them, that the true Knowledge of God conſiſted in keeping his Commandments.

e Ver. 5. Ἡ ἀγάπη τοῦ Θεοῦ, *the Love of God perfected.*] The Love of God here may ſignifie either God's Love to us, as when 'tis ſaid, *Who ſhall ſeparate us from the Love of God which is* (ſhewed to us) *in Chriſt Jeſus*? Rom. 8. 39. And that *the Love of God is ſhed abroad in our hearts, through the Spirit that he hath given us*, Rom. 5. 5. See *Jude* 21. and then this Love is perfected in us by that Aſſurance the Holy Spirit giveth of it, and that humble Confidence we have of it, *becauſe we keep his Commandments*, Chap. 3. 21, 22. So the *Apoſtle* ſeems to interpret this Perfection in Love, *Chap.* 4. 16, 17, 18. Or (2dly.) This Love may ſignifie our Love to God and Chriſt, as when *Chriſt* upbraids the *Phariſees* with the want of the Love of God, *Luke* 11. 42. And ſaith to the *Jews*, *I know that you have not the Love of God in you*, John 5. 42. And when *Chriſt* ſaith, *He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me ſhall be loved of my Father*, John 14. 21. And v. 23. *If any Man love me, he will keep my Word, and my Father will love him, and we will come to him, and take up our abode with him.* And this Love is perfected in us, by keeping his Commandments, becauſe that ſhews we are fully inſtructed in the nature of that Love, which is one Senſe of Perfection. See Note on 1 *Cor.* 2. 6. And it engages us to the ſincere performance of our whole Duty to God, which is another Senſe of the word Perfection: And hereby we know that we are in him, even by this Spirit, by which God abideth in us, *Chap.* 3. 24. And who ſheds abroad the Senſe of the Divine Love in our Hearts.

Note alſo, that hence we may paſs a certain eſtimate of neceſſary and fundamental Doctrines; for if they be ſuch as are neceſſary to the Love of God to us, or to that Love of ours to him, which conſiſts in keeping his Commandments, they are Doctrines truly neceſſary to Salvation: If not, they cannot be ſo; becauſe we may truly love God, and abide in his Love, without the knowledge of them.

Ver. 6. For ſeeing we abide in God the f
Father and the Son, only by the Communion of the Spirit, *Chap.* 3. 24. 4. 13. whence *he that is in Chriſt is one Spirit with him*, 1 Cor. 6. 17. and *he that hath not the Spirit of Chriſt, is none of his*, Rom. 8. 9. We that are animated with the ſame Spirit that was in *Chriſt*, as we are enabled, ſo alſo are we thereby engaged, to walk after his Example, or *to walk in the Light as he is in the Light*, Chap. 1. 7.

Ver. 7. Οὐκ ἐντολὴν καινὴν, *no New Commandment.*] Moſt Interpreters conceive this g
relates to the Commandment of *Chriſtian* Love, that being the Commandment which they are ſaid to have *heard from the beginning*, Chap. 3. 11. and ſaid to be on that account *no new Commandment*, Eph. 2. 5. and yet being ſtiled by *Chriſt a New Commandment*, John 13. 34. Nor are the Arguments of

Epiſcopius

Episcopius against this Exposition cogent. For whereas,

Object. 1. He objects that these words seem to be spoken to remove the thought of some that he was propounding a new Doctrine which they had not learned; whereas no Man who was acquainted with the Law of *Moses*, or even with that of Nature, could think the Law of Charity was new.

Answ. I answer, It is not the Law of Charity in general, which our *Lord*, and his *Apostles*, stile a New Commandment; but that of *loving one another as he had loved us*, John 13. 34, 35. And this might justly be looked on as a New Commandment, it being a Commandment of *laying down our Lives for the Brethren*, Chap. 3. 16. And therefore a Commandment not contained in the Law of Nature, nor in that of *Moses*.

Object. 2. Whereas he adds that these words, *I write unto you*, seem to respect not any thing that was to follow, but which was said before, and to contain this Sense, *when I write this to you, I write nothing new.*

Answ. I answer, that it may be so; for having told us, That *he that saith he abideth in Christ, ought also to walk as he walketh*; he may well be conceived to have an especial Eye to the great Example of Love *Christ* shewed to Mankind, both in his Life and Death. Yet his Exposition given in the Paraphrase seems also very probable, by reason of the following words, *Because the Darkness is past, and the true Light now shineth*; and therefore I shall have respect to both.

h Ver. 8. The Ceremonials of the Law are sometimes called a Shadow, but never Darkness; and though the *Alexandrian Manuscript* reads σκιὰ, *a Shadow*, yet because all other Copies read σκοτία, *Darkness*, and the following words, *v.* 9. and 11. shew that this is the true reading, and because it is so easie in short writing, to mistake σκοτία for σκιὰ, the Interpretation of these words which depends upon that reading, cannot be relied on.

i Ver. 10. Σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, i. e. *There is nothing at which he will fall, or stumble.*] So *Psalm.* 119. 156. *Great Peace have they that love thy Law,* καὶ οὐκ ἔστιν αὐτοῖς σκάνδαλον, *and they have no stumbling-block.* The labour of Love they must undergo, the Evils they may be exposed to, will not hinder them from doing the Duty they owe to God, and to their Brother for his sake; but they go on securely, and cheerfully in it, *for perfect Love casts out Fear*, Chap. 4. 18.

Ver. 11. Ἐν τῇ σκοτίᾳ ἐστὶν, *is in darkness.*] k i. e. He lives in great ignorance of his Duty, and of the way to Life, as not guiding his Actions by that Light of the Gospel which hath appeared unto him.

Ver. 12, 13, 14. Note, That these words l may either relate to the foregoing, and then they are to be interpreted as motives to walk in the Light, and as *Christ* walked, and in particular to walk in *Christian* Love, thus; *I have written to you Children*, touching this Love, and walking in the Light, and after *Christ*'s Example, because *your sins have been forgiven for his Names sake*, and so in gratitude to him who hath procured the Pardon of them, you ought *to walk as he walked*, and to love the Brethren: Ye also have *known the Father*, and had experience of his Love to you, and therefore stand obliged to imitate his Love to you, and *to walk in the Light*, that you may still have fellowship with him.

I have written to you, Fathers, because ye have known him who was from the beginning, i. e. *Christ Jesus*, and so know how to walk by his Example, and to imitate his Obedience to the *Father*, and his Love to Mankind.

I have written to you, young Men, because ye are strong] by virtue of the Word of God abiding in you, and by the Sword of the Spirit and Shield of Faith, have been enabled successfully to Combat, and overcome that wicked one, who tempts you to the deeds of Darkness, and to hatred of the Brethren, *Chap.* 3. 10.

If they relate to the words following, they must be an Exhortation to little Children, to take off their Affections from the World, and place them upon God and Christ, on the account of the Love, and Mercy shew'd to them by God the *Father* through *Christ*. To the *Fathers* so to do, *because they have known Christ* how dead he was to the World, and how he despised the Pleasures, Honours, and Enjoyments of it. To *the young Men* so to do, because they had overcome the wicked one, all whose Temptations arise from some Allurements, or Affrightments of the World. Or lastly, The words may be extended to all he saith to them in this whole *Epistle*; and then both Expositions, may take place.

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2dly.

2dly. The ὁ Ἀντίχριστος, *Antichriſt*, then in being, if it refer to any *Nation*, muſt be the Nation of the unbelieving *Jews* perſecuting, and oppoſing *Chriſtianity* with their whole might, and denying *Jeſus* to be the *Chriſt*, or promiſed *Meſſiah*; and then the *many Antichriſts* here mentioned, may be the *falſe Prophets*, and *deceitful workers*, who tranſformed themſelves into the *Apoſtles* of *Chriſt*, 2 Cor. 11. 13, 14, 15. who *preached Chriſt not ſincerely, but out of Contention*, Phil. 1. 15. who as *Jannes and Jambres withſtood Moſes, ſo alſo did reſiſt the Truth*, 2 Tim. 3. 8. who were *Men of corrupt Minds, and deſtitute of the Truth*, 1 Tim. 6. 5.

n Ver. 19. Ἐξ ἡμῶν ἐξῆλθον, *they went out from us*,] of *Judæa*. For ſome, κατελθόντες ἀπὸ τ Ἰουδαίας, *going out from Judæa, taught the Brethren, that except they were Circumciſed after the manner of Moſes, they could not be ſaved*, Acts 15. 1. and from the *Apoſtles*; for ſo they ſpeak, *we have heard that* τινὲς ἐξ ἡμῶν ἐξελθόντες, *ſome going out from us, have troubled you with words perverting your Souls, ſaying that ye ought to be Circumciſed, and to keep the Law*, v. 24. The Perſons who taught theſe Doctrines, are ſtiled ψευδάδελφοι, *falſe Brethren*, Gal. 2. 4. ψευδαπόστολοι, *falſe Apoſtles, deceitful Workers, Miniſters of Satan*, 2 Cor. 11. 13, 15. *Dogs, evil workers, the Conciſion*, Philip. 3. 2. their Doctrine tended to the *Subverſion of Souls*, Acts 15. 24. to the *corrupting, and turning the minds of Men from the ſimplicity of Chriſt*, 1 Cor. 10. 3. to *hinder the truth of the Goſpel from continuing with them*, Gal. 2. 5. *to make Chriſt die in vain*, v. 21. *to cauſe Chriſtians to fall from Grace*, ſo that *Chriſt* ſhould profit them nothing, *Gal.* 5. 2, 4. So that they were *falſe Prophets, falſe Apoſtles*, and *Antichriſts* in the worſt of Senſes; and by *going out from the Apoſtles*, and *Churches of Judæa*, to preach this deſtructive Doctrine to the *Gentiles*, which both the whole Church of *Judæa*, and the *Apoſtles*, aſſembled for that purpoſe, flatly diſown'd, and cenſured, it ſufficiently appeared that all the Preachers of theſe Doctrines ſo oppoſite to *Chriſtianity*, and deſtructive of it, were not of them. Theſe therefore, doubtleſs, were ſome of thoſe many *Antichriſts*, which the *Apoſtle* ſpeaks of here as writing to the *Jews*; and they alſo divided, and ſeparated themſelves from the Church, and became *Hereticks* under the Name of *Cerinthians, Nazarens*, and *Ebionites*. (a) *Cerinthus* ſpread his Hereſie in *Aſia*, the Province of St. *John*, ſaith *Theodoret*, and was (b) Contemporary with the *Apoſtles*. Whence the (c) Church deſired him to write againſt *Cerinthus* and the *Ebionites*: And (d) St. *John* left the Bath becauſe *Cerinthus* the Enemy of the Truth was in it. Moreover theſe words, *they were not of us*, cannot be interpreted of the Elect, but of the Church in general; for *from them they went out*, and with them might have remained; not from the Elect, who are not viſible, nor could they have remained with the Church of the Elect, who were never of them. (2dly.) Their going out from them for a ſeaſon, was no certain Argument they were not of the Elect, ſince 'tis confeſſed they may fall *totally*, though not *finally*.

Ibid. Ὅτι οὐκ εἰσὶ πάντες, *that they all were not of us.*] So v. 21. πᾶν ψεῦδος οὐκ, *no Lye is of the Truth*: οὐκ ἂν ἐσώθη πᾶσα σὰρξ, *no fleſh ſhould be ſaved*, Matth. 24. 22. δικαιωθήσεται πᾶσα σὰρξ, *no fleſh ſhall be juſtified*, Rom. 3. 20 See *Gen.* 4. 15. *Pſal.* 143. 2. *Luke* 1. 37. *Hab* 2. 9. o

Ver. 20. Ἀπὸ τ ἁγίου, *from the holy one.*] i.e from *Jeſus Chriſt*, emphatically ſo called, *Acts* 3. 14. *Apoc.* 3. 7. But then that Unction is the Holy Spirit, which he hath given to them that believe. For he being *anointed with the Oil of gladneſs above his fellows*, Pſal. 45. 7. *anointed by God with the Holy Ghoſt*, Acts 10. 38. this Grace is given to *Chriſtians according to the meaſure of the Gift of Chriſt*, Eph. 4. 7. and *we all beholding, as in a Glaſs, the Glory of the Lord, are changed into the ſame likeneſs as by the Spirit of the Lord*, 2 Cor. 3. 18. See the Note there. p

Ibid. Καὶ οἴδατε πάντα, *and ye know all things*,] Belonging to the ſaving Truths of the Goſpel, he being promiſed to teach them all things, *John* 14. 26. and to lead them into all Truth, *John* 16. 13. So (e) *Oecumenius*; *You have received in Baptiſm the Unction of the Holy Spirit, who leads you into all Truth.* q

Ver. 22. Ἀρνούμενος τ Πατέρα, *that denieth the Father*, or hath not the *Father*.] To deny the *Father* here, is not to deny him to be the true God, as the *Heathens* did, but (1.) To deny the Truth of his Teſtimony; for, *He that believeth not the Teſtimony which God hath given to his Son, hath* r

(a) Εἰς τ Ἀσίαν ἀφίκετο. Theodoret. Hær. Sab. l. 2. c. 3.

(b) Καὶ Κήρινθον δέ φασιν, Ἰωάννου τ παναθρήμου, τ τὸ Θεῖον συγγεγραφότος εὐαγγέλιον, ἔπ ὠφελείᾳ τ οἰκείας αἱρέσεως ὠφελεῖσθαι ζηλώσαντα. Ibid. c. 1.

(c) Προτραπέντα ὑπὸ τ γνωρίμων. Euſeb. Hiſt. Eccl. l. 6. c. 14. Rogatus ab Aſiæ Epiſcopis adverſus Cerinthum alioſque Hæreticos, & maxime tunc Ebionitarum dogma conſurgens, qui aſſerunt Chriſtum ante Mariam non fuiſſe, compulſus eſt divinam ejus Nativitatem edicere. *Hieron. in Johan.*

(d) Φύγωμεν, μὴ καὶ τὸ βαλανεῖον συμπέσῃ, ἔνδον ὄντος Κηρίνθου τ τ ἀληθείας ἐχθροῦ. Euſeb. Hiſt. Eccl. l. 4. c. 14.

(e) Ἐλάβετε διὰ τ ἁγίου Βαπτίσματος τὸ χρίσμα τὸ ἐν ὑμῖν, καὶ διὰ τοῦτο τὸ εἰς πᾶσαν ἀλήθειαν ὁδηγῶν ὑμᾶς θεῖον πνεῦμα.

made

made him a Lyar, Chap. 5. 10. *whereas he that receives his Testimony, hath set to his Seal that God is true*, John 3. 33. (2.) To deny the Doctrine of the *Father*, or that Doctrine which proceedeth from him; for, *He whom God hath sent speaketh the words of God*, John 3. 34. Whence it is evident, that he who denieth the Son, cannot thus retain the true knowledge of the *Father*, because *no Man hath seen God at any time; the only begotten Son who is in the Bosom of the Father, he hath declared him*, John 1. 18. He only hath done it; for *no Man knoweth the Father but the Son, and he to whom the Son will reveal him*, Matth. 11. 27. By him only can we come acceptably to the *Father*, so as to have life; for he is *the Way, the Truth, and the Life*, John 14. 6. And by him only are we taught how to worship the Father *in Spirit, and in Truth*, John 4. 23, 24. Hence *Christ* so often tells the *Jews* they therefore wanted the true knowledge of the *Father*, because they knew not him, saying, *Ye neither know me, nor my Father; if ye had known me, ye would have known the Father also*, John 8. 19, and 55. 14. 7. and *these things will they do unto you, because they have not known the Father, nor me*, John 16. 3.

s Ver. 25. For the fruit of the Spirit is life, *Rom.* 8. 6, 11, 13, 16, 17. *Gal.* 6. 8. and he is given as the Earnest of our future Inheritance, *to seal us up to the day of Redemption*, 2 Cor. 1. 22. 5. 5. Eph. 1. 13, 14. 4. 30. And this life he hath often promised to us, *John* 5. 25, 26, 29. 6. 27, 29, 33, 39, 40, 47, 50, 51, 54, 57, 58.

t Ver. 27. The *Quakers* and other Sectaries hence argue against the necessity of the Ministerial Function, or any Teachers of the Word, it being here said, *you need not that any teach you*, &c. And others say, This seems to make all *Scripture*, and all that the *Apostle* writ to them, needless. But for answer to this Objection I say,

1st. That it must be granted, that in those times of the Effusion of the Spirit, and his miraculous Gifts upon Believers, this Unction was promised to teach them all things necessary, who had then no other Rule of knowing what was so, but by the teaching of the *Apostles*, and *Prophets* then among them, acted by this Spirit, and teaching in their Assemblies, and doing other publick Offices by this *Afflatus*, and by the Spirit of Wisdom, and Instruction then imparted to them, and hereby they were enabled to distinguish betwixt Pretenders to the Spirit, and those who really were acted by him, (See Note on Chap. 4. 1, 2, 3.) and to know they dwelt in *Christ*, because *he had thus given them of his Spirit*, John 3. 24. 4. 13. which things do certainly imply, that they who then had the Spirit, could certainly know they had it, and make an Argument of it to try the Doctrines and Spirits of others, and much more in themselves; but now these sensible Indications, and extraordinary Gifts of the Spirit are long since ceased, and therefore now they are to be directed by those Writings which were indited for their perpetual use, by Men assisted with that Spirit, who led them into all Truth; and surely if in those times when the Gifts of the Spirit were so generally vouchsafed, they were yet taught by *Apostles, Prophets, Evangelists, Pastors*, and *Doctors*, assisted by the Spirit for that work, 'tis reasonable to believe that now these Gifts are ceased, Believers should be yet instructed by *Pastors* and *Doctors* assisted by the *Scriptures* indited by these Spiritual Men. And therefore,

2dly. It is observable, That the *Apostle* doth not here absolutely say, they need not any one should teach them, but only that they *need not any one should teach them but as this Unction taught them.* Now the *Apostles* having this Unction in the highest measure, these words cannot exclude their Teachings, or render them unnecessary, but rather must confirm them as a standing Rule to all Posterity. Till then these *Sectaries* can shew that they have still such an immediate, and an extraordinary *Afflatus* of the Holy Spirit, as was then vouchsafed to the *Primitive Christians*, they cannot hence conclude the outward Ministry of the Word, by *Pastors* and *Doctors* set apart for that Work, to be unnecessary.

CHAP. III.

Verse 1. BEhold what manner of love the Father hath bestowed upa us, that we should be called [a] the Sons of God: Therefore the World knoweth us not, [i. e. *doth not acknowledge, and affect us Christians,*] because it knew him not. [*The Heathens being wholly ignorant of the true God, and the Jews not knowing him, according to his will*, John 8. 55. 15. 21. 16. 3. *And as he had discovered himself to them by his Son*, 1 John 2. 23. *And this may comfort you against the Persecutions of the World, that 'tis their want of that saving knowledge of the true God, which ministers so*

great advantage to you, which cauſes them to diſaffect you.]

2. Beloved, now are we the Sons of God, and it doth not appear what we ſhall be [*made farther Partakers of, as the compleat import of that Title:*] but [*this*] we know,
b that [b] when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.

3. And every Man that hath this hope in him, [*of ſeeing him in glory*] doth purifie
c himſelf, even [c] as he is pure, [*in whom was no ſin*, v. 5.]

d 4. [d] Whoſoever committeth ſin, tranſgreſſeth alſo the Law, for ſin is the tranſgreſſion of the Law.

5. And ye know that he, [i. e. *Chriſt*, v. 3.] was manifeſted to take away our ſins; [*not only by ſuffering to remove the guilt of our paſt ſins, but alſo to purifie us from the Power, and Dominion of it, that henceforth we might not ſerve ſin*, Rom. 6. 6. that ἁμαρτίας ἀπογενόμενοι, *being freed from ſin we might live unto righteouſneſs*, 1 Pet. 2. 24.] and in him is no ſin, [*and ſo our likeneſs to him muſt conſiſt in ceaſing from it.*]

6. Whoſoever [*therefore*] abideth in him, ſinneth not: whoſoever [*thus*] ſinneth, hath not ſeen him, neither known him [*as the Truth is in Jeſus*, Eph. 4. 21.]

7. Little Children, let no Man deceive you, [*with Pretenſions that Faith without Works of Righteouſneſs will make you righteous before God, for only*] he that doth righteouſneſs is righteous, even as he [i. e. *Chriſt*] is righteous, [*by doing the will of his Father*, John 15. 10.]

e 8. [e] He that committeth ſin is of the Devil; for the Devil [*thus*] ſinneth from the beginning. For this purpoſe the Son of God was manifeſted [*to the World*] that he might deſtroy the works of the Devil.

f 9. Whoſoever is born [f] of God, doth not commit ſin; for his Seed [*the Word of God*, Matth. 13. 1 Pet. 1. 23.] remaineth in him, and he cannot ſin, becauſe he is born of God.

10. In this the Children of God are manifeſt, and the Children of the Devil; whoſoever
g [g] doth not righteouſneſs, is not of God, neither [*is*] he [*ſo*] that loveth not his Brother, [*and ſo both theſe are Children of the Devil.*]

11. For this is the meſſage which ye have heard from the beginning, [*or from the firſt preaching of the Goſpel,*] that we ſhould love one another, [*from a pure heart fervently*, 1 Pet. 1. 23. *and as Chriſt hath loved us*, John 15. 12.]

12. [*And if we be not the Children of the Devil, but of God, we ſhall*] not [*be*] as Cain, who was of that wicked one, and [*therefore*] ſlew his Brother, and wherefore ſlew he him? [*viz.*] becauſe his own works were evil, and his Brothers righteous, [*as God himſelf teſtified by reſpecting the Offering, not of Cain, but of Abel; and this begat in him that hatred which concluded in his Brother's death.*]

13. [*And*] Marvel not, my Brethren, if [*in like manner*] the World, [*the Seed of Cain, who are alſo of that wicked one*, John 8. 44. 1 John 5. 19.] hate you, [i. e. *if they perſecute, and kill the Juſt, as being condemners of their Actions, and alien from their ways, and manners, in Affection, Aim, Deſires, and therefore hated by them*, John 15. 19. *for whatſoever they may do to deſtroy this life;*]

14. We know that we have paſſed from Death to Life, [i. e. *that we have obtained a Right to eſcape Death Eternal, and enjoy everlaſting Life*, John 5. 24.] becauſe we love the Brethren [*in Deed and Truth*, v. 18. *for this is a ſign that we are tranſlated from Darkneſs to Light*, Chap. 2. 10. *and ſo are the Children of the Light, yea that we are born of God*, Chap. 4. 7. *and therefore are Children and Heirs of God*, Rom. 8. 17.] he that loveth not his Brother, abideth in [*the ſtate, and under the ſentence of*] Death, [*he is ſtill in that darkneſs of ſin and ignorance*, Chap. 2. 11. *which will end in eternal death.*]

15. [*For*] Whoſoever hateth his Brother, is [*in the Diſpoſition of his heart, and the Conſtruction of God's Law,*] a Murtherer, [*Matth. 5. 21, 22.*] and ye know that no Murtherer [*being ſo great, and wilful a violater of the Moral Law,*] hath eternal life abiding in him; [*He therefore muſt be obnoxious to Death Eternal, till with Holy David, by a deep and long Repentance, he is delivered from blood-guiltineſs; or, till God in Mercy hath put away his Sin, as in the Caſe of David*, 2 Sam. 12. 13.]

16. Hereby perceive we the love of God [*to us*] becauſe he [*who was his beloved Son, at his command*, John 10. 18.] laid down his life for us, [i. e. *for our Salvation, and the Propitiation of our ſins;*] and we [*alſo*] ought [*in imitation of this Example*] to lay down our Lives, [i. e. *expoſe them to the Death*] for [*the Salvation of*] the Brethren: [*Going on in the Proſecution of our Duty, to win them to life eternal, though with the hazard, and even the loſs of this temporal life.*]

17. But [*if Love requires us to part even with life for them, then*] whoſo hath this World's Goods, and ſeeth his Brother have need, [*of ſome of them,*] and [*yet*] ſhutteth up his bowels of Compaſſion from him, [*not being moved out of Compaſſion to his Indigence to give him what he hath to ſpare,*] how dwelleth the Love of God in him?

18. My little Children, let us not love in Word, neither in Tongue, [*only*, Jam. 2. 16.] but in Deed and in Truth, [*in true affection of heart*, 1 Pet. 1. 22. *and in ſincerity*

cerity of Action, Rom. 12. 9. *by Love serving one another,* Gal. 5. 13. *not pitying only, but relieving them according to their wants, and our ability to supply them.*]

19. And hereby we [*may*] know that
h i [h] we are of the Truth, and shall [i] assure our hearts before him.

20. For if our heart [*the inward witness of our Thoughts, and Actions*] condemn us, [*of want of sincerity, and obedience to the Truth of the Gospel,*] God is greater than our heart, [*both in holiness to condemn,*] and [*in knowledge to perceive the evil of them, for he*] knoweth all things.

21. [*Whereas*] Beloved, if our heart [*after a diligent search of it, and a comparing of our Actions with the Law of Liberty,*] condemn us not, [*of insincerity in our Obedience,*] then have we [*humble*] confidence towards God [*in our Addresses.*]

22. And whatsoever we ask [*according to his will,* John 5. 14.] we receive of him, because we keep his Commandments, and do those things which are pleasing in his sight.

23. And this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us Commandment.

24. And he that keepeth his Commandments dwelleth in him, [i. e. *in God*] and he [*God*] in him, and hereby we know that he abideth in us by [*the efficacious Gifts of*] [k] the Spirit which he hath given us. k

Annotations on Chap. III.

a Verse 1. Τέκνα Θεοῦ, *the Sons of God.*] The *Jews* were stiled the Children, and the Sons of God, because they owned him as their God and Father, and entred into Covenant to serve him; and so became an holy People to the Lord; and he had chosen them to be his People, *Deut.* 14. 1. So we are all *the Sons of God through faith in Christ Jesus,* Gal. 3. 26. John 1. 12. The Land in which they dwelt is stiled *the Lord's Land,* Hos. 9. 3. And they, as being *his First-born,* Exod. 4. 22. have it given them for an Inheritance; but we, as being in a more spiritual Sense, the Sons of God, are *Heirs of God, joint-heirs with Christ,* as being those that shall reign with him in his heavenly Kingdom, *Rom.* 8. 17. See the Note there. They in that Land enjoyed the *Majestick* Presence of that God who dwelt among them; and therefore, saith he, *the Land is mine,* Lev. 25. 23. We as his Sons shall be admitted to his Cœlestial Presence, where *we shall see him as he is,* v. 2. The Enjoyment of that Land was unto them a Type of the *Heavenly Canaan,* which the faithful among them were to enjoy; and therefore they are represented as *Strangers and Sojourners with him in it:* Whence the *Apostle* tells them, that *there remained yet a Rest for the People of God,* Heb. 4. 9. And the *Patriarchs* are said to have *confessed that they were Strangers, and Pilgrims upon Earth,* and thereby to declare, *that they desired, and sought a better Country, that is, an heavenly,* and that upon this account God called himself *their God,* viz. *the God of Abraham, Isaac, and Jacob,* because he had *prepared for them a City,* Heb. 11. 13, 16. Now because they in their own Persons could not enjoy this heavenly Country without a Resurrection, hence the *Evangelist* informs us, that they were *the Sons of God,* τῆς ἀναστάσεως υἱοὶ ὄντες, *as being Sons of the Resurrection;* The Redemption of their Bodies from Corruption, and the ἀναβίωσις, Reviviscence of that which once died, and saw Corruption, being the consequent of this υἱοθεσία, Adoption, or Sonship of God's Children; hence therefore doth our Saviour firmly prove the Resurrection from those words, *I am the God of Abraham,* &c. Matth. 22. 32. Luke 20. 36, 37. And thus you see how great is the Love of God in owning us as his Sons, and have also a just Comment on the following words.

Ver. 2. Ἐὰν φανερωθῇ, *when he doth appear.*] b Note here,

1st. That as the *Hebrew* word אם, so the Conjunction ἐὰν signifies as well, *when,* or postquam, *after that,* as *if.* So *Judg.* 6. 3. ἐὰν ἔσπειρεν, *when Israel sowed,* 1 Sam. 1. 22. ἐὰν ἀπογαλακτίσω, *when I have weaned him,* Prov. 3. 24. ἐὰν κάθῃ, ἐὰν κοιμᾶσαι, *when thou liest down, thou shalt not be afraid.* So *Judg.* 21. 21. *Psalm.* 138. 7. *Prov.* 4. 12. See *Nald. Partic.* p. 87, 89. So *John* 12. 32. ἐὰν ὑψωθῶ, *when I am lifted up,* 13. 20. ἐὰν πέμψω, *when I send,* 14. 3. ἐὰν πορευθῶ, *when I go away,* 16. 7. Note,

2dly. That this is spoken of *Christ,* seems evident. (1st.) From the word φανερωθῇ which is used of *Christ,* v. 5. and agrees properly to him alone. And (2.) From the Phrase *we shall be like him,* viz. *who shall change our vile Bodies into the likeness of his glorious Body,* Phil. 3. 21. And cause us to bear *the Image of the Lord from Heaven,* by being raised with glorious, and incorruptible Bodies, 1 *Cor.* 15. 47, 49. And from the words, *we shall see him as he is,* i. e. in glory; this being his Prayer, That *they whom God had given him, might be with him, and behold his glory,* John 17. 24.

c 3. Καθὼς ἐκεῖνος, *as he is pure.*] For he being manifeſted to take away our ſins, *v.* 5. and to deſtroy the works of the Devil in us, *v.* 8. they who expect to be made like to him hereafter, muſt be ſo here in Purity, and Righteouſneſs. But then let it be noted,

1. That this imitation doth not require our likeneſs to him we are to imitate in the manner, or inward Principle of his Actions, but only in the quality, and as far as humane frailty will permit us, in the meaſure of them: For inſtance, it is as neceſſary for God to be abſolutely perfect in Holineſs and Goodneſs, as to be God, and yet we muſt *be holy as he is holy, and perfect as our heavenly Father is perfect.* And it is generally aſſerted in the *Schools*, That the Obedience, and perfect Holineſs of *Chriſt*, did neceſſarily reſult from the moſt intimate Union of the Divine, and humane nature, and from that Grace of Unction, which he received without meaſure, whereas our Holineſs and Obedience muſt be acts of Choice, and ſo our Holineſs and Virtue will proceed not from an inward Principle which doth neceſſitate us to be good, but from the Choice of our own Wills; and yet we muſt *walk as he walked*, and muſt *purifie our ſelves as he is pure.*

2dly. This Imitation doth not require an abſolute equality, or full proportion of our Actions to the Example ſet before us, this being not conſiſtent with the frailty of our humane Nature. For the Example here is that of the Holy *Jeſus, in whom was no ſin*, and who performed perfect Obedience to the whole Law of God, whereas *in many things we offend all*, and our Obedience will be ſtill imperfect in this Life. When therefore we are commanded to be *holy*, and *perfect* as God is, to walk as *Chriſt* walked, and to purifie our ſelves as he is pure, 'tis *ſicut Similitudinis, non æqualitatis*; i. e. The word *as*, binds us not to equal them in Holineſs and Perfection, but to bear ſuch a likeneſs to them in theſe Perfections, as may diſcover that we truly aim at being holy in all manner of Converſation, and heartily endeavour to continue ſo, through the whole Tenour of our Lives.

Vain then is that Objection of the *Socinians*, That were *Chriſt* truly God, we could not poſſibly expect, nor therefore would it be our Duty to imitate him; for ſeeing the Example of God himſelf is made the matter of our imitation, the Argument muſt equally conclude againſt the Deity of God the *Father*. In a word, a likeneſs to him, as far as humane frailty will permit, may be our Duty though he ſhould be God; a perfect likeneſs to him who did no ſin, could never be our Duty, though he were but Man.

Ver. 4. Ὁ ποιῶν τὴν ἁμαρτίαν, *he that committeth ſin.*] i. e. who lives in the Commiſſion of it, lives in an Oppoſition to the Law of God; For he is *of the Devil*, v. 8. He is *not born of God*, v. 9. which could not be truly ſaid of him that is guilty of any one ſin, or violation of God's holy Law. d

Ver. 8, 9. Ὁ ποιῶν τὴν ἁμαρτίαν, *he that committeth ſin.*] i. e. He that lives, or goes on, in any way of ſin. That this is the true import of this Phraſe in the Writings of this *Apoſtle* will appear, (1ſt.) From the ſame Phraſe uſed in his Goſpel, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, *whoſoever committeth ſin, is the Servant of ſin*, John. 8. 34. Now to be the Servant of ſin, is plainly to continue and to live in it, *Rom.* 6. 1, 2. *To yield Obedience to it in the luſtings of it*, v. 12. for then *ſin reigns in our mortal Bodies*, Ibid. And we are Slaves, and Subjects to it; then doth it κυριεύειν, Lord it over us, and we are δοῦλοι εἰς ὑπακοὴν, *Servants to yield Obedience to it*, ver. 14, 16. though the Conſcience may boggle at it, our Reaſon may condemn it, our Will be ſomewhat averſe to it; ſo that in obeying it we *do the Evil we would not*; yet if ἡττώμεθα, *we are ſo entangled as to be overcome by it*, we are Servants to Corruption, *for of what a Man is overcome, to that is he brought in Bondage*, 2 Pet. 2. 19, 20. *If the Law of our Members leads us captive to the Law of ſin*, Rom. 7. 23. So that *we yield our Members Inſtruments of unrighteouſneſs to ſin*, we ſo commit ſin as to be the Servants of ſin. And *he that is born of God, cannot (thus) ſin*, becauſe by that new Birth he is made free from (the Service of) ſin, *John* 8. 36. And become *a Servant to righteouſneſs*, Rom. 6. 18. He hath that Seed within him, which alienates his Mind and his Affections from ſin, and that Spirit which cauſes him to mortifie the deeds of the Fleſh, *Rom.* 8. 13. To die to ſin, and to live to God, *Rom.* 6. 10. e

2dly. From thoſe words, *neither can ſin*, for ſo he doth not do it, as he cannot do it. Now that doth not import that a good Man cannot be overtaken with a fault, *Gal.* 6. 1. No, even thoſe *little Children whoſe ſins are forgiven*, and who have *known the Father*, may, and will be obnoxious ſtill to ſome Infirmities, and wandrings out of the way, *Chap.* 2. 1. They may *ſin not unto Death*, and therefore may have ſtill the Spiritual Life remaining in them, *Chap.* 5. 16, 17, 18. But the true import of that Phraſe is this, (*a*) That he hath ſuch an inward

(a) Ita de Catone Min. Velleius Paterc. Homo virtuti ſimillimus, & per omnia ingenio diis quam hominibus propior, qui nunquam rectè fecit ut facere videretur, ſed quia aliter facere non poterat. *Hiſt. R. l.* 2. *c.* 35. Omnibus humanis vitiis immunis. *Ibid.*

Frame

Frame of heart, such a Disposition of Spirit, as renders sin exceeding odious, and hateful to him; so that he cannot entertain the Thoughts of doing it, or a Temptation to commit it, without the utmost detestation, and the greatest horror, and so can very rarely, and only through surprize, or want of due deliberation, or through such violent Temptations as prevent, or hinder his Consideration, be obnoxious to sin; and when he comes to consider of such an Action, is presently condemning himself for it, bitterly repenting of it, and for the future watching most carefully against it. Thus they that are evil *cannot speak good things*, Matth. 12. 34. *A good Tree cannot bring forth bad Fruit*, Matth. 17. 18. *The World cannot hate those that are of it*, Joh. 7. 7. The *Jews* could not hear *Christ*'s word, *Joh.* 8. 43. *could not believe*, Joh. 12. 39. *The World could not receive the Spirit*, Joh. 14. 17. *They that are in the Flesh cannot please God*, Rom. 8. 7, 8. *The natural Man cannot know the things of God*, 1 Cor. 2. 14. The Church of *Ephesus could not bear the wicked*, Rev. 2. 2.

3dly. From the Phrase, *He that committeth sin is of the Devil*; for 'tis not he who committeth one, or more, sins of Infirmity, for so did *Christ*'s Disciples while they were with him; nor he who committh one great sin through the Power of a strong Temptation, of which he bitterly repents, and from which he returns to his Obedience; for thus did *David*, and St. *Peter*, who yet were not then the Children of the Devil; but they who comply with the Lusts of Satan, and who *will do them*, John 8. 44.

The other Interpretations which are given of these words, seem either vain and impertinent, or false, and dangerous. And,

1. Vain is that Sense which some put upon these words, *viz. He that is born of God*, non debet peccare, *ought not to sin*; or that it is absurd for him to sin; for the *Apostle* speaks not of what he ought not to do, but of what he doth not. Such is that also of those *Fathers*, who interpret this of him, who is perfectly born of God, by a παλιγγενεσία, or *a Resurrection from the Dead*; for the *Apostle* speaks not of what he shall not do hereafter, but of what he doth not do at present.

2. False seems to be the Sense which *Origen*, St. *Jerom*, and *Ambrose* put upon the words, That *he that is born of God sinneth not*, quamdiu renatus est, *whilst he is born of God*, because he ceaseth to be a Child of God when he sins; for this is not only confuted by the Examples of *David* and St. *Peter*, whose Faith under that great miscarriage failed not, *Luke* 22. 32. but by the words of the *Apostle*, *Little Children, if we sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins*, Chap. 2. 1. who yet is only the Advocate for the Sons of God. For the same Reason I cannot assent to that Exposition which saith, *a Child of God cannot be guilty of any great, or deliberate Crime*, as *Tertullian de Pudicitia*, c. 19.

3. Dangerous is the Exposition of St. *Bernard* *, That *they who are born of God sin not*, Quia etiamsi peccent, peccata illis neutiquam imputentur, *because their sins will never be imputed to them.* And of those who think it sufficient to say, *He sins not without great reluctancy, or not willingly, the evil that he doth being that which he would not do*; for the will of that Man who after some contest in his Soul, yields to the Commission of sin, is more strongly inclined to sin, than to the avoiding of it, and so is not renewed. Nor doth the *Apostle* say, He that is born of God sins not willingly, or without renitency, but absolutely *He doth not commit sin.*

I conclude this Note with that of our Judicious *Gataker*, He that is born of God sinneth not; that is, *vitam à peccato immunem quantum potest sibi proponit, nec peccato unquam sponte dat operam; si aliquando præter animi propositum deliquerit, non in eodem persistit, sed errore agnito ad institutum vitæ pristinum quamprimum quantumque potest, festinus revertitur.*

Ver. 9. Ἐκ Θεοῦ, *of God.*] By the Spirit, and the Word, *John* 3. 6, 8. *Jam.* 1. 18. 1 *Pet.* 1. 23. That is, he is preserved from, and hath his heart framed into an hatred, and loathing of sin. 1. From the Word of God treasured up in his heart demonstrating to him the vileness of sin, that he may hate it, the danger of it, that he may flie from it; *I have hid thy Word in my heart, that I might not sin against thee*, Psalm 119. 11. And by attending to it as his Rule, and taking heed to his ways according to his word, *ibid.* v. 9. (2.) By the Holy Spirit abiding in him as a new Principle of Life lusting against the Flesh, so that we cannot do the things which that would have us do, *Gal.* 5. 16, 17. f

Ver. 10. Ὁ μὴ ποιῶν δικαιοσύνην, *that doth not Righteousness.*] That is, he that doth not from an heart studious of Conformity to him who is Righteous, *v.* 7. and in Obedience to his Law, commanding us to live righteously, exercise himself in sincere endeavours of walking righteously through the general course of his life, is not a g

* In Septuag. Serm. 1.

Child

Child of God, becauſe he only is born of God, and hath the Divine Nature in him, who thus doth Righteouſneſs, 1 *John* 2. 29. And he who doth not in Truth, and in Actions demonſtrating the ſincerity of his Affection to his Brother, *v.* 18. ſhew his love to him, he hath no true love to God, *Chap.* 4. 21. and ſo is not born of God, nor can he be the Child of God, ſince he obeys not his Commandments, *Chap.* 5. 1.

h Ver. 19. Ἐκ τ ἀληθείας ἐσμὲν, *we are of the Truth.*] i. e. We are rightly acquainted with, and truly live according to the Rules delivered in that Goſpel which is emphatically ſtiled the Truth. See Note on *Rom.* 2. 8. This is the Truth ſo often mentioned in theſe Epiſtles, 1 *John* 1. 6, 8. 2. 4, 21. 4. 6. 2 *Epiſt. v.* 1, 2, 3, 4. *Epiſt.* 3. 3. 4, 8, 12. and in the Goſpel, *Ch.* 1. 14, 17. 3. 21. 4. 23, 24. 5. 33. 8. 32. 17. 17. 18. 37.

Ibid. Καὶ πείσομεν τὰς καρδίας ἡμῶν, *and ſhall perſuade our hearts,*] viz. that we are ſo in the ſight of God. i

Ver. 23. Ἐκ τ πνεύματος, *by the Spirit.*] So the word Spirit is taken in the words following, *Chap.* 4. 1. and ſo was he given in thoſe times to them that believed, *Acts* 5. 32. k

CHAP. IV.

a Verſe 1. BEloved, [a] believe not every [*pretender to the*] Spirit [*of God,*] but try the Spirits, whether they be of God, [*or not,*] becauſe many falſe Prophets are gone out into the World, [*pretending to be the Chriſt, or the Meſſiah promiſed to the Jews.*]

2. [*And for your direction in this Trial,*] hereby know ye the Spirit of God, [*from that of Error;*] every Spirit, [*i. e. Perſon pretending to the Spirit of God, or of Prophecy,*] which confeſſeth that Jeſus Chriſt [Gr. *Jeſus Chriſt which*] is come in the Fleſh, is of God.

3. And every [*pretender to the*] Spirit which confeſſeth not that Jeſus Chriſt [*Jeſus Chriſt which*] is come in the Fleſh, is not of God; and this is that Spirit of Antichriſt, whereof ye have heard that it ſhould come, and even now already is it in the World.

4. Ye [*to whom he hath given this Spirit,* Chap. 3. 24.] are of God, little Children; b and [b] have overcome them, [*theſe Antichriſts and falſe Prophets;*] becauſe greater is he [*the Spirit*] that is in you, than he [*the Spirit*] which is in the World.

5. They [*theſe Antichriſts and falſe Prophets*] c [c] are of the World, [*ſetting up to be temporal Princes, and to give to the Jews Dominion over the Heathen World, and*] therefore ſpeak they of the World, [*i.e. of that temporal Dominion over the Heathens, which the Carnal Jews expect, when their Meſſiah doth appear,*] and the World [*he that is wordly minded*] heareth them.

d 6. [d] We are of God, [*deriving our Faith and Doctrine from that Jeſus who was a Prophet ſent from God, and delivered his Doctrine in his Name: As therefore he ſaid to the Jews then, ſo we his Diſciples ſay now,*] he that knoweth God heareth us; he that is not of God heareth not us, [*John* 8. 47. 6. 45.] hereby know we the Spirit of Truth, and the Spirit of Error. [*See Note on* v. 1, 2, 3.

7. Beloved, let us [*who are of God,* v. 6.] love one another, for love is of God, [*the fruit of his good Spirit in us,* Gal. 5. 22. 1 Pet. 1. 22.] and every one that loveth is born of God, [*by the Spirit,* John 3. 5.] and [*this reſemblance he hath to him, in love to mankind in general, and to thoſe he hath ſo highly loved in particular,* v. 9, 10. *ſhews that he*] knoweth God [*aright, becauſe he keepeth his Commandments,* Chap. 2. 3, 4.]

8. He that loveth not [*his Brother*] knoweth not [Gr. *hath not known*] God [*aright,*] for e [e] God is [*the God of*] Love.

9. In this was manifeſted [*the greatneſs of*] the love of God toward us, becauſe that God ſent his only begotten Son into the World [*and freely gave him up to the Death,* Rom. 8. 33.] that we might live through him.

10. f [f] Herein is [*the demonſtration of his*] love, not that we loved God, but that he loved us [*firſt,* v. 19.] and ſent his Son to be the Propitiation for our Sins, [*which deſerved Death, and ſo to fit us for eternal life.*]

11. Beloved, if God ſo loved us, we ought alſo to love one another.

12. [*And ſay not, that it is enough that you love God again, though you love not your Brother,* v. 20. *for*] no Man hath ſeen God at any time, [*as we daily ſee, and converſe with our Brother, and therefore if we love not him whom we have ſeen, how can we love*

God

God whom we have not seen? v. 20. *but*] if we love one another [*after his Example, though we see him not, we may be sure that*] God dwelleth in us [*by his Spirit*] and [*that*] his love [g] is perfected in us.

13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit, [*who by his powerful Energies proves whose Spirit he is.*]

14. And [*by the Spirit given to us according to his Promise*] we have seen, [*i.e. perceived*] and do testifie, that the Father sent the Son to be the Saviour of the World. [*See Note on v.* 3.]

15. [h] Whosoever [*believing this our Testimony*] shall [*from his heart believe, and* Rom. 10. 9, 19.] confess, that Jesus is the Son of God, God dwelleth in him, and he in God [*by the Spirit of Adoption.*]

16. And we [*by this Spirit*] have known, and believed the love that God hath [*shewed*] to us [*in sending his Son to be the Saviour of the World,* v. 10, 11, 14.] God is love, and he that dwelleth in love dwelleth in God, and God in him, [*v.* 7.]

17. Herein is our love made perfect, [i. e. *exactly corresponding to the Divine Pattern and Command, Note on* v. 12. *so*] that we [*who thus love*] may have boldness in the day of Judgment, because as he is, so are we in this World, [*conforming our selves to the Pattern of God's Affection to Mankind, and walking as Christ walked,* Chap. 2. 6.]

18. [i] There is no fear [*of failing at that day*] in love [*thus perfect,*] but perfect love casteth out fear, because [*that*] fear [*which takes away this boldness*] hath torment [*in it; torments the Mind with dreadful Expectations, and*] he that [*thus*] feareth is not made perfect in love.

19. [k] We love him, [*and testifie this love to him by loving our Brother for his sake, after his Example, and in obedience to his Command,*] because he first loved us.

20. [l] If any Man say, I love God, and [*yet*] hateth his Brother, he is a lyar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?

21. And [*he moreover shews, by his Disobedience to the Command of God, the want of true Affection to him; for*] this Commandment have we from him, that he who loveth God, love his Brother also.

Annotations on Chap. IV.

a Verse 1, 2. THE *Jews* being then generally in expectation of their *Messiah,* were divided into two parts, a Remnant who believed that he was come already, and that our *Jesus* was the very Person promised under that Character, and a more prevailing part of them who rejected him and looked for another. Now among these appeared many who took upon them to be the *Messiah,* or the *Prophet* promised by *Moses like unto him,* saying, *Lo Christ is here, and lo he is there*; (See the Note on *Matth.* 24. 24, 26.) and these declaring themselves *Prophets,* must also pretend to the Spirit of *Prophecy,* and do this, as *Josephus* saith they did, φαντάσματι θειασμοῦ, *under the pretence of a Divine Afflatus.* These, saith the *Apostle* here, are *Antichrists,* i. e. pretenders falsly to be *Christ*, in opposition to him who was truly so; nor could they belong to him, or truly confess him who was *the Word made Flesh.* Now the strength of this Argument depends on these Considerations, that the effusion of the Spirit promised in the times of the *Messiah,* could only belong to them who owned, and believed in the true *Messiah*; this being made one Character of the true *Messiah,* that he should *baptize them who believed in him with the Holy Ghost,* Matth. 3. 11. This promise of the *Father,* as the Holy Ghost is stiled, was to be sent by *Christ,* Luke 24. 49. to his Disciples, *John* 16. 7. 15. 26. to be sent *in his Name,* John 14. 26. And when he came his Office was to enable those who received him to testifie of *Christ,* that he was indeed risen from the Dead, and was the *Christ,* John 15. 26. Acts 1. 8. 5. 32. and *to convince the World of Sin,* because they believed not in him, *John* 16. 9. The condition of receiving him was faith in *Christ,* John 7. 37. Acts 2. 38, 39. And by his Assistance, did his Disciples prove that *Jesus Christ* who appeared to the *Jews* in the Flesh, and was crucified among them, was the *Christ.* He therefore who was made Partaker of the χαρίσματα of the Holy Ghost must be one who believed in that *Jesus* who suffered in the Flesh for us; and therefore they who denied this, could not be assisted by that Spirit who was only sent by him, and given to Believers: Whence the *Apostle* saith, That *no Man speaking by the Spirit of God calleth Jesus Anathema,* as these *false Prophets,* who owned him not, must do, 1 *Cor.* 12. 3. and that *no Man could say, that Jesus was the Christ but by the Holy Ghost:* That is, he could not confess, and testifie to the World this Truth, but by the assistance of the Holy Ghost promised, and given to Believers for that end. See *v.* 6. 13, 14, 15.

Note therefore, that the *Apostle* is not here speaking of the Trial of Doctrines, but of Spirits, not of the faith necessary to be

be believed to Salvation, but only of the Faith neceſſary to the Reception of the Holy Ghoſt, that Unction which would teach them all things, 1 *John* 2. 27.

b Ver. 4. Καὶ νενικήκατε, *and have overcome.*] The Doctrine which you Preach, and confirm by theſe Gifts, and Diſtributions of the Holy Ghoſt, hath mightily prevailed over all the Oppoſition which the unbelieving *Jews* and their *falſe Prophets*, and *falſe Apoſtles*, make againſt it; becauſe the Spirit which acts in them is only able to work by them τέρατα ψεύδους *falſe, counterfeit, and lying wonders*; whereas the Spirit that is in you, enables you to confirm the Truth with real *Miracles, and Signs, and divers diſtributions of the Holy Ghoſt*, by which God beareth witneſs to the Truth of that Doctrine which you preach, *Heb.* 2. 4. *Rom.* 15. 19. 1 *Theſſ.* 1. 5.

c Ver. 5. That the hopes of Dominion over the *Heathens*, encouraged ſome of them to ſet up for the *Meſſiah*, and others to fight, ſee the Teſtimonies of *Joſephus*; Note on *James* 4. *v.* 1, 2, 3. And on this account they rejected the true *Meſſiah*, becauſe his Kingdom was not of this World.

d Ver. 6. When the *Romiſh Prelates* have once proved they are of God, as the *Apoſtle* did, it will be time to conſider the Inference of *Eſthius* from this place, That he that is of God muſt hear their *Prelates* and their *Church*, and come to them to be reſolved of any doubt.

e Ver. 8. Ὁ Θεὸς ἀγάπη, *God is Love.*] The *Apoſtle* by theſe words intends not to expreſs what God is in his Eſſence, or to ſay, as the Schools do, that he is Love eſſentially, and Love *cauſaliter*, as being the Cauſe, or *objectivè*, as being the Object of our Love; but that he is ſo *demonſtrativè*, and ἐνεργητικῶς, ſhewing great *Philanthropy* to Men in all his dealings with them, or his Diſpenſations towards them, as appears from the two following Verſes.

f Ver. 10. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, *herein is Love.*] Here the *Apoſtle* moſt lively doth expreſs the Freedom, and the Greatneſs of the Love of God; the Freedom of it, in that *he loved us firſt*, when there was nothing in us to deſerve, or move affection, but our miſery; but many things which both deſerved, and might have moved him to the execution of his Wrath, we being *Enemies to God by wicked Works.* The Greatneſs of it, 1. In the Perſon ſending, the great God of Heaven, who *humbles himſelf even to behold what's done in Heaven and Earth*; Oh therefore *what is Man that he ſhould be thus mindful of him?* 2dly. The Perſon ſent, τὸν μονογενῆ, *his only begotten*, τὸν ἴδιον υἱὸν, *his proper Son*, Rom. 8. 32. for if to call God πατέρα ἴδιον, *his proper Father*, was to make himſelf *equal to God*, John 5. 18. the *Father* himſelf by calling him his *proper Son*, muſt equally exalt him. Hence even *Epiſcopius* here declares him to be ſo called, becauſe Eſſentiam ſuam à Patre per veram generationem accepiſſet, *he had received his Eſſence from the Father by a true Generation*: For it is certain that the *Apoſtle* is here extolling the Love of God to the higheſt pitch, and therefore muſt uſe this Phraſe the *only begotten Son of God* in the ſublimeſt Senſe in which that word is uſed in *Scripture.* 3dly. The place whither he was ſent, into *the World which lay in wickedneſs.* 4thly. The Errand for which he was ſent. 1. *To give up himſelf a Sacrifice for the Propitiation of our Sins.* See Note on Chap. 2. v. 2. 2dly. To procure to us, who were dead in Treſpaſſes and Sins, *eternal life.*

Ver. 12. Τετελείωται, *his Love is perfected in us.*] He then loves us entirely according to thoſe Words of *Chriſt, If any Man keep my Words, my Father will love him, and we will come unto him, and take up our abode with him*, John 14. 23. Or, then is our love to him entire, becauſe then we love him ſo as to keep his Commandments, *Ch.* 2. 5. and ſo as to follow that Example of Love which he hath ſet us, and *as he is, ſo are we in the World*, v. 17. g

Ver. 15. For *to as many as received him, gave he power to become the Sons of God, even to them that believe on his Name*, John 1. 12. And *becauſe we are Sons, God hath ſent the Spirit of his Son into our hearts, crying Abba Father*, Galat. 4. 6. Only let it be noted, that this hearty Confeſſion muſt be attended with a readineſs to believe all that this Son of God hath taught us in his *Father's* Name, for *if he ſay the truth, why do we not believe him?* John 8. 46. and a firm purpoſe to obey his Commandments, for *why call we him, Lord, Lord, and do not the things that he ſaith?* Luke 6. 46. h

Ver. 18. Φόβος οὐκ ἔστι, *there is no fear in Love.*] *Chriſt* having ſo expreſly promiſed a *Come ye bleſſed* to the Charitable Perſon, *Matth.* 25. 34, 35, 36. and the *Apoſtle* recommending it as the moſt excellent of *Chriſtian* Graces, 1 *Cor.* 13. 13. and *the fulfilling of the Law*, Rom. 13. 8, 10. when this Love is made perfect in us, it may well give boldneſs, and caſt out fear of Condemnation in the day of Judgment. i

Others expound the words thus; There is no fear of what we may loſe or ſuffer, in (perfect) love (of our Brother,) but (ſuch) Love caſteth out (this) Fear, for fear (of what we may loſe or ſuffer) hath torment in it: (And therefore) he that thus feareth, is not made perfect in love (to him.)

Ver. 19. That is, whoſoever thus loves God, and ſhews it by loving thus his Brother, k

ther, can challenge nothing on that account as due from God, it being God's preventing love to him, which gave the Rise to all the love he bears to God, or to his Brother for his sake. If therefore any Person be constrain'd by this Love to that Obedience which testifies the sincerity of his Affection to God, or to imitate his Love to us by fervent love to the Brethren, 'tis the Divine *Philanthropy* which hath excited this Affection in him. Or if ἀγαπῶμεν be the Subjunctive Mood, the Sense runs thus, Let the great Love of God to us, mention'd *v.* 9,10. provoke us to returns of Love to him, and to our Brethren for his sake, since we do hypocritically pretend to love him, if we do not shew it by fervent Charity towards his Children and our Brethren.

Ver. 20. That is, If what we have more opportunity to do, and can perform with less difficulty, we do not do, how shall we perform what is more difficult? Now we have our *Christian* Brethren still in our view, they are the Object of our Senses, we daily converse with them, and their Wants and Miseries being the Objects of our Senses, must naturally move Compassion in us; and so it is less difficult to express our Love to them, than to that God whom we have not seen, and who is only present to our Minds by raised Meditations, which do not naturally occur to us, and which we cannot long continue, and so is more difficult than the Love of our Brother. l

CHAP. V.

x is the Christ

a Verse 1. WHosoever believeth that Jesus is born of God; and every one that loveth him that begot, loveth him also that is begotten of him, [*as being by this new Birth Partaker of the Divine Nature, and created a-new after the Image of God,* Ephes. 4. 24. Colos. 3. 10.]

2. [*And this Note is reciprocal, for*] By this we know that we love the Children of God, when we love God and keep his Commandments; [*when our Affection to God prevails upon us, to do to them all Acts of Charity he hath required, and by his Example recommended to us,* 1 John 3. 11, 23. 4. 21.]

3. For this is [*the genuine Test of*] the love of God, that we keep his Commandments, and his Commandments [*to the true lover of him*] b are not grievous.

b 4. For whosoever is born of God overcometh the World, [*his Affections are taken off from it, and set upon his God, and so* c *it cannot be grievous to him to part with it, or suffer the loss of any worldly good, to secure the Divine Favour;*] and this is the Victory which overcometh the World, even our Faith, [*to wit, that Faith which is the substance of things hoped for, the evidence of things not seen,* Heb. 11. 1. *which gives us the Assurance of a better and a more enduring Substance, and so makes us take joyfully the spoiling of our Goods,* Heb. 10. 34. *and patiently endure those light Afflictions which are but for a season, as knowing they work for us an exceeding and eternal weight of Glory,* 2 Cor. 4. 17.]

5. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God? [*And so the Author of Eternal Salvation to all that obey him, for hence we know that we have eternal life,* v. 11, 12, 13.]

6. This is he c that came by [*or with the Testimony of*] water and blood, even Jesus Christ, not d by water only, but by water d e and blood; and it is f the Spirit that bear- e f eth witness, [*and on his Testimony we may rely,*] because the Spirit is Truth.

7. [*The Law judges that sufficiently proved which is confirmed by two or three Witnesses,* Deut. 19. 15. *That Jesus is the Son of God,* v. 5. *is thus proved by Witnesses from Heaven, and on Earth,*] For g there are three that g bear Record [*to this Truth*] in [*and from*] Heaven, the h Father the i Word, and h i k the Holy Ghost, and these three are one k [*as in Testimony, so in Essence,*]

8. And there are three that bear witness on Earth, the Spirit, and the Water, and the Blood, and these three l agree in l one.

9. m If we receive the witness of Men, m [*in these Cases,*] the witness of God is greater [*of more validity, and certainty than that of Men, he being neither liable to ignorance, nor falshood; and if his Testimony be of such force, we must believe that Jesus is the Christ,*] for this is the witness of God which he hath testified of his Son.

10. He that believeth on the Son of God hath the witneſs in himſelf, [*as having in himſelf that Spirit of God which gives this Teſtimony to Chriſt,*] he that believeth not [*this Teſtimony of*] God hath made him a Lyar, becauſe he believeth not the Record which God gave of his Son.

11. And this is the [*ſubject of this*] Record, that God hath given to us [*Chriſtians the promiſe of*] eternal life, and this life is in his Son, [*he being the hope of Glory,* Col. 1. 27. *this life being hid with Chriſt in God,* Col. 3. 4. *and he being our life,* ibid. *he being the Author, and Procurer of it, and having power to confer it on us,* John 17. 2.]

12. He that hath the Son hath life, and he that hath not the Son of God, hath not life; [*For we are all the Children of God through Faith in Jeſus Chriſt,* Gal. 3. 26. *and if Children, then Heirs,* Rom. 8. 17.]

13. Theſe things have I written to you that believe on the Name of the Son of God, that ye may know that ye have [*by Promiſe a right to, and by the Spirit an earneſt of*] eternal life, and that ye may [*more firmly*] believe in the Name of the Son of God.

14. And this is the [*farther*] confidence that we have in [*and through*] him, that if we ask any thing [*of God,* Chap. 3. 21, 22.] according to his will, he heareth us, [*according to Chriſt's Promiſe,* John 14. 13, 14, 15. 7. 16. 16. 23, 24.]

15. And if we know that he heareth us, whatever we [*thus*] ask, we know that we have the Petitions that we deſired of him, [*Chap.* 3. 22.]

16. If any Man ſee his [*ſick*] Brother ſin n
a ſin which is not [n] unto death, [i. e. *for which God hath not peremptorily threatned, and required that he ſhould die for it, as he did to them that were guilty of Murther,* Gen. 9. 5, 6. Numb. 35. 30, 31. *and for Idolatry,* Deut. 17. 2, 3, 4, 5.] he ſhall ask [*of God Reſtoration of his Life and Health,*] and he ſhall give him life for them that ſin not [*thus*] unto death. There is a ſin unto death: [*of which God hath denounced that he that doth it ſhall die for it:*] I do not ſay that he ſhall pray for it, [i. e. *for deliverance of the Perſon guilty of it from death.*]

17. All unrighteouſneſs is ſin, and there is a ſin [*of unrighteouſneſs againſt our Brother, which is*] not unto death [*the Law requiring not that the guilty Perſon ſhould die for it, but only that he ſhould bring his Offering, and make reparation for it.*]

18. We know that whoſoever is born of God ſinneth not [*thus,* Chap. 3. 15.] but he that is begotten of God keepeth himſelf, and that wicked one toucheth him not. [*See Note on Chap.* 3. 9.]

19. And we know that we are [*begotten*] of God, and [*that*] the whole World lieth [*ſtill*] [o] in wickedneſs. o

20. And we know that the Son of God is come, and hath given us an underſtanding that we may know him that is [*the*] true [*God:*] and we are in him that is true, [*even, or to wit*] in his Son Jeſus Chriſt. [p] This is p
the true God, and [*in him is*] eternal life.

21. [*Having therefore this knowledge of the true God*] Little Children keep your ſelves [q] from Idols, [*or falſe Gods.*] Amen. q

Annotations on Chap. V.

a Verſe 1. Ἐκ Θεοῦ γεγέννηται, *is born of God.*] The *Jews* gloried in this Title, that they were the Children of God, and had him for their *Father,* John 8. 41, 42, 45. they being called his Sons, *Deut.* 14. 1. 32. 19. *Pſalm* 72. 15. and his firſt-born, *Exod.* 4. 22. The *Apoſtle* therefore here informs them, that this Relation would ſtand them in no ſtead, unleſs they were *born again of Water, and of the Spirit,* John 3. 5. or baptized into the Name of *Chriſt,* and by that Faith had *power to become the Sons of God,* John 1. 12. and alſo loved thoſe *Chriſtians* which were born of him, which the unbelieving *Jews,* and the *falſe* Teachers among them were ſo far from doing, that they every where perſecuted the true Believers. See Note on *Chap.* 3. 1.

b Ver. 3. Βαρεῖαι οὐκ εἰσὶν, *are not grievous.*] Becauſe his will is conformed to the will of God, and ſo he only doth what he would do, and his Affections are chiefly placed upon him, and ſo he is then doing what he chuſeth and delighteth in, and it cannot be grievous to be employed as we would, and as we do delight to be.

Ver. 6. *That came.*] *viz.* in the Name of c
God, *Matth.* 21. 9. in his *Father's* Name, *John* 5. 43. See *Matth.* 11. 3. *John* 1. 9, 15, *Matth.* 21. 9.

Ibid. Δι' ὕδατος, *by Water.*] That is with d
the Teſtimony of Water, or the Teſtimony given to him by St. *John* at his Baptiſm; for when *John* was baptizing, he teſtified of him, ſaying, *This is he that cometh after me, who was before me,* John 1. 27, 28. He alſo declared that he came baptizing for this very end, that *he might be made manifeſt to Iſrael,* v. 31. and teſtified ſaying, *I ſaw the Spirit deſcending from Heaven like a Dove, and it abode upon him: And I knew him not, but he that ſent me to baptize with water,*

water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God, v. 32, 33, 34. Hence is he stiled, *a Man sent from God, who came for a witness, to bear witness of the Light, that all Men through him might believe*, v. 6, 7. 8. Hence do St. *John*'s *Disciples* say to him, *He to whom thou beareſt witness baptizeth*, John 3. 26. And *Christ* himself appealeth to his Testimony, *John* 5. 32, 33. Now this Testimony could not be rejected by them, *for all Men held John as a Prophet*; nor durst the *Pharisees* themselves deny that his Testimony was from Heaven, *Matth.* 21. 25, 26.

e Ibid. Καὶ αἵματος *and blood.*] For he died in Testimony of the Truth, and came into the World for this end, *that he might bear witness to the Truth*, John 18. 37. Whence he is said *to witness before Pontius Pilate a good Confession*, viz. that he was the Son of God, or the *Messiah*, the King of the *Jews*, 1 Tim. 6. 13. This he also testified to the *High-Priest*, Matth. 26. 63, 64. And for this Testimony was he condemned as worthy of Death, *v.* 66. For this they mock him at his Sufferings, that *he said he was the Son of God*, Matth. 27. 43. Mark 15. 32. And at his Death he commends his Spirit to God as his *Father*, Luke 23. 36, 46. The Miracles which attended his Crucifixion were so great, that they forced the *Jews*, the *Centurion*, and those that were with him, to confess *truly this was the Son of God*, Matth. 27. 54. and the whole Multitude *to smite their Breasts*, Luke 23. 48. In a word, the Spirit which assisted the *Baptist*, proclaimed him *the Lamb of God who taketh away the sins of the World*, John 1. 30. And that supposeth he was to offer up himself unto the Death, for the Propitiation of their Sins. Yea, he himself doth frequently declare, that he was to be slain, *Matth.* 16. 21. to be *delivered into the hands of Men and killed*, Matth. 17. 22, 23. to be *condemned to Death*, Matth. 20. 18, 19. and to *rise again the third day*; That he was to be *lifted up upon the Cross*, John 3. 14. and that being thus lifted up, he would *draw all Men to him*, John 12. 32. Now what Impostor would lay this as the foundation of the Truth of all his Sayings, and all the hopes of any Blessings which were to be expected from him, that he should be crucified and die an ignominious and painful Death? Or, what could tempt him thus to die, who had no hopes to rise again, if he were not the true *Messiah*, or the Son of God? How was it possible he should be raised from the dead, but by the mighty Power of God? And is it reasonable to imagine that the God of Truth should thus exert the greatness of his Power in confirmation of a Lye? That he should work so great a Miracle in favour of a vile Impostor falsly usurping his Name? Or give such large Credentials to one who falsly did pretend to be a Prophet sent from God, and to be honoured as his Son by all Men?

Ibid. Καὶ πνεῦμα ἐστι, &c. *and 'tis the Spirit that beareth witness.*] Here it is to be noted, that the witness in this Verse is only stiled τὸ πνεῦμα, viz. that Spirit which enabled *Christ* to heal Diseases, cast out Devils, raise the Dead, and work all sorts of Miracles, for confirmation of his Mission; but in the 7th Verse he is stiled τὸ ἅγιον πνεῦμα, *the Holy Ghost*, which doth distinctly signifie the inward Gifts by which the Understanding is enlightned, and is enabled to perform things which by Nature it could not do without the immediate workings of the Holy Ghost, as *V. G.* the Gifts of *Wisdom, Knowledge, Faith, Prophecy, discerning of Spirits, the Gift of Tongues*, and *the Interpretation of them.* That there is ground for this Distinction, will appear from these Considerations: f

1. Because our *Saviour*, whilst he was on Earth, gave to his *Apostles* and the Seventy Disciples power to *heal the Sick, cleanse the Lepers, raise the Dead, cast out Devils*, Matth. 10. 8. Luke 10. 9. And yet the *Evangelist* St. *John* informs us that *the Holy Ghost was not yet, because that Jesus was not glorified*, John 7. 39. Our *Saviour* also tells his Disciples, that the *Holy Ghost would not come till he departed*, John 16. 7. And St. *Peter*, that our Lord *being exalted to the right hand of God, received the Promise of the Holy Ghost*, Acts 2. 33. The Holy Ghost must therefore signifie something distinct from the Power of working Miracles.

2. The Prophecy of *Joel*, which by St. *Peter* is mentioned as the Promise on which the giving of the Holy Ghost was founded, is only a Promise of *Visions, Dreams*, and *Prophecies*, but not of Miracles; and the Gifts of the Spirit, mention'd by the Prophet *Isaiah*, are only those of *Wisdom, Knowledge, Understanding, Counsel, Courage, Piety*, and *of the Fear of the Lord*, no mention being made there of Signs, and Wonders.

2. Because throughout the History of the *Acts* of the *Apostles*, where St. *Luke* hath occasion to mention the Miracles which the *Apostles*, and *Primitive Professors* did, he always uses these words τέρατα, σημεῖα, δυνάμεις, *Wonders, Signs*, and *Powers*; but where he speaks of Persons Prophesying, or speaking with Tongues, he doth as constantly ascribe this to the *Holy Ghost*, descending on them.

And lastly, where the *Scripture* mentions these things together, it puts a manifest distinction betwixt Signs and Wonders,

and the Gifts and Diſtributions of the *Holy Ghoſt*. Thus *God*, ſaith the *Apoſtle*, *bare witneſs to the Doctrine which they preached, by Signs and Wonders, and diverſe Miracles,* καὶ πνεύματος ἁγίου μερισμοῖς, and *Diſtributions of the Holy Ghoſt*, Heb. 2. 4. See *Rom.* 15. 19. *Galat.* 3. 5.

The Spirit therefore bare witneſs to *Chriſt* on Earth by the enabling him to do ſo many mighty Works in confirmation of his Miſſion, to heal all manner of Diſeaſes, Sickneſſes and Maladies, to command the Wind and Seas to be obedient to him, to caſt out Devils, and to raiſe the Dead, and by aſſiſting his *Apoſtles* and *Diſciples* to do theſe things in his Name. For that not only his *Diſciples*, but even our Lord himſelf did caſt out Devils by the Spirit of God, he himſelf expreſly teſtifies, *Matth.* 12. 28. and ſaith moreover, that in him was fulfilled that of *Iſaiah*, *The Spirit of the Lord is upon me, wherefore he hath anointed me to Preach the Goſpel to the Poor; he hath ſent me to heal the broken in heart, to preach deliverance to the Captives* (to Sin and Satan,) *and to give ſight to the blind*, Luke 4. 18, 20. Hence St. *Peter* ſpeaks thus to *Cornelius* and his Friends, *You know how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with Power, who went about doing good, and healed all that were oppreſſed of the Devil*, Acts 10. 38. And to theſe Works thus wrought by the aſſiſtance of the Spirit of God, our Lord doth frequently appeal as to a ſure Teſtimony that God had ſent him, For *the Works*, ſaith he, *that I do in my Father's Name bear witneſs of me*, John 10. 24. and 5. 36. Yea, they ſhewed that *the Father was in him, and he in the Father*, John 10. 37, 38. and 14. 10, 11.

g Ver. 7. Τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, *there are three that bear witneſs in Heaven*, &c.] I ſhall ſay nothing of the Diſpute, whether this Verſe be genuine or not, ſeeing the learned Dr. *Mills* treats ſo copiouſly on that Subject in his Edition of the *New Teſtament*. I only note, that the places cited from *Tertullian* and St. *Cyprian* agree not exactly with the words of St. *John*, ſeeing they ſpeak *de Patre, Filio & Spiritu Sancto*, not *of the Father, the Word*, and *the Holy Ghoſt*. The Objections of *Schlictingius* againſt this Verſe are theſe:

Object. 1. That this Verſe, though it be introduced with ὅτι *for*, hath no coherence with the former Verſe.

Anſw. It coheres well with it thus, the witneſs of the Spirit ought in this matter to be received, becauſe he is the Spirit of Truth ſent from the Father, and the Son; for in the Teſtimony of the Holy Spirit ſent down from Heaven, is contained the witneſs of the Father, and the Son alſo, ſo that we may truly ſay, *there be three that bear witneſs.*

Object. 2. But if ſo, the Teſtimony of the *Father* is included in the Teſtimony of the *Holy Ghoſt*.

Anſw. True. And by this theſe three Witneſſes become one in Teſtimony, and yet they differ as the Perſon ſending, and the Perſon ſent.

Object. 3. The λόγος, or Word, is the Son of God; and therefore to ſay he teſtifies of the Son of God, is to make him teſtifie of himſelf.

Anſw. It is confeſſed that the ſame Perſon is both the λόγος and the Son of God, but the thing teſtified, is not that Chriſt was the λόγος, or the Son of God by eternal Generation, or by his miraculous Conception, but that he was the *Chriſt* the promiſed *Meſſiah*, and in that Senſe the Son of God; and to this the Divine Nature might give Teſtimony.

Ibid. Ὁ πατὴρ, *the Father*,] Teſtified this h at his Baptiſm by his Voice from Heaven, ſaying, *This is my beloved Son*, &c. Matth. 3. 17. and at his Transfiguration ſaying again, *This is my beloved Son, hear him*, Mat. 17. 5, 6. See Note on 2 *Pet.* 1. 14, 15, 16. and chiefly by ſending of the Holy Ghoſt which he had promiſed in the times of the *Meſſiah*, and who is therefore ſtiled *The Promiſe of the Father*, Luke 24. 49. Acts 1. 4.

Ibid. Ὁ λόγος, *the Word.*] Not only by i appearing to St. *Stephen*, Acts 7. 56. and ſaying to *Saul*, *I am Jeſus whom thou perſecuteſt*, Acts 9. 5. but chiefly by ſhedding the Spirit on the *Apoſtles*, and other Believers according to his Promiſe; for *he being exalted to the right hand of God, and receiving from the Father the Promiſe of the Holy Ghoſt*, hath, ſaith St. *Peter*, *ſhed forth this which you now ſee and hear; wherefore let all the Houſe of Iſrael know, that God hath made this Jeſus Lord and Chriſt*, Acts 2. 33, 36.

Ibid. Τὸ ἅγιον πνεῦμα, *The Holy Ghoſt.*] k *The Power from on high* they were to be endued with, *Luke* 24. 49. by falling down from Heaven upon his Diſciples, whence *they were filled with the Holy Ghoſt, and ſpake with Tongues* to Men of all Nations, *the wonderful things of God.* Till his deſcent upon them they were not to ſtir from *Jeruſalem*, as being not fitted for their work, *Acts* 1. 4. but when he was once given to them that believed, they proved and bare witneſs that *God had exalted Jeſus to his right hand to be a Prince and a Saviour*, Acts 5. 31, 32. And this our Lord, by his Omniſcience, foretold

foretold that he should testifie of him, *John* 15. 26. yea, that at his coming he should *convince the World of sin, because they believed not in him, of* [his] *righteousness, because he was gone to the Father*; and *of Judgment, because the Prince of the World was judged*, and cast out of his Kingdom by him, *John* 15. 9, 10, 11. *John* 12. 31.

And thus 'tis easie to discern how these three are one in Testimony, because both the *Father* and the *Son*, give in their Testimony by the Holy Ghost; but then if these be three Witnesses properly so called, they must be three Persons, and more especially the Holy Ghost, by whom the other Persons do bear witness, must be so; and if his Testimony be also the Testimony of God the *Father*, and the *Word*, he must be one in Essence with them: For if the Spirit be a Creature, how can his Testimony be formally the Testimony of God? as it is stiled, *v.* 9, 10.

l Ver. 8. Εἰς ἓν εἰσιν, *agree in this one.*] If by ἓν εἰσι, *v.* 7. were meant no more than εἰς ἓν εἰσι here, why did the *Apostle* change the Words, since these three also are one in Testimony, as that imports this only, that they confirm this fundamental Truth, That *Jesus is the Christ the Son of God.* Especially if we consider what is insinuated, *v.* 6. that of these three the Spirit only beareth witness properly, the other by some Action of the Spirit attending them, and by the Testimony of others of it; The Water by the Spirit descending on *Christ* whilst he was in the Water, and the Baptist's Testimony that by this Sign God had declared to him that he was the Christ; the Blood as it assures us that he who shed it died for the Truth.

m Ver. 9. Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, *if we receive the witness of Men.*] This is not so to be interpreted as if the three Witnesses on Earth related only to the Testimony of Men, and the three from Heaven only to the Testimony of God; and so that the *Apostle* intended here to signifie we had greater Reason to believe the Witnesses in Heaven than those on Earth; For, 1. The Testimony of the Spirit, and of the Holy Ghost, are of equal certainty and validity: And 2dly, *John Baptist* being *sent from God*, John 1. 6. and his Baptism *being from Heaven, and not of Men*, Matth. 21. 25. was also in effect the Testimony of God. The import therefore of these words is rather this: If the Testimony of two or three Men be thought sufficient to give Credit to any matter in all Courts of Judicature, surely the Testimony of that God, *v.* 8. who cannot lye, or deceive us, must be of greater force and strength to produce Faith in us.

n Ver. 16. Ἁμαρτία πρὸς θάνατον, *a sin unto death.*] Note here, That the Phrase, *he shall give him life*, cannot reasonably be interpreted of eternal life, for that depends not on the Prayers of other Men, nor can they be certain that their Intercession shall prevail for it, since it belongs only to them who truly repent, and reform their lives. 2. Because the Person to be prayed for is one that *hath not sinned unto death*, i. e. hath not committed a sin which renders him obnoxious to death eternal. 3. They who interpret this Phrase *a sin unto death*, of a sin on which eternal Death will certainly follow by the Decree of God, 1. Make the Duty here enjoyned impracticable; for who can know when his Brother's sin is thus to death or not? who is acquainted with any such Decree of God? 2. They make the difference betwixt a sin unto death, and not to death, to consist not in the nature of the sins themselves, but in the Decree by God pass'd upon the sinner. 3. They make the *Apostle* say, he dares not encourage them to pray for the Salvation of them who are at present in a state of Death and Condemnation, which is against the Tenor of the *Scripture*. See *Rom.* 10. 1. The words, *If a Man see his Brother sin a sin not unto death*, seem like to those of St. *Paul, if he see him overtaken with a fault*, Gal. 6. 1. *i. e.* with an Act of Injustice against his Brother, to awaken him out of which sin God hath inflicted sickness on him, as he did on the *Corinthians*, 1 Cor. 11. 30. The words, *Let him ask and he shall give him life*, seem parallel to those of St. *James*, *The Prayer of Faith shall save the sick, and the Lord shall raise him up*; See the Note on *James* 5. 15. If this Interpretation will not stand good, consider that after all the Miracles, and Distributions of the Holy Ghost vouchsafed in confirmation of the Gospel, too many of the *Jews apostatized* from the Profession of it, relapsing to their former Judaism; And this *Apostacy* may here be termed, the sin unto Death, it being also that which our Saviour represents as the sin against the Holy Ghost, which should not be forgiven, *Matth.* 12. 32. and they who commit it being Men, saith the *Apostle*, *whom it is impossible to renew unto Repentance*, Heb. 6. 4, 5, 6. and to whom there remaineth nothing but *fearful looking for of Judgment*, Heb. 10. 26, 27. the *Apostle* might well add, *I do not say that you shall pray for them.*

Ver. 19. Ἐν τῷ πονηρῷ.] In *Satan*, who worketh in the Children of Disobedience, *Eph.* 3. 2. and leads them captive at his will, 2 *Tim.* 2. 26. whence by Faith in Christ we are said to be translated *from the power of darkness*, Col. 1. 13. *from the power of Satan*, Acts 26. 18. and recovered from *the Snare of the Devil.* o

Ver. 20. Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, *he is the true God.*] That this is not spoken of *Christ*, p

Chriſt, the *Socinians* endeavour to prove, becauſe the Article is here added to the word Θεὸς *God*; which is never, ſay they, done when *Chriſt* is called God: But this is manifeſtly falſe, for *Thomas* ſaith expreſly of him, ὁ Κύριός μου καὶ ὁ Θεός μου, *my Lord, and my God*, John 20. 28. and the *Apoſtle* ὁ ὢν ἐπὶ πάντων Θεὸς, who is *God over all, bleſſed for ever*, Rom. 9. 5. We prove that this is ſpoken of *Chriſt*;

1. Becauſe the demonſtrative Pronoun οὗτος moſt appoſitely relates to that which immediately went before; now this is *Jeſus Chriſt* the Son of God.

To this the * *Socinians* anſwer, That this is not always ſo; theſe Relatives often referring to what is more remote: and ſo this οὗτος may refer to the true God going before. To this we reply;

1. That when this happens to be ſo, the neceſſity of referring it to what is more remote is evident from the Text, and neceſſary from the nature of the thing; as when 'tis ſaid, *Acts* 4. 11. οὗτος, *this is the ſtone ſet at nought by you builders*, this cannot be referr'd to the Man that was made whole, *v.* 10. And *Acts* 7. 19. οὗτος, *he dealt ſubtilly with our Nation*; this cannot refer to *Joſeph*, but to the *King of Egypt*. So alſo *Acts* 10. 5, 6. 2 *Theſſ.* 2. 9. 2 *John* 7. But here is no neceſſity of referring the Pronoun to any thing more remote, but on ſuppoſition that *Chriſt* is not truly God.

2. This never happens when the Pronoun relates to any thing that is ſpoken of profeſſedly, but only when the neareſt Antecedent is only mentioned accidentally, and by the by. So *Eph.* 2. 7. *Many Deceivers are gone out into the World, who confeſs not that Jeſus is the Chriſt*, οὗτος, *he is a Deceiver and an Antichriſt*; where the Pronoun refers not to *Chriſt*, becauſe he is there mentioned only by accident, as being the Object of the Error of theſe Seducers: And ſo it is in all the other places cited. But here the *Apoſtle* is profeſſedly ſpeaking of *Chriſt* through the whole Verſe, and of the *Father* only as we by *Chriſt* are taught to know him. And,

3. To refer this to the true God going before, makes the *Apoſtle* guilty of a Tautology, by ſaying, *the true God, he is the true God.*

4. Of the ſame Perſon it is ſaid, *He is the true God, and eternal life.* Now eternal life is in this very Chapter thrice aſcribed to the Son as the Author of it, *v.* 11, 12, 13. He is ſtiled ζωὴ *life*, John 1. 4. 5. 26. 14. 6. 17. 2. *our life*, Col. 3. 4. *Chriſt* is here alſo ſtiled, ὁ ἀληθινὸς *the true*, as alſo *Rev.* 3. 7. 19. 11. And otherwiſe the Greek ſhould have been ὦμεν, *that we may*, or *might be*, to anſwer to γινώσκωμεν, *that we might know*, and not ἐσμὲν *we are* in the true.

Ver. 21. Ἀπὸ τῶν εἰδώλων, *from the Idols*] q or falſe Gods of the *Heathens*, among whom you live: So 1 *Theſſ.* 1. 9. they turned ἀπὸ τῶν εἰδώλων *from Idols to the true and living God*; thus, an *Idol* is nothing in the World, *i. e.* no true God, becauſe there is but one true God, 2 *Cor.* 8. 4. Thus, to eat things offered to *Idols* συνειδήσει τοῦ εἰδώλου *with Conſcience of the Idol*, is to eat it with Apprehenſion that there was ſomewhat of Power or Vertue in that God to whom 'twas offered. Nevertheleſs, becauſe theſe falſe Gods were ſtill repreſented by, and worſhipped in their (a) Images, and they were thought neceſſary to the worſhip of their Deities, therefore the *Apoſtle* uſeth here the word Idols, and equally forbids that way of worſhipping the true God.

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* *See* Cl Ars Critic. Part. 2. c. 9. p. 121.

(a) *Ut eos poſſimus coram, & cominùs intueri, affari de proximo, & cum præſentibus quodammodo venerationum colloquia miſcere, ſub axe enim nudo, & ſub æthereo tegmine invocati nihil audiunt*, &c. Ethnicus apud Arnob. l. 6. p. 192.

THE

THE PREFACE TO THE Second Epiſtle of St. JOHN.

THAT *St.* John *the* Apoſtle *was the Author of the Firſt Epiſtle, is confeſſed by all the* Ancients, *and that the ſame Perſon was the Author of this Epiſtle, is evident from the exact Agreement of almoſt every Word of this with the former, except the Preface and Concluſion. For,*

1ſt. *Theſe Words in the Fifth Verſe,* I write no new Commandment to you, but that which you have had from the beginning, that ye love one another, *are the ſame with thoſe* Ep. 1. Chap. 2. 8, 10. Chap. 3. 10.

2dly, *Theſe Words in the Sixth Verſe,* This is Love, that we walk after his Commandments, *are the ſame with* 1 Ep. 5. 3. *and the following Words are in ſenſe the ſame with* Chap. 4. 21.

3dly, *Theſe words in the Seventh Verſe,* For many Deceivers are gone out into the World, who confeſs not that Jeſus Chriſt is come in the Fleſh; he is a Deceiver and an Antichriſt, *are in ſenſe the ſame with* 1 John 2. 18, 19, 26. Chap. 4. 1, 2, 3.

4thly, *Theſe Words* Ver. 9. He that tranſgreſſeth and abideth not in the Doctrine of Chriſt, hath not God; he that abideth in the Doctrine of Chriſt, hath the Father and the Son, *are in ſenſe the ſame with* 1 John 23, 24.

5thly, *Theſe Words,* Ver. 12. That your Joy may be full, *are expreſly found,* 1 John 1. 4.

Moreover, the Arguments which Grotius *advances to the contrary, as* Magna Argumenta, *are of no Force againſt, but rather may be uſed as Confirmations of this Aſſertion, That St.* John *the* Apoſtle *was the Author of this Epiſtle. For whereas it is objected that* Euſebius *puts this and the following* Epiſtle *among* the doubtful Epiſtles, *leaving it uncertain whether they were written by the* Apoſtle, *or by* John *Biſhop of* Epheſus, *to whom they were aſcribed, ſaith St.* Jerom, *it is to be noted from* Euſebius, *that though by ſome they were doubted of, yet* (a) were they known to many of the Ancients. *Yea, This Second Epiſtle is cited twice by* Irenæus, *as the Genuine Epiſtle of St.* John *the* Apoſtle *and* Diſciple *of our Lord, declaring that they who denied that* Jeſus Chriſt *was come in the Fleſh, were* (b) Seducers *and* Antichriſts; *Ver. 7th. and 8th. and they who bid the* (c) Heretick good Speed, are Partakers of his Evil Deeds; *which are the Words found* Ver. 10.

And in the Council of Carthage, *held* Anno Domini 256. (d) Aurelius *cites the Tenth Verſe as the Words of St.* John *the* Apoſtle *of the Lord.*

(a) Τῶν ὑ ἀνπλεγομἑνων, γνωρίμων ὑ ὅμως τοῖς πολλοῖς,—— ἡ ὀνομαζομἑνη δἑυτερα, ϗ τρίτη Ἰωάννου. Hiſt. Eccl. l. 3. c. 25.

(b) *Joannes Diſcipulus Chriſti in prædictâ Epiſtolâ fugere eos præcepit, dicens, multi Seductores exierunt in hunc Mundum, qui non confitentur Jeſum Chriſtum in Carne veniſſe; hic eſt Seductor, & Antichriſtus; vidite eos, ne perdatis quod operati eſtis* l. 3. c. 18. p. 278.

(c) Ἰωάννης ὑ ὁ τ Κυρίυ μαθητὴς ἐπέτεινε τ καταδίκλω ἀυτῶν, μηδὲ χαίρειν ἀυτοῖς ὑρ' ἡμῶν λέγεως βαληθὲς, ὁ γὰ λέγων ἀυτοῖς, φησὶ, χαίρειν, κοινωνεῖ τοῖς ἔργοις ἀυτῶν τοῖς πονηροῖς. l. 1. c. 13. p. 94. A.

(d) *Joannes Apoſtolus in Epiſtolâ ſuâ poſuit dicens, ſi quis ad vos venit & doctrinam Chriſti non habet, nolite eum in Domum veſtram admittere, & Ave ei ne dixeritis.* Apud Cypr. p. 242.

(e) Clemens

(e) Clemens *of* Alexandria *makes mention of* the larger Epiſtle *of St.* John, *which ſuppoſeth he had writ one or more ſhorter.*

And (f) Epiphanius *ſaith, That the* Alogi *who rejected his* Goſpel and Revelations, would perhaps reject his Epiſtle alſo. *So that we have here the Teſtimony both of the* Eaſt *and of the* Weſt, *concerning the true Author of this* Epiſtle, *that it was* John *the* Apoſtle *and* Diſciple of our Lord; *which ſure muſt be Proof ſufficient againſt a bare Doubt, or the Silence of ſome Men about this Matter, of which* Origen (g) *ſpeaks. The other Arguments of* Grotius *are ſo fully anſwered by Dr.* Hammond *in his Preface to this Epiſtle, that 'tis ſuperfluous to ſay any thing more upon that Subject.*

As for the Name Catholick, *that alſo ſeems to be given to this and the following* Epiſtle, *not as being written to all in general, ſome of the* Ancients *conceiving this was written only to one Family, as was the other to one Perſon; but as* (h) Cotelerius *notes, becauſe they were admitted by many Churches, and read as* Catholick Epiſtles.

(e) Φαίνεϑ ὃ κ᾽ Ἰωάννες ἐν τῇ μείζονι ἐπιϛολῇ, τὰς διαφορὰς τῶν ἁμαρτιῶν ἐκδιδάσκων, ἐν τάυτις, ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον. Strom. 2. p. 389.

(f) Τάχα ὃ τὰς ἐπιϛολὰς, σωάδεσι γὰϑ κ᾽ αὗται τῷ ἐυαγγελίῳ κ᾽ τῇ ἀποκαλύψι. Hær. 51. § 24.

(g) *Concedamus & ſecundam & tertiam* ἐπεὶ ὰ πάντες φασὶ γνησίως εἶ ταύτας. Orig. apud Euſeb. Hiſt. Eccl. l. 6. c. 25. p. 227.

(h) Not. in Epiſt. Barnab. p. 6.

A PARAPHRASE WITH ANNOTATIONS ON THE Second Epiſtle of St. JOHN.

a b Verſe 1. THE [a] Elder to the [b] Elect Lady and her Children, whom I love in the Truth; and not only I, but alſo all that have known the Truth.

2. For the truth's ſake which dwelleth in
c us, and ſhall be with us [c] for ever.

3. Grace be with you, mercy and peace from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father in truth and love, [*or the true, and beloved Son of the Father.*]

d 4. I rejoyced greatly that I found [*thoſe*] of thy Children walking [d] in the Truth, as we have received a Commandment from the Father.

5. And now I beſeech thee, Lady, not as though I wrote a new Commandment, but that which we had from the beginning [*of the Goſpel,*] that we love one another. [See Note on 1 *John* 2. 7.]

6. And this is love, that we walk after his Commandment, [*Chap.* 5. 3.] and this is the Commandment, That as ye have heard from the beginning ye ſhould walk in it, [*Chap.* 2. 24. i. e. *we ſhould continue walking according to the truth of the Goſpel, which it concerns us now eſpecially to be careful of.*]

7. For many Deceivers are gone out into the World, who confeſs not that Jeſus Chriſt [e] is come in the Fleſh, [*or Jeſus Chriſt coming in the Fleſh.*] This is a Deceiver and an Antichriſt. [See Note on *Chap.* 2. 18, 22. *Chap.* 4. 1, 2, 3.] e

8. Look to your ſelves, that we loſe not the things that we have wrought, but that we may receive [f] a full Reward. f

9. Whoſoever tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God: he that [g] abideth in the Doctrine g of Chriſt, he hath both the Father and the Son.

10. If there come any one unto you, and bring not this Doctrine, receive him not into your houſe, neither bid him God ſpeed, [i. e. *have no familiarity with him, and wiſh him no ſucceſs in his Enterprizes.*]

11. For he that biddeth him [h] God ſpeed, h is partaker of his evil deeds, [*as ſhewing friendſhip to him that does them, and wiſhing well to them; for by this he ſhews he is willing he ſhould ſucceed in them.*]

12. Having many things to write unto you, I would not write [*them*] with Paper and Ink, [*as I do this Epiſtle,*] but I truſt [ἐλπίζω γὰρ, *for I hope, ſay ſome Copies*] to come unto you, and ſpeak face to face, that your joy may be full.

13. The Children of thy Elect Siſter greet thee. Amen. [*See Note on* v. 1.]

(e) Clemens *of* Alexandria *makes mention of* the larger Epiſtle *of St.* John, *which ſuppoſeth he had writ one or more ſhorter.*

And (f) Epiphanius *ſaith, That the* Alogi *who rejected his* Goſpel and Revelations, would perhaps reject his Epiſtle alſo. *So that we have here the Teſtimony both of the* Eaſt *and of the* Weſt, *concerning the true Author of this* Epiſtle, *that it was* John *the* Apoſtle *and* Diſciple of our Lord; *which ſure muſt be Proof ſufficient againſt a bare Doubt, or the Silence of ſome Men about this Matter, of which* Origen (g) *ſpeaks. The other Arguments of* Grotius *are ſo fully anſwered by Dr.* Hammond *in his Preface to this Epiſtle, that 'tis ſuperfluous to ſay any thing more upon that Subject.*

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(f) Τάχα δ᾽ τὰς ἐπιϛολὰς, σωάδουσι γὰρ κ᾽ αὗται τῷ εὐαγγελίῳ κ᾽ τῇ ἀποκαλύψι. Hær. 51. § 24.

(g) *Concedamus & ſecundam & tertiam* ἐπεὶ ὁ πάντες φασὶ γνησίας εἶ᾽ ταύτας. Orig. apud Euſeb. Hiſt. Eccl. l. 6. c. 25. p. 227.

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d 4. I rejoyced greatly that I found [*thoſe*] of thy Children walking [d] in the Truth, as we have received a Commandment from the Father.

5. And now I beſeech thee, Lady, not as though I wrote a new Commandment, but that which we had from the beginning [*of the Goſpel,*] that we love one another. [See Note on 1 *John* 2. 7.]

6. And this is love, that we walk after his Commandment, [*Chap.* 5. 3.] and this is the Commandment, That as ye have heard from the beginning ye ſhould walk in it, [*Chap.* 2. 24. i. e. *we ſhould continue walking according to the truth of the Goſpel, which it concerns us now eſpecially to be careful of.*]

7. For many Deceivers are gone out into the World, who confeſs not that Jeſus Chriſt [e] is come in the Fleſh, [*or Jeſus Chriſt coming in the Fleſh.*] This is a Deceiver and an Antichriſt. [See Note on *Chap.* 2. 18, 22. *Chap.* 4. 1, 2, 3.] e

8. Look to your ſelves, that we loſe not the things that we have wrought, but that we may receive [f] a full Reward. f

9. Whoſoever tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God: he that [g] abideth in the Doctrine of Chriſt, he hath both the Father and the Son. g

10. If there come any one unto you, and bring not this Doctrine, receive him not into your houſe, neither bid him God ſpeed, [i. e. *have no familiarity with him, and wiſh him no ſucceſs in his Enterprizes.*]

11. For he that biddeth him [h] God ſpeed, h is partaker of his evil deeds, [*as ſhewing friendſhip to him that does them, and wiſhing well to them; for by this he ſhews he is willing he ſhould ſucceed in them.*]

12. Having many things to write unto you, I would not write [*them*] with Paper and Ink, [*as I do this Epiſtle,*] but I truſt [ἐλπίζω γὰρ, *for I hope, ſay ſome Copies*] to come unto you, and ſpeak face to face, that your joy may be full.

13. The Children of thy Elect Siſter greet thee. Amen. [*See Note on* v. 1.]

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A PARAPHRASE WITH ANNOTATIONS ON THE

a [a] # Third Epiſtle of St. *JOHN.*

Verſe 1. THE Elder to the beloved b [b] Gaius, whom I love in the Truth, [i. e. *with great ſincerity.*]

2. Beloved, I wiſh above all [*things*] that thou mayeſt proſper, and be in health, [*περὶ πάντων, in all things temporal,*] even as thy Soul proſpereth [*in all things Spiritual.*]

3. For I rejoyced greatly when the Brethren came [*out of Judæa,*] and teſtified of the truth of the Goſpel that is in thee, even as thou walkeſt in the Truth, [*confirming their Teſtimony by thy Converſation.*

c 4. I have no greater Joy [c] than to hear that my Children walk in [*the*] Truth.

5. Beloved, thou doſt faithfully, [*as becomes a faithful Chriſtian,*] whatſoever thou doſt to the Brethren, and to Strangers [*whom thou receiveſt into thy houſe,* Rom. 16. 23.]

d 6. Who have born witneſs of thy Charity before the Church, [d] whom if thou bring forward on their Journey after a godly ſort, [i. e. *with ſuch Charity and Care, as becomes one who conſiders that he performs theſe things not to Men only, but to God and Chriſt, whoſe Miniſters they are,*] thou ſhalt do well.

e 7. Becauſe that [e] for his Name's ſake they went forth [*to preach the Goſpel,* Acts 15.26.] taking nothing of the Gentiles, [*to whom they preached the Goſpel without Charge,* 1 Cor. 9. 18.]

8. We therefore ought to receive ſuch, that we [*Chriſtians who do not preach it,*] might [*yet*] be fellow-helpers to the Truth, [*by helping them that do ſo.*]

9. [f] I wrote to the Church, but Diotrephes, who loveth to have the Preeminence among them, receiveth us not. f

10. Wherefore, if I come, [g] I will remember his Deeds which he doth, prating againſt us, [*me, and the other Apoſtles who thought not fit to lay the burthen of Circumciſion on the believing Gentiles,*] with malicious words, and not content therewith, neither doth he himſelf receive the Brethren, and [*but*] forbiddeth them that would, and caſteth them out of the Church, [*as the Jews did the uncircumciſed out of their Society.* See Note on *James* 2. 12.] g

11. Beloved, follow not that which is evil, [*after the Example of Diotrephes,*] but that which is good, [*as Demetrius doth, for*] he that doth good is of God, [*who is good to all,*] but he that doth evil hath not ſeen God, [1 *John* 3. 6, 10.]

12. Demetrius hath [*a*] good report of all Men, and of the Truth it ſelf; yea, and we alſo bear record [*of him;*] and ye know that our record is true. [*John* 19. 35. 21. 14.]

13. I had many things [*which it would be profitable*] to write, but I will not with Ink and Pen write unto thee.

14. But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace be to thee. Our Friends ſalute thee; greet the Friends by Name.

ANNO-

ANNOTATIONS.

a Ἰωάννε τε̃ Ἀποσόλε ὅπιστολὴ καθολικὴ τρίτη, i. e. *the Third Epiſtle general of the Apoſtle John.*] That this *Epiſtle* was written by the Author of the Firſt, and Second, and therefore by St. *John* the *Apoſtle*, appears by the Agreement of them in Words and Phraſes. For,

1ſt. *The Elder*, v. 1. *I rejoyced greatly that thou walkeſt in the Truth*, v. 3. *He that doth good is of God, he that doth evil, hath not ſeen God*, are the uſual Phraſes of the Firſt, and Second Epiſtles.

2dly. Thoſe words, *I have no greater joy than to hear that my Children walk in the Truth*, are in ſenſe the ſame with the fourth Verſe of the ſecond Epiſtle. The thirteenth and fourteenth Verſes are in Words the ſame with the twelfth Verſe of that Epiſtle.

3dly. Thoſe Words, *v.* 12. *And we bear witneſs, and ye know that our witneſs is true*, do characterize this *Apoſtle*: For as they are words of confirmation importing an *Apoſtolical* Authority, ſo are they twice uſed by this *Apoſtle*, John 19. 35. 21. 24. and by him only.

b Ver. 1. *Gaius.*] This *Gaius* who is here commended for his Charity to, and Entertainment both of the Brethren and Strangers, *v.* 5. and eſpecially of thoſe who went out from the Church of *Jeruſalem*, to preach the Goſpel among the *Gentiles*, and who had given *Teſtimony of his Love before the Church*, ſeems to be *Gaius* of *Corinth*, ſtiled by St. *Paul*, *Gaius my hoſt, and of the whole Church*, Rom. 16. 23. where there is intimation of his Charity to the Brethren, and to himſelf, given by St. *Paul* to thoſe at *Rome*, and ſo a Teſtimony of it, from one of them *who went out to preach the Goſpel among the Gentiles, taking nothing of them.* And indeed *Paul* and *Barnabas* went out upon this Errand, firſt from *Antioch*, by the Direction of the Spirit, *Acts* 13. 4. then from *Jeruſalem*, being ſent by that Church to *Antioch*, Acts 15. 30. And they went out ὑπὲρ ὀνόματος αὐτε̃, *for the Name of Chriſt*, v. 26. *taking nothing of the Gentiles*, 1 Cor. 9. 5, 6. So did alſo *Titus* and *Timothy*, and all that were ſent by St. *Paul* and *Achaia*, 2 Cor. 12. 17, 18. So did they at *Theſſalonica*, 1 Theſſ. 2. 9. and ſo did none of the reſt of the *Apoſtles*, *or Brethren of the Lord*, 1 Cor. 9. 5, 6. So that we have no ground from Scripture to refer this to any other. And whereas it is ſaid that *Gaius* of *Corinth* was the Convert of St. *Paul*, 1 Cor. 1. 14. whereas this *Gaius* is here ſtiled one of St. *John*'s *Children*, and ſo muſt be ſuppoſed to have been the Convert of St. *John*: To this it may be anſwered, That St. *John* calls all to whom he writes, *his Children*, 1 John 2. 1, 12, 18, 28. 3. 7, 18. 5. 21. and ſo the word *Children* ſignifies with him, no more than the word *Chriſtian* Brethren; and *Elders* and *Fathers* being oft of the ſame import, he ſtiling himſelf an *Elder*, may well call them he writes to, *Children.*

Ver. 4. Ἵνα ἀκόω, *than to hear.*] This Conſtruction of the Conjunction ἵνα, ſaith *Betuleius*, is ſufficient to ſhew that this is the *Epiſtle* of St. *John*, it being almoſt peculiar to him to uſe this Conjunction for ὅτε, or ὅταν, or ἢ ἵνα, as *John* 15. 8. *In this is my Father glorified,* ἵνα, *when you bring forth much fruit*; and *v.* 13. *Greater love than this hath no Man*, i. e. ἵνα, *than that a Man lay down his life for the Brethren*, Chap. 16. 2. *The time will come,* ἵνα, *when they will put you out of the Synagogues.* And *v.* 32. *The hour cometh,* ἵνα, *when you ſhall be ſcattered.* See Note on 1 *John* 4. 17. c

Ver. 6. Οὓς πεοπέμψας ἀξίως τε̃ Θεε̃, *whom if thou bring forward as is worthy of God*;] *i. e.* as it is fit to receive the Miniſters of God. So to receive *Phœbe* ἀξίως τῶν ἁγίων, is to receive her *as it becometh Chriſtians* to receive the *Saints*, Rom. 16. 2. The word πεοπέμψας is the word ſtill uſed concerning them who are to be ſent forward in preaching the Goſpel, or in their Travels concerning the Affairs of the Church. See *Acts* 15. 3. 20. 38. 21. 5. *Rom.* 15. 24. 1 *Cor.* 16. 6, 11. 2 *Cor.* 1. 16. *Tit.* 3. 13. d

Ver. 7. Ὑπὲρ γὰρ ὀνόματος αὐτε̃ ἐξῆλθον, *for his Names ſake they went forth.*] That is, ſaith one, *they were expell'd, or caſt out*; referring this to the *Chriſtians*, who by the Perſecution of the unbelieving *Jews*, were driven from *Jeruſalem*, Acts 8. 1. But 1ſt. The word ἐξῆλθον, *they went forth*, is only uſed in the forcible ſenſe, when mention is made of *Devils* going forth from thoſe they poſſeſſed at *Chriſt*'s Command, and never of any *Chriſtians* expell'd from any place for the profeſſion of Chriſtianity. 2dly. The *Apoſtle* ſpeaks manifeſtly here of thoſe who went out as the *Apoſtles* and *Miniſters* of *Chriſt* to preach to the *Gentiles*, whereas they of the Diſperſion mentioned *Acts* 8. 1. went out to avoid Perſecutions, and preached to the *Jews* only, not thinking it lawful to converſe with, or preach to the *Gentiles*, Acts 11. 19. e

Ver. 9. Ἔγραψα, *I wrote.*] I had written, ſo the *Vulgar*: I would have writ, ſo the *Syriac*: The *Hebrews* often uſe the *Præteritum* f

teritum for the *Pluſquam perfectum*; and *Voſſius* obſerves of the *Aoriſt*, that it is ſo called, becauſe it is uſed ſometimes for the Perfect, ſometimes for the Preterperfect Tenſe, and then ἔγραψα may be rendred, *I had written*. See Examples of this Nature, Note on 1 *Cor.* 5. 9. The *Apoſtle* then ſeems here to obviate an Objection why he writes to *Gaius*, a ſingle Perſon, and not *to the whole Church*, declaring that he would have writ to the Church, but then *Diotrephes*, and his Party, would have hindred the effect of his writing. Now who this *Diotrephes* was, is wholly uncertain: I ſee no ground for the conjecture of *Grotius*, that he was a *Gentile* Convert, who would not admit thoſe *Jews*, who profeſſing Chriſtianity, ſtill obſerved the Rites of the Law, into the *Chriſtian* Aſſemblies. *Eſthius*, on the contrary, conjectures that he was one of thoſe *Jewiſh Zealots* who held it neceſſary, that even the *Gentile* Converts ſhould be circumciſed, and obſerve the Law, and rejected thoſe who had declared for the contrary, as we know from St. *Paul*, and the Council at *Jeruſalem*, St. *John* had done; and that there were Men in *Corinth*, and *Galatia*, who upon this account oppoſed the *Apoſtles*, we learn from thoſe *Epiſtles*; but read not of any *Gentile* Converts who would not receive the weak *Jews*, or be hoſpitable to them, on the account of their obſervance of the Law, much leſs of any of them who oppoſed themſelves to the *Apoſtles* upon this account. Moreover, the ſubject of the *Apoſtle*'s writing being to exhort *Chriſtians* to receive them who had gone out to preach the Goſpel among the *Gentiles, taking nothing of them*, and all that did ſo, as far as we know any thing of them, being againſt theſe Impoſitions, the *Apoſtle* could not fear they ſhould not be received, becauſe Obſervers of the Law; but on the contrary, becauſe they *were dead to the Law*.

Ver. 10. Ὑπομνήσω, *I will remember his Works.*] Private Offences againſt our ſelves muſt be forgiven and forgotten, but when the Offence εἰς τὴν πίστιν ἐμπόδιον φέρῃ, is an impediment to the Faith, and very prejudicial to the Church, it is to be oppoſed, and openly reproved. g

THE PREFACE TO THE General Epiſtle of St. JUDE.

HAVING *Proved, Note on* Ver. 1. *That* Jude *the* Apoſtle *was the Author of this* Epiſtle, *I have nothing more to add, by way of Preface to it, but the Words of the learned Dr.* Lightfoot, *which are theſe:*

'*As the Second Epiſtle of St.* Peter, *and* '*this of* Jude, *are very near a-kin in Style,* '*Matter, and Subject; ſo is it fairly conjectu-*'*rable that they were not far removed in time,* '*ſpeaking both of wicked Ones, and wickedneſs,* '*at the ſame Height and Ripeneſs. It may be* '*Jude ſtands up in the Charge of his Brother* '*James among the Circumciſion of* Judæa, *and* '*directs his* Epiſtle *to all thoſe who were* ſan-'*ctified and preſerved in thoſe* Apoſtatizing '*Times, as his Brother had done to* all the '*Twelve Tribes in general.*

'*In citing the Story of* Michael the Arch-'Angel contending with the Devil about '*the* Body of Moſes, *Ver.* 9. *he doth but the* '*ſame that St.* Paul *doth in naming* Jannes *and* '*Jambres,* 2 *Tim.* 3. 8. *namely, alledge a Story* '*which was current, and owned among that* '*Nation, though there was no ſuch thing in* Scri-'pture; *and ſo he argueth with them from* '*their own Authors and Conceſſions: For among* '*the* Talmudiſts *there ſeems to be ſomething* '*like the Reliques of ſuch a Matter,* viz. *of* Mi-'chael *and the* Angel of Death *diſputing,* '*or diſcourſing about fetching away the Soul of* '*Moſes.*

'*His alledging the* Prophecy *of* Enoch, *is* '*an arguing of the very like Nature; as re-*'*citing, and referring to ſome known and com-*'*mon Tradition that they had among them: To* '*this purpoſe the Book* Sepher Jeſher, *an* He-'brew *Writer, ſpeaketh of* Enoch *after ſuch* '*a Tenour; and in both theſe he uſeth their* '*own Teſtimonies againſt themſelves, as if he* '*ſhould have ſaid at large,* Theſe Men ſpeak '*evil of* Dignities, *whereas they have, and* '*own a Story for current, that even* Michael '*the* Arch-Angel *did not ſpeak evil of the* '*Devil, when he was ſtriving with him about* '*the Body of* Moſes. *And whereas they ſhew* '*and own a* Prophecy *of* Enoch, *of God* '*coming to Judgment, theſe are the very Men* '*to whom this Matter is to be applied. Which Words give a ſufficient Anſwer to the only Objection made againſt the Authority of this Book;* viz. *That it cites* Apocryphal Writings.

A PARAPHRASE WITH ANNOTATIONS ON THE General Epiſtle of St. *JUDE*.

Verſe 1. JUDE the ſervant of Jeſus Chriſt, and [a] Brother of James, to them that are ſanctified by God the Father, and preſerv'd in Jeſus Chriſt, and called: [Gr. *to the called, who have been ſanctified by God the Father, and preſerved in (the faith of) Jeſus Chriſt*]

2. Mercy unto you, and Peace, and Love be multiplied.

3. Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me, [Gr. *I thought it neceſſary*] to write unto you, and exhort you that you ſhould earneſtly contend for [b] the faith which was once delivered to the Saints.

4. For there are certain Men crept in unawares, [Gr. *for certain Men have entred*, viz. *into the Church*,] who were [c] of old ordained to this Condemnation, ungodly Men, [d] turning the Grace of God into Laſciviouſneſs, and denying the only [e] Lord God, and our Lord Jeſus Chriſt.

5. I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the People [*of Iſrael, of whom you are a part,*] out of the Land of Egypt, afterwards deſtroyed [f] them that believed not.

6. And the Angels [g] which kept not their firſt Eſtate, but left their own Habitation, he hath reſerved in everlaſting Chains under darkneſs unto the Judgment of the great day.

7. Even as Sodom and Gomorrah, and the Cities about them, [h] in like manner giving themſelves over to Fornication, and going after ſtrange [Gr. *other*] fleſh, [i] are ſet forth for an example, ſuffering the vengeance of eternal fire.

8. Likewiſe alſo [k] theſe filthy Dreamers defile the fleſh, deſpiſe Dominion, and ſpeak evil of Dignities.

9. Yet Michael the Arch-Angel, when contending with the Devil, he diſputed [l] about the Body of Moſes, durſt not bring againſt him a railing Accuſation, but ſaid, The Lord rebuke thee.

10. But theſe ſpeak evil of [m] thoſe things which they know not, but what they know naturally, as brute beaſts; in thoſe things they corrupt themſelves.

11. Wo unto them, for they have gone [n] in the way of Cain, and ran greedily after the Error of Balaam for Reward, and periſhed, [o] in the gainſaying of Core.

12. Theſe are [p] ſpots in your [q] feaſts of Charity, when they feaſt with you, feeding themſelves without fear [*of Imtemperance or eating things offered to Idols:*] [r] Clouds they are without water, carried about of winds; [s] Trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots.

13. [t] Raging waves of the Sea, foaming out their own ſhame, [u] wandring Stars, to whom is reſerved the blackneſs of darkneſs for ever.

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14. And Enoch alſo, the ſeventh from
x Adam, [x] propheſied of [Gr. *to*] theſe, ſay-
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15. To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.

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20. But ye beloved, building up your ſelves in your moſt holy Faith, praying in
d d [dd] the Holy Ghoſt.

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e e [ee] God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

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g g Garment ſpotted by the Fleſh.

24. Now unto him that is able, [*and willing to do his part,* See Note on *Rom.* 14. 4.] to keep you from falling, and to preſent you faultleſs before the Preſence of his Glory, with exceeding Joy;

25. To the only wiſe God, [*who alone is infinite in wiſdom, and hath that wiſdom from himſelf, and who is*] our Saviour, be Glory and Majeſty, Dominion and Power [*aſcribed*] both now and ever. Amen.

ANNOTATIONS.

a Verſe 1. Ἀδελφὸς Ἰακώβου, *the Brother of James.*] This *Characteriſtick* is ſufficient to aſſure us this *Epiſtle* can belong only to *Jude* the *Apoſtle*, (diſtinguiſhed from *Judas Iſcariot* by this Title, that he was *Judas the Brother of James*, Luke 6. 16.) and to confirm the Title given to this *Epiſtle* by the *Ancients*, *The General Epiſtle of Jude the Apoſtle*; this being a plain Demonſtration of the Point, *Grotius* will have theſe words, *The Brother of James* to be an addition of ſome Tranſcriber; but this being ſaid without any proof, lays the whole *Scripture* uncertain, ſince every Man may ſay, if that will be ſufficient without proof, that what he diſlikes is the addition of ſome Tranſcriber. (a) *Tertullian* is poſitive that *Enoch* apud Judam Apoſtolum teſtimonium poſſidet, *hath the Teſtimony of Jude the Apoſtle to confirm his Prophecy*, and among the *Apoſtles* of *Chriſt* (b) *Origen* reckons *Peter the writer of two Epiſtles*, and *James* and *Jude*. That in this *Epiſtle* he doth not ſtile himſelf an *Apoſtle* can be no argument to conclude he was not an *Apoſtle*, ſince the ſame argument will prove that St. *James* and St. *John*, and even St. *Paul* were no *Apoſtles*.

b Ver. 3. Τῇ ἅπαξ παραδοθείσῃ πίστει, *the faith once delivered to the Saints.*] Here, ſaith *Eſthius*, the *Apoſtle* inſinuates that which the *Fathers* teach, *viz.* that nothing can be added to the Faith, becauſe it was delivered *all at once* as a *Depoſitum*, ſo to be kept that nothing ought to be added to it, or taken from it. Whence it is evident to a Demonſtration, that the new Articles added by the *Trent Council* to the *Apoſtles Creed*, can be no Articles of the *Chriſtian Faith*, as being not delivered by *Chriſt*, or his *Apoſtles* to the World, nor known to the *Chriſtians* for many Ages after their deceaſe.

Ver. 4. Πεπρογεγραμμένοι εἰς τοῦτο τὸ κρῖμα, *before ordained to this Condemnation.*] *Gr.* of whom it was *before written* that this ſhould be their Condemnation. For that this cannot be meant of any Divine Ordination, or Appointment of them to eternal Condemnation, is evident, 1ſt. Becauſe it cannot be thought, without horror, that God doth thus ordain Men to Perdition before they had any being. 2dly. The word κρῖμα here relates not unto ſin, but puniſhment, the fruit of ſin. So *Mark* 12. 40. *They ſhall receive* περισσότερον κρῖμα *greater puniſhment. Thinkeſt thou this, Oh Man, that thou ſhalt avoid* τὸ κρῖμα τοῦ Θεοῦ *the Judgment*, or Puniſhment *of God?* Now God ordaineth none to Puniſhment but Sinners, and ungodly Men, as theſe Perſons here are ſtiled. And, 3dly. Theſe were Men of whom it was before written, or propheſied, that they ſhould be condemned for their wickedneſs; for *v.* 14. *Enoch*

c

(a) De Hab. Mul. l. 1. c. 13

(b) Hom. 7 in Joſh. F. 156.

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ANNOTATIONS.

a Verſe 1. Ἀδελφὸς Ἰακώβου, *the Brother of James.*] This *Characteriſtick* is ſufficient to aſſure us this *Epiſtle* can belong only to *Jude* the *Apoſtle*, (diſtinguiſhed from *Judas Iſcariot* by this Title, that he was *Judas the Brother of James*, Luke 6. 16.) and to confirm the Title given to this *Epiſtle* by the *Ancients*, *The General Epiſtle of Jude the Apoſtle*; this being a plain Demonſtration of the Point, *Grotius* will have theſe words, *The Brother of James* to be an addition of ſome Tranſcriber; but this being ſaid without any proof, lays the whole *Scripture* uncertain, ſince every Man may ſay, if that will be ſufficient without proof, that what he diſlikes is the addition of ſome Tranſcriber. (a) *Tertullian* is poſitive that *Enoch* apud Judam Apoſtolum teſtimonium poſſidet, *hath the Teſtimony of Jude the Apoſtle to confirm his Prophecy*, and among the *Apoſtles* of *Chriſt* (b) *Origen* reckons *Peter the writer of two Epiſtles*, and *James* and *Jude*. That in this *Epiſtle* he doth not ſtile himſelf an *Apoſtle* can be no argument to conclude he was not an *Apoſtle*, ſince the ſame argument will prove that St. *James* and St. *John*, and even St. *Paul* were no *Apoſtles*.

b Ver. 3. Τῇ ἅπαξ παραδοθείσῃ πίστει, *the faith once delivered to the Saints.*] Here, ſaith *Eſthius*, the *Apoſtle* inſinuates that which the *Fathers* teach, *viz.* that nothing can be added to the Faith, becauſe it was delivered *all at once* as a *Depoſitum*, ſo to be kept that nothing ought to be added to it, or taken from it. Whence it is evident to a Demonſtration, that the new Articles added by the *Trent Council* to the *Apoſtles Creed*, can be no Articles of the *Chriſtian Faith*, as being not delivered by *Chriſt*, or his *Apoſtles* to the World, nor known to the *Chriſtians* for many Ages after their deceaſe.

Ver. 4. Πεπαλαιωμένοι εἰς τοῦτο τὸ κρῖμα, *before ordained to this Condemnation.*] *Gr.* of whom it was *before written* that this ſhould be their Condemnation. For that this cannot be meant of any Divine Ordination, or Appointment of them to eternal Condemnation, is evident, 1ſt. Becauſe it cannot be thought, without horror, that God doth thus ordain Men to Perdition before they had any being. 2dly. The word κρῖμα here relates not unto ſin, but puniſhment, the fruit of ſin. So *Mark* 12. 40. *They ſhall receive* περισσότερον κρῖμα *greater puniſhment. Thinkeſt thou this, Oh Man, that thou ſhalt avoid* τὸ κρῖμα τοῦ Θεοῦ *the Judgment*, or Puniſhment *of God?* Now God ordaineth none to Puniſhment but Sinners, and ungodly Men, as theſe Perſons here are ſtiled. And, 3dly. Theſe were Men of whom it was before written, or propheſied, that they ſhould be condemned for their wickedneſs; for *v.* 14. *Enoch*

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(a) De Hab. Mul. l. 1. c. 13.

(b) Hom. 7. in Joſh. F. 156.

προεφήτευσε, *propheſied before to,* (or of) *theſe Men,* ſaying, *That God would come* ποιῆσαι κρίσιν, *to do judgment upon all, and to reprove all the ungodly among them;* And in the parallel place of St. *Peter* (2 *Pet.* 2. 3.) their Puniſhment is ſtiled τὸ κρῖμα ἔκπαλαι, *the Puniſhment long ago denounced* againſt them, *viz.* that they ſhould be *reſerved unto the day of Judgment to be puniſhed,* v. 9. that they ſhould *periſh in their Corruption,* v. 12. they being the Men to whom *the blackneſs of darkneſs was reſerved for ever,* v. 13. And this is the very thing that both St. *Peter* from *v.* 4. to the 13th and St. *Jude* from this *v.* to the 16th ſet themſelves to prove. And this alſo is the import of the word προγεγραμμένοι, *Rom.* 15. 4. ὅσα προεγράφη, *whatſoever things were before written, were written for our Inſtruction.* And *Gal.* 3. 1. See the Note there. *He ſpeaks this of them,* ſaith (c) *Oecumenius, becauſe St.* Peter *and St.* Paul *had before ſpoken of them, that in the laſt time there ſhould come ſuch Deceivers; and before them Chriſt himſelf, ſaying many ſhall come in my Name and deceive many.* And againſt this Interpretation of *Oecumenius* and Dr. *Hammond,* there lies only this Objection, that the Judgment mentioned by Chriſt and his *Apoſtles,* not long before, cannot ſo properly be called κρῖμα τὸ ἔκπαλαι, *the Judgment long ago denounced,* nor could theſe ungodly Men be ſtiled οἱ πάλαι προγεγραμμένοι, *the Men propheſied of old,* on that account, ſo well as if this be referr'd to the Prophecy of *Enoch,* Jude 14. or to the words ſpoken before by the Holy *Prophets,* 2 Pet. 3. 2. For ἔκπαλαι and πάλαι joyned with προγεγραμμένοι, ſeem plainly to import ſome ancient time in which this Judgment was denounced againſt theſe ungodly Men.

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i Ibid. Πρόκειται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι, *are ſet forth for an example, ſuffering the vengeance of eternal fire.*] That this is ſpoken not of the Cities themſelves, but of the Inhabitants which dwelt in them, *i. e.* of them who had *given themſelves over to Fornication, and gone after ſtrange Fleſh,* is evident; but yet I conceive they are ſaid to *ſuffer the vengeance of eternal fire,* not becauſe their Souls are at preſent puniſhed in Hell fire, but becauſe they, and their Cities periſhed by that fire from Heaven which brought a perpetual, and irreparable Deſtruction on them, and their Cities. For 1ſt. We have proved, Note on 2 *Pet.* 2. 6. 3. 7. that even the *Devils* themſelves are not tormented at preſent in that infernal fire, but only will be caſt into it at the day of Judgment; and therefore neither do the wicked *Sodomites* yet ſuffer in thoſe Flames. 2dly. I would admoniſh you, ſaith the Apoſtle, *Though you once knew this,* that *Sodom and Gomorrah thus ſuffered the vengeance of eternal fire.* Now from the Hiſtory of *Geneſis,* and the Writings of the *Prophets,* they might know that theſe Cities, and the Inhabitants of them were overthrown εἰς αἰῶνα, *with a perpetual Deſolation,* Zeph. 2. 9. but they could not know from thence that their Souls were afterwards caſt into Hell fire. 3dly. Τὸ δεῖγμα *an example,* is to be taken from ſomething viſible to, or knowable by all who were to be terrified by it, eſpecially when it is δεῖγμα προκείμενον, *an example manifeſted,* and propoſed: Now ſuch was not the Puniſhment of their Souls in Hell-fire; but nothing was more known and celebrated among Authors, Sacred and Prophane, *Jewiſh, Chriſtian,* and *Heathen* Writers, than τὸ πῦρ καταβᾶν ὅτε Πενταπόλεως, *the fire that fell down upon Pentapolis,* or the five Cities of *Sodom,* they being mention'd ſtill in Scripture as *the Cities which God overthrew with a perpetual Deſolation;* in the *Apocryphal* Writings, *the waſte Land that yet ſmoaketh, and the Plants bearing fruit that never come to ripeneſs,* being, ſaith the Book of *Wiſdom* μαρτύριον τῆς πονηρίας, *a Teſtimony of their Wickedneſs,* Wiſd. 10. 7. and of the Divine Vengeance on them for it. The Author of the Hiſtory of the *Maccabees,* ſaith, that *God deſtroying them by fire and brimſtone,* Macc. 3. 2, 5. φοβερὸν παράδειγμα τοῖς ὑπερηφάνοις κατέστησεν, left them an Example to the Ages to come. (f) *Philo* ſaith, that the *Cinders, Brimſtone and Smoak, and the obſcure flame as it were of a fire burning, yet appearing about Syria, are Memorials of the perpetual evils which happened to them.* (g) *Joſephus* adds, that the things which are ſaid of *Sodom,* ἔχει πίστιν ἀπὸ τῆς ὄψεως, *are confirm'd by ocular inſpection, there being yet viſible ſome Reliques of the fire coming down from Heaven, and the ſhadows of the five Cities.* This Region, ſay (h) *Clemens Romanus,* and other Chriſtian Writers, being *condemned by Fire and Brimſtone made it apparent that God reſerves the Wicked for puniſhment and ſtripes.* Even (i) *Heathen* Writers do confeſs that 'twas traditionally received, *that formerly there were fruitful Fields, and large Cities which were afterwards conſumed by Thunder and Lightning.* And 4. This ſenſe may be farther confirmed from the parallel place of St. *Peter,* who ſaith, that *God reducing the Cities of* Sodom *and* Gomorrah *to aſhes, condemned* (the Inhabitants of) *them by that overthrow,* propoſing them for an example of his vindictive Juſtice upon them *who afterwards ſhould live ungodly:* Where plainly the τέφρωσις, the Reduction of thoſe Cities with their Inhabitants into Aſhes, or the burning them by Fire and Brimſtone falling down from Heaven, is mentioned as the thing which placed them as an Example of God's Vengeance on the ungodly to all future Ages; nor could any thing be a more fit Example of it; for ſince St. *Peter* hath informed us, That *the Heavens and the Earth*

(e) *Docuerunt ἀναιδῶς ἐκπορνεύειν καὶ ἡδονῇ χρῆσθαι τῇ σαρκί,* Conſt. Apoſt. l. 6. c. 10. p. 273. Ἐκπορνεύειν ἀναιδῶς οἱ ἀπὸ αἵρεσιν αὐτῆς μετιόντες. Strom. l. p. 436. Vide Reliqua. Ἐν πολυμιξίᾳ γυναικῶν καὶ ἐν ἀκρασίαις ἀνηκέστοις ἀναστρέφεσθαι ἐδίδαξαν. Epiph. Hær. 25. § 1, 2.

(f) Καὶ μέχρι τοῦ νῦν μνημεῖα τοῦ συμβεβηκότος ἀλέκτου πάθους δείκνυσι καὶ ξυείαν ἐρείπια, &c. l. 2. de vita Moſ. p. 512. D.

(g) Ἔστι γῆν ἔπι λείψανα τοῦ Θείου πυρὸς, καὶ πέντε μὲν πόλεων ἰδεῖν σκιάς. De Bell. Jud. l. 5. c. 27.

(h) Πρόδηλον —— ὅτι τοὺς ἑτεροκλινεῖς εἰς κόλασιν καὶ ἀκρισμὸν τίθησι. Ep. 1. § 11, Juſt. M. Apol. 2. p. 88. Tertul. Apol. c. 40. Chryſoſt. in Ep. 1. ad Theſſal. Hom. 8. Μαρτυρήσατέ μοι ὑμεῖς οἱ τοὺς τόπους ἑωρακότες, &c.

(i) *Haud procul inde campi quos ferunt olim uberes, fulminum ictu arſiſſe. Poſtea igne cæleſti flagraſſe.* Tac. Hiſt. 5. p. 618. *De cælo tactum teſtatur humus nigra & in cinerem ſoluta.* Solin. c. 6. vid. Strab. l. 16. p. 764. Diod. Sic. l. 19. p. 724.

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the higheſt Heavens, the Regions of Light and Bliſs, they are here ſtiled their proper habitation. See Note on 2 *Pet.* 2. 4.

h Ver. 7. Τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, *fornicating then, and going after other fleſh, in like manner,*] as theſe do now. Of both theſe Crimes the *Nicolaitans* were notoriouſly guilty: For 1ſt. They held that *Matrimony* was a mere human Inſtitution that oblig'd no Man's Conſcience; and ſo did *indiſcretè vivere*, live without making any difference betwixt one Woman and another. And 2dly. They practiſed unnatural luſts, and *Sodomitical* Copulations, as may be proved from the Teſtimonies of (e) *Irenæus*, *Clemens* of *Alexandria*, the *Conſtitutions* of the *Apoſtles*, *Epiphanius*, and others.

i Ibid. Πρόκειται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι, *are ſet forth for an example, ſuffering the vengeance of eternal fire.*] That this is ſpoken not of the Cities themſelves, but of the Inhabitants which dwelt in them, *i. e.* of them who had *given themſelves over to Fornication, and gone after ſtrange Fleſh*, is evident; but yet I conceive they are ſaid to *ſuffer the vengeance of eternal fire*, not becauſe their Souls are at preſent puniſhed in Hell fire, but becauſe they, and their Cities periſhed by that fire from Heaven which brought a perpetual, and irreparable Deſtruction on them, and their Cities. For 1ſt. We have proved, Note on 2 *Pet.* 2. 6. 3. 7. that even the *Devils* themſelves are not tormented at preſent in that infernal fire, but only will be caſt into it at the day of Judgment; and therefore neither do the wicked *Sodomites* yet ſuffer in thoſe Flames. 2dly. I would admoniſh you, ſaith the Apoſtle, *Though you once knew this*, that *Sodom and Gomorrah thus ſuffered the vengeance of eternal fire.* Now from the Hiſtory of *Geneſis*, and the Writings of the *Prophets*, they might know that theſe Cities, and the Inhabitants of them were overthrown εἰς ἀϊδιότητα, *with a perpetual Deſolation*, Zeph. 2. 9. but they could not know from thence that their Souls were afterwards caſt into Hell fire. 3dly. Τὸ δεῖγμα *an example*, is to be taken from ſomething viſible to, or knowable by all who were to be terrified by it, eſpecially when it is δεῖγμα προκείμενον, *an example manifeſted*, and propoſed: Now ſuch was not the Puniſhment of their Souls in Hell-fire; but nothing was more known and celebrated among Authors, Sacred and Prophane, *Jewiſh*, *Chriſtian*, and *Heathen* Writers, than τὸ πῦρ καταβᾶν ἐπὶ Πενταπόλεως, *the fire that fell down upon Pentapolis*, or the five Cities of *Sodom*, they being mention'd ſtill in Scripture as *the Cities which God overthrew with a perpetual Deſolation*; in the *Apocryphal* Writings, *the waſte Land that yet ſmoaketh, and the Plants bearing fruit that never come to ripeneſs*, being, ſaith the Book of *Wiſdom* μαρτύριον τῆς πονηρίας, *a Teſtimony of their Wickedneſs*, Wiſd. 10. 7. and of the Divine Vengeance on them for it. The Author of the Hiſtory of the *Maccabees*, ſaith, that *God deſtroying them by fire and brimſtone*, Macc. 3. 2, 5. παράδειγμα τοῖς ἐπιγινομένοις κατέστησεν, left them an Example to the Ages to come. (f) *Philo* ſaith, that the *Cinders, Brimſtone and Smoak, and the obſcure flame as it were of a fire burning, yet appearing about Syria, are Memorials of the perpetual evils which happened to them.* (g) *Joſephus* adds, that the things which are ſaid of *Sodom*, ἔχει πίστιν ἀπὸ τῆς ὄψεως, *are confirm'd by ocular inſpection, there being yet viſible ſome Reliques of the fire coming down from Heaven, and the ſhadows of the five Cities.* This Region, ſay (h) *Clemens Romanus*, and other Chriſtian Writers, being *condemned by Fire and Brimſtone made it apparent that God reſerves the Wicked for puniſhment and ſtripes.* Even (i) *Heathen* Writers do confeſs that 'twas traditionally received, *that formerly there were fruitful Fields, and large Cities which were afterwards conſumed by Thunder and Lightning.* And 4. This ſenſe may be farther confirmed from the parallel place of St. *Peter*, who ſaith, that *God reducing the Cities of* Sodom *and* Gomorrah *to aſhes, condemned* (the Inhabitants of) *them by that overthrow*, propoſing them for an example of his vindictive Juſtice upon them *who afterwards ſhould live ungodly*: Where plainly the τέφρωσις, the Reduction of thoſe Cities with their Inhabitants into Aſhes, or the burning them by Fire and Brimſtone falling down from Heaven, is mentioned as the thing which placed them as an Example of God's Vengeance on the ungodly to all future Ages; nor could any thing be a more fit Example of it; for ſince St. *Peter* hath informed us, That *the Heavens and the Earth*

(e) *Docuerunt* ἀναίδην ἐκπορνεύειν καὶ ἀδιαφόρως τῇ σαρκί, Conſt. Apoſt. l. 6. c. 10. p. 273. Ἐκπορνεύειν καὶ αἰδῆ οἱ τὴν ἄϊρεσιν ἀπὸ μείοντες. Strom. l. p. 436. Vide Reliqua. Ἐν πολυμιξίᾳ γυναικῶν καὶ ἐν ἀιχροποιίαις ἀνηκέστοις ἀναστρέφεσθαι ἐδίδαξαν. Epiph. Hær. 25. § 1, 2.

(f) Καὶ μέχρι τοῦ νῦν μνημεῖα τοῦ συμβεβηκότος ἀλέκτου πάθους δείκνυται καὶ Συρίαν ἐρείπια, &c. l. 2. de vita Moſ. p. 512. D.

(g) Ἔστι γῆν ἔπι λείψανα τοῦ Θείου πυρὸς, καὶ πέντε μὲν πόλεων ἰδεῖν σκιάς. De Bell. Jud. l. 5. c. 27.

(h) Πρόδηλον —— ὅτι τοὺς ἐτεροκλινεῖς εἰς κόλασιν καὶ ἀικισμὸν τίθησι. Ep. 1. § 11, Juſt. M. Apol. 2. p. 88. Tertul. Apol. c. 40. Chryſoſt. in Ep. 1. ad Theſſal. Hom. 8. Μαρτυρήσατέ μοι ὑμεῖς οἱ τοὺς τόπους ἑωρακότες, &c.

(i) *Haud procul inde campi quos ferunt olim uberes, fulminum ictu arſiſſe. Poſtea igne cæleſti flagraſſe.* Tac. Hiſt. 5. p. 618. *De cælo tactum teſtatur humus nigra & in cinerem ſoluta.* Solin. c. 6. vid. Strab. l. 16 p. 764. Diod. Sic. l. 19. p. 724.

that now are, are reſerved to fire againſt the Day of Judgment, and Deſtruction of ungodly Men, when the Earth and the Works that are therein ſhall be burnt up, what could be a more exact Emblem of that Day, *when God will come in flaming fire to take vengeance on the wicked,* and leave them burning with the Earth for ever, than was this burning of the Cities and the Inhabitants of *Sodom,* by Fire and Brimſtone falling down from Heaven; nor is there any thing more common and familiar in *Scripture,* than to repreſent a thorow and irreparable vaſtation, whoſe Effects and Signs ſhould be ſtill remaining, by the word αἰώνιος, which we here render *eternal. I will ſet thee* εἰς ἔρημον αἰώνιον, *in places deſolate of old,* Ezek 26. 20. *I will deſtroy thee, and thou ſhalt be no more,* εἰς τὸν αἰῶνα *for ever,* v. 21. *I will make thee* ἐρημίαν αἰώνιον, *a perpetual Deſolation, and thy Cities ſhall be built no more,* Chap. 35. 9. See alſo *Ezek.* 36. 2. *Iſai.* 58. 12. *They have cauſed them to ſtumble in their ways, to make their Land deſolate, and* συριγμα αἰώνιον, *a perpetual hiſſing,* Jer. 18. 15, 16. *I will bring upon you,* ὀνειδισμὸν αἰώνιον, *an everlaſting reproach and a perpetual ſhame, which ſhall not be forgotten,* Jer. 23. 40. 25. 9. *I will make the Land of the Chaldeans a perpetual Deſolation,* θήσομαι αὐτοὺς εἰς ἀφανισμὸν αἰώνιον, *they ſhall ſleep,* ὕπνον αἰώνιον, *a perpetual ſleep,* Jer. 51. 39. And this eſpecially is threatned, where the Deſtruction of a Nation or People is likened to the overthrow of *Sodom* and *Gomorrah*; thus, *Babylon ſhall be as when God overthrew* Sodom *and* Gomorrah, ὃ κατοικηθήσε⟩ εἰς τὸν αἰῶνα χρόνον, *It ſhall never be inhabited,* Iſa. 13. 19, 20. And again, *Jer.* 50. 40. The like is ſaid of *Edom,* Jer. 49. 17, 18. and of *Moab, ſurely Moab ſhall be as Sodom, and the Children of Ammon as Gomorrah,* ἠφανισμένη εἰς τὸν αἰῶνα, *a perpetual Deſolation,* Zeph. 2. 9.

k Ver. 8. Οἱ ἐνυπνιαζόμενοι, *theſe filthy Dreamers.*] Theſe Dreamers of Dreams, or vain Imaginations; for I find not that the word ἐνυπνιάζω bears any impure ſenſe as ὀνειρώτ⟩ω ſometimes doth. The *Apoſtle* therefore ſeems to refer to the delirous fancies of their filthy *Æones, Prunice* and *Calacauth,* which gave the riſe to all the filthineſs the *Nicolaitans* committed, and after them the *Gnoſticks* and the *Carpocratians.* See the Note on 2 *Pet.* 2. 11. And therefore (k) *Clemens* of *Alexandria* ſaith of theſe *Nicolaitans,* and their Succeſſors the *Gnoſticks* and the *Carpocratians,* that St. *Jude ſpeaks of them in theſe words prophetically,* the *Nicolaitans* being only then in being, and the *Gnoſticks* and *Carpocratians* ſucceeding them.

Ver. 9. Περὶ τοῦ Μωσέως σώματος. *about the Body of Moſes.*] That the Body of the *Jews,* and their Service ſhould be here called the Body of *Moſes,* and that theſe words are to be referred to *Zach.* 3. 1. ſeems not very probable; ſeeing in that *Prophet* there is no mention of *Michael,* or of the Body, or the Death of *Moſes.* Nor doth *Onias* ſpeak of the Body of *Moſes,* 2 Macc. 15. 12. but περὶ παντὸς Ἰουδαίων συνήμα⟩ος, *of the whole Jewiſh Nation.* Moreover, that *Moſes* was not buried by the *Jews* we learn from the Scripture which ſaith, *No Man knoweth of his Sepulchre unto this day,* Deut. 34. 6. and therefore (l) *Philo* ſaith he was buried χερσὶν οὐ θνητῶν, ἀλλ' ἀθανάτοις δυνάμεσιν, not by *Men,* but *Angels:* That there was an Altercation betwixt *Michael* the *Archangel,* and *Samuel* the Prince of *Devils,* about the Body of *Moſes,* we learn from the Traditions of the (m) *Jews,* and 'tis moſt probable it was not only that his Sepulchre might be unknown, leſt the *Jews* who were prone to Idolatry, ſhould worſhip him, but about the aſcent of it into Heaven, he being taken away as *Enoch* and *Elias* were, and not dying the common death of all Men, (which *Satan* contended he ought to do (n) διὰ τὸν τοῦ Αἰγυπτίου φόνον, for killing the *Egyptian*) but diſappearing only. Hence the *Jews* ſay, *aſcendit ad miniſtrandum excelſo,* that he aſcended to miniſter to the Lord: And (o) *Philo* ſaith, God brought him πλησίον ἑαυτοῦ, near to himſelf, ſaying to him, *ſtand with me,* and that by the Word of God, μετανίσα⟩, he was *tranſlated,* whence he was preſent with *Elias* at the Transfiguration of our Lord: But ſee the Note on *Matt.* 17. 3. l

Ver. 10. *The things they know not.*] See Note on 2 *Pet.* 2. 12. m

Ver. 11. Ἐν τῇ ὁδῷ τοῦ Κάϊν, *in the way of Cain.*] Seducing their Brethren as he did, to their Deſtruction. Ἢ γὰρ σαρκοφαγοῦντες τὸν σωτῆρα ἀδελφὸν ἀποκτίννυσιν, ὃν ἡ τοῦ σπέρματος τελεσφορία ἤνεγκεν ἂν εἰς Βίον. *Oecumenius. After the Error of Balaam.*] See the Note on 2 *Pet.* 2. 15. n

Ibid. Τῇ ἀντιλογίᾳ τοῦ Κορέ. *and periſhed in the gainſaying of Core.*] i. e. ſaith *Grotius,* ſhall certainly periſh in it: For as he, ſo they being unworthy, uſurp διδασκαλικὸν, the Dignity of Teachers. Being, ſaith St. *Peter,* ψευδοδιδάσκαλοι, *falſe Teachers:* 2 Pet. 2. 1. pretending to be inſpired *Prophets,* when indeed they are ἐνυπνιαζόμενοι, o

(k) Ἐπὶ τούτων οἶμαι καὶ τῶν ὁμοίων Αἱρέσεων προφητικῶς Ἰούδας ἐν τῇ ἐπιστολῇ εἰρηκέναι, ὁμοίως μιαροὶ καὶ οὗτοι ἐνυπνιαζόμενοι. Strom. l. 3. p. 425.

(l) De Vitâ Moſis l. 3. p. 538. D. (m) Vide libr. de Morte Moſis p. 161. & ſeq. (n) Oecum. in locum. (o) De Sacr. Abel & Cain, p. 102. C.

Dreamers

Dreamers of vain Dreams; and to be *Apoſtles*, when they are only falſe *Apoſtles*.

p Ver. 12. Σπιλάδες, *Spots.*] Σπίλας, πέτρα τις, the word ſignifies, *a Rock*, ſaith *Phavorinus*. They are hollow Stones or Rocks in the Sea, againſt which Ships ſplit, ſay the *Lexicons*: Σπιλάδες τοῖς πλέουσιν ὀλέθριοι, ἀπροσδοκήτως ἐπιχωμένοις *Rocks which are pernicious to Navigators, who fall upon them unawares*; to which theſe Perſons are compared, becauſe ἀνέλπιστον κακὸν, they bring an *unexpected Miſchief* upon them that feaſt with them.

q Ibid. Ἐν ταῖς ἀγάπαις, *in their Feaſts of Charity.*] I ſee no neceſſity of referring this to the *Chriſtians* Love-Feaſts, celebrated after the Holy Sacrament. It is obſerved by Dr. *Lightfoot*, Note on 1 *Cor.* 10. 16. that in the Evening of the Sabbath the *Jews* had their Κοινωνία, or *Communion*, when the Inhabitants of the ſame City met together in a common place to eat together; and that they had near to their *Synagogues* their Ξενοδοχία, or places where Strangers were entertained at the Publick Charge, and where they had their *Dormitory*; theſe ſurely, were more likely places for ſuch Perſons to come to, and play their Pranks in, than the Love-Feaſts of the *Chriſtians*.

r Ibid. Νεφέλαι ἄνυδροι, *Clouds without water, carried about with the Wind.*] Such Clouds, ſaith *Oecumenius*, refreſh no places with their Showers, for they have no water in them, but they blacken and darken the places over which they hang: Even ſo theſe Men diſtil the Waters of Life upon none; but blacken them with their filthy Practices, being moved to them by the impulſe of *Satan*, as theſe Clouds are moved by the Winds.

ſ Ibid. Φθινοπωρινὰ, *Trees without fruit, twice dead.*] i. e. ſaith *Oecumenius*, by caſting their fruit, and their leaves too, which gives a Beauty to them: And ſomething like this, ſaith he, happens to theſe Men, who twice die, caſting of their fruit, διὰ τῆς πορνοφαγίας, and putting away the Beauty of a ſober Converſation, whence they are rooted up out of the Garden of the Church of God.

t Ver. 13. Κύματα ἄγρια, *Raging waves of the Sea.*] To which, ſaith he, they are likened for the inſtability of their life, ᾗ ἐκ τῆς ἐυδιαλύτου ἀκρασίας τοιοῦτοι γίνονται ὁποῖα παρεικάσθησαν ἄφρῳ τῶν Κυμάτων.

u Ibid. Ἀστέρες πλανῆται, *wandring Stars.*] The *Jews*, ſaith *Grotius*, were wont to call them who took upon them to be Teachers, *Stars*: So the *Apoſtle* calls theſe falſe Teachers, *Wandring Stars*; becauſe they kept not their Station, but wandred from the Truth, having no true light in them.

Ver. 14. Προεφήτευσε, *propheſied.*] From theſe words we learn that *Enoch* was a *Prophet*, which he ſhewed even in the Name he gave to his Son *Methuſelah*, by the Spirit of *Prophecy*, which ſignifies, ſaith (p) *Bochartus*, That when he is dead ſhall enſue an Inundation of Waters; whence that of *Stephanus* concerning *Enoch* or *Hannock*, ἐδόθη ὁ χρησμὸς ὅτι τότε τελευτήσαντος πάντες διαφθαρήσονται, *there was an Oracle given out, that when he was dead all Men ſhould be deſtroyed.*

Προεφήτευσε τούτοις, *he before propheſied to them.*] This is ſaid very appoſitely, the *Prophecy* of *Enoch* being directed to them, who in like manner had corrupted their ways by Carnality, or Fornication, *Gen.* 6. 2. and by *Idolatry*, Chap. 4. 26.

Ibid. Ἐν μυριάσιν ἁγίαις, *with his ten thouſand Saints.*] i. e. With his glorious attendance of *Myriads* of *Angels*, ſo called *Heb.* 12. 22. So was he preſent at Mount *Sinai* when he delivered the Law, whence the *Pſalmiſt* ſaith, *The Chariot of God is Myriads of Angels*; ſo the *Chaldee*; *And the Lord is among them as in Sinai*, Pſal. 68. 18. So *Deut.* 32. 2. *The Lord cometh from Sinai with his Myriads of Holy ones*: with Myriads *of Holy Angels*, ſay the *Talmud* of *Jeruſalem*, and *Jonathan*, and *Zach.* 14. 5. *The Lord my God ſhall come, and all his Holy Ones with him*, i. e. and all his Guard of *Angels*; Thoſe who attend him ſitting on his Throne, *Dan.* 7. 10. Or coming to execute Judgment, *Matth.* 16. 27. 25. 31. 2 *Theſſ.* 1. 7.

Ver. 16. *Murmurers and Complainers.*] I find nothing of this nature applicable to the *Nicolaitans* and *Gnoſticks* in *Church-Hiſtory*, only the *Apoſtle* having ſaid, Be ye not *Idolaters*, nor *Fornicators* with reſpect to them, 1 *Cor.* 10. 7, 8. adds, neither be ye *Murmurers*, v. 10. And the *Pſeud-Ignatius* calls them Συκοφάντας, *malos Calumniatores*, *Ep. ad Tral.* §. 11. But the *Jews*, of whom the *Nicolaitans* were a part, were notorious for their Complaints againſt that Providence, which ſeemed to neglect, and deal ſo hardly with ſuch Zealots for God, as they were, as you may ſee in *Joſephus de Bell. Jud.* l. 7. c. 34. p. 990. B.

Ibid. Ὑπέρογκα, *great ſwelling words.*] This Dr. *Hammond* refers to *Simon Magus*, exalting himſelf above all that is called God; but ὑπέρογκα being only proud ſwelling words, called by St. *Peter* in the parallel place, ὑπέρογκα ματαιότητος, *ſwelling words of Vanity, by which they allured, through the Luſts of the Fleſh to Laſciviouſneſs, thoſe who were clean eſcaped from them that live in Error*, 2 Pet. 2. 18. I think it may more probably refer to the words relating to their Luſts, mentioned in the Note upon that place.

(p) Phaleg. *l.* 2. *c.* 15.

Ibid.

b b Ibid. Ὠφελείας χάριν, *becauſe of Advantage.*] See Note on 2 *Pet.* 2. 3, 14.

c c Ver. 19. Οἱ ἀποδιοείζοντες ἑαυτοὺς, *ſeparating themſelves.*] Of the *Jewiſh Zealots* we read, that they ſeparated, and withdrew from all who were not circumciſed, *Acts* 11. 3. *Gal.* 2. 12. But of the *Nicolaitans* and *Gnoſticks* we read no ſuch thing, but rather that they aſſembled with the *Chriſtians*, or *Jews*, in their Feaſts of Love, *v.* 12. 2 *Pet.* 2. 13. Ἀποδιοείζεως therefore, as it reſpects them, may rather ſignifie that they diſtinguiſhed themſelves from others as more perfect, and as φύσει Πνευματικοὶ *by nature* (g) *Spiritual*, ſtiling all other *Chriſtians*, Ψυχικοὶ, *Animal Men*, which perhaps made the *Apoſtle* return this *Character* upon them, as being truly ſenſual Perſons.

d d Ver. 20. Ἐν πνεύματι ἁγίῳ, *in the Holy Ghoſt.*] The *Holy Ghoſt* in the *New Teſtament*, always ſignifies ſome *Afflatus*, or χάρισμα of the Spirit; and ſeeing the Perſon of the Holy Ghoſt cannot here well be underſtood, it ſeems to follow that the *Apoſtle* here ſpeaketh of that gift of Prayer, which by the *Holy Ghoſt* was conferred upon them in their Publick Aſſemblies, and Chriſtian Exerciſes, where they prayed by the Spirit, 1 *Cor.* 14. 15. and ſpake to one another *in Pſalms, and Hymns, and Spiritual Songs*, being filled with the Spirit, *Eph.* 5. 18, 19. *Col.* 3. 16. And ſo this Paſſage is interpreted by (r) *Oecumenius* and Dr. *Hammond.*

e e Ver. 21. Ἑαυτοὺς τηρήσατε, *keep your ſelves*, &c. Hence it is evident, That we are not ſo kept by the Power of God, but that ſomething muſt be done on our parts, to preſerve our ſelves in the Divine Favour.

f f Ver. 22. Διακρινόμενοι, *making, or putting a difference.*] Diſcerning which of them are to be treated with this Mercy, which of them with ſharp reproof. That this the true ſenſe of the word διακρινόμενοι, ſee Note on *Rom.* 14. 23. *Oecumenius*, and ſome Manuſcripts read not ἐλεεῖτε, *of ſome have Compaſſion*, but ἐλέγχετε, *ſome reprove*, putting a difference betwixt them who are to be rejected, and them who only are to be reproved.

g g Ver. 23. Ἐσπιλωμένον χιτῶνα, *hating even the Garment.*] To hate and fly the Garments ſpotted with the Fleſh, is only to hate every thing that doth defile, though in the leaſt degree, for ſo the leprous and unclean Garments did. This Text can therefore yield no Argument againſt the uſe of our *Ceremonies*, till it be proved there is ſome Defilement, or Impurity in the uſe of them.

(q) Seipſos πνευματικὰς ἀνθρώπους, οἱ τὴν τελείαν γνῶσιν ἔχοντες περὶ Θεοῦ, καὶ τὴν Ἀχαμώθ. Ψυχικὰς δὲ τὴν ἐκκλησίας ἡμᾶς λέγουσι. Iren. l. 1. p. 26. C. Ἑαυτοὺς ὑπὲρ ὑπερύψωσι τελείους, ἀποκηρύντες, καὶ σπέρματα ἐκλογῆς p. 28. B.

(r) Ἱστέσι, καὶ τὴν τῷ ἁγίῳ πνεύματι διδασκαλίαν τὰς ἑαυτῶν ἀθεσίσεις ἐν τῇ παρούσῃ ζωῇ ποιούμενοι.

A

TREATISE

OF THE

True Millennium:

Shewing that it is not a

REIGN of PERSONS

Raiſed from the Dead,

BUT OF THE

CHURCH

Flouriſhing Glorioufly for a

THOUSAND YEARS

AFTER THE

Converſion of the Jews,

AND THE

Flowing in of all Nations to them thus Converted

TO THE

CHRISTIAN FAITH.

b b Ibid. Ὠφελείας χάριν, *becauſe of Advantage.*] See Note on 2 *Pet.* 2. 3, 14.

c c Ver. 19. Οἱ ἀποδιοείζοντες ἑαυτοὺς, *ſeparating themſelves.*] Of the *Jewiſh Zealots* we read, that they ſeparated, and withdrew from all who were not circumciſed, *Acts* 11. 3. *Gal.* 2. 12. But of the *Nicolaitans* and *Gnoſticks* we read no ſuch thing, but rather that they aſſembled with the *Chriſtians*, or *Jews*, in their Feaſts of Love, *v.* 12. 2 *Pet.* 2. 13. Ἀποδιοείζας therefore, as it reſpects them, may rather ſignifie that they diſtinguiſhed themſelves from others as more perfect, and as φύσει Πνευματικοὶ *by nature* (g) *Spiritual*, ſtiling all other *Chriſtians*, Ψυχικοὶ, *Animal Men*, which perhaps made the *Apoſtle* return this *Character* upon them, as being truly ſenſual Perſons.

d d Ver. 20. Ἐν πνεύματι ἁγίῳ, *in the Holy Ghoſt.*] The *Holy Ghoſt* in the *New Teſtament*, always ſignifies ſome *Afflatus*, or χάρισμα of the Spirit; and ſeeing the Perſon of the Holy Ghoſt cannot here well be underſtood, it ſeems to follow that the *Apoſtle* here ſpeaketh of that gift of Prayer, which by the *Holy Ghoſt* was conferred upon them in their Publick Aſſemblies, and Chriſtian Exerciſes, where they prayed by the Spirit, 1 *Cor.* 14. 15. and ſpake to one another *in Pſalms, and Hymns, and Spiritual Songs*, being filled with the Spirit, *Eph.* 5. 18, 19. *Col.* 3. 16. And ſo this Paſſage is interpreted by (r) *Oecumenius* and Dr. *Hammond.*

e e Ver. 21. Ἑαυτοὺς τηρήσατε, *keep your ſelves*, &c. Hence it is evident, That we are not ſo kept by the Power of God, but that ſomething muſt be done on our parts, to preſerve our ſelves in the Divine Favour.

f f Ver. 22. Διακρινόμενοι, *making, or putting a difference.*] Diſcerning which of them are to be treated with this Mercy, which of them with ſharp reproof. That this the true ſenſe of the word διακρινόμενοι, ſee Note on *Rom.* 14. 23. *Oecumenius*, and ſome Manuſcripts read not ἐλεεῖτε, *of ſome have Compaſſion*, but ἐλέγχετε, *ſome reprove*, putting a difference betwixt them who are to be rejected, and them who only are to be reproved.

g g Ver. 23. Ἐσπιλωμένον χιτῶνα, *hating even the Garment.*] To hate and fly the Garments ſpotted with the Fleſh, is only to hate every thing that doth defile, though in the leaſt degree, for ſo the leprous and unclean Garments did. This Text can therefore yield no Argument againſt the uſe of our *Ceremonies*, till it be proved there is ſome Defilement, or Impurity in the uſe of them.

(q) Seipſos πνευματικὺς ἀνθρώπους, οἳ τὴν τελείαν γνῶσιν ἔχοντες περὶ Θεοῦ, καὶ τὸν Ἀλαμώθ. Ψυχικὺς δὲ τὸν ἐκκλησίας ἡμᾶς λέγουσι. Iren. l. 1. p. 26. C. Ἑαυτοὺς ὑπερυψοῦσι τελείους, ἀποκληρώντες, καὶ σπέρματα ἐκλογῆς p. 28. B.

(r) Τετέσι, καὶ τὸν τῷ ἁγίῳ πνεύματος διδασκαλίαν τὰς ἑαυτῶν ἀθεσίσεις ἐν τῇ παρόδῳ καὶ ὑμῖν ποιούμενοι.

A

TREATISE

OF THE

True Millennium:

Shewing that it is not a

REIGN of PERSONS

Raiſed from the Dead,

BUT OF THE

CHURCH

Flouriſhing Glorioufly for a

THOUSAND YEARS

AFTER THE

Converſion of the Jews,

AND THE

Flowing in of all Nations to them thus Converted

TO THE

CHRISTIAN FAITH.

THE PREFACE.

SCaliger *was pleaſed to ſay, Calvinus ſapuit, quia non ſcripſit in Apocalypſin,* Calvin was wiſe becauſe he did not write upon the Revelations. *I confeſs I do it not for want of Wiſdom; that is, becauſe I neither have ſufficient Reading, nor Judgment, to diſcern the true Intendment of the Prophecies contained in that Book. But yet conceiving that I have either found out the true Senſe of thoſe Words,* Chap. 20. 4. *which uſually are alledged as the Foundation of the ſuppoſed* Millennium, *or* Reſurrection of the Martyrs to reign with Chriſt on Earth a thouſand years; *or at the leaſt have ſaid what is ſufficient to ſhew it is not neceſſary to underſtand them in a proper ſenſe; I have compriſed my Sentiments of that Controverſie in the enſuing Treatiſe; which I ſubmit to the Judgment of the Reader.*

The Introduction.

HAving employ'd ſome Thoughts upon the *Myſtery* of the Converſion of the *Jewiſh Nation*, mention'd by St. *Paul*, *Rom.* 11. and comparing the glorious things he there ſays of it, with what the *Prophets* had foretold of the ſame thing in very high Expreſſions; I began to compare them with what was written in the *Revelations* concerning the *New Jeruſalem*, the *New Heavens*, and *New Earth*, and the *Bride of the Lamb made ready for a Marriage with him*; and finding that this *Bride* was thought, by the beſt Commentators, to be the *Jewiſh Church* and *Nation*, Repreſented formerly by our *Saviour* as *not having on her Wedding Garment*, Matth. 22. 12. that the *New Heavens* and *New Earth* were the very Things promiſed to the *Jews*, that the *New Jeruſalem* was deſcribed in the very words of the *Prophets* and *Jewiſh Writers*, ſpeaking of that glorious State they expected towards the End of the World; I was ſtrongly inclined to conceive this glorious Converſion which St. *Paul* ſaith, ſhall be even to the *Gentile*, ζωὴ ἐκ νεκρῶν, *life from the dead*, Rom. 11. 15. and which is by the *Prophets* frequently repreſented as the ζωοποίησις, ἀνάςασις, *i. e.* the *New Birth*, *Reviviſcence*, *Reſurrection* of their *Dead Church*, and *Nation* by the *Meſſiah*; ſo that ὁ θάνατος οὐκ ἔςαι ἔτι, *Death ſhall be no more*, Rev. 21. 4. might be the very Reſurrection intended by St. *John*, and the flouriſhing Condition and Union both of the *Jewiſh* and the *Gentile Church* thus raiſed from the Dead, and ſo continuing in Peace and Plenty, with a great encreaſe of Knowledge, and of Righteouſneſs, and a Return of the *Primitive* Purity of Doctrine, and of Manners, might be *the Reign of the Saints*, on Earth a thouſand Years, which the *Apoſtle* mentions: This naturally led me to a Diſcourſe of the *Millennium*; which being framed according to this new *Hypotheſis*, I ſhall now offer it to the Conſideration of the Learned, in the following Method.

1. I ſhall ſtate the true *Millennium* of the *Ancients*: ſhewing how far it was received, and by whom oppoſed in the four firſt *Centuries*, and what were the particular Opinions which then obtained concerning the *Millennium*; and how far the *Modern Patrons* of the *Millennary* State have diſcarded the received Opinion of the *Ancients* who embrac'd that Doctrine.

2. I ſhall ſhew what Reaſon I have to conceive that this *Millennium* is to begin with the Converſion of the *Jewiſh Nation*; and doth indeed relate to the moſt happy State and flouriſhing Condition the *Church* of *Chriſt* ſhall at that time enjoy.

3. I ſhall attempt to anſwer all that hath been offer'd to prove a proper and literal Reſurrection of the *Martyrs*, and other *Chriſtian Sufferers*, and *Saints to Reign on Earth a thouſand Years*; conſider the Pretences of them who place this Reign before the Conflagration of the World, as moſt of the Aſſertors of this Doctrine do; and of the *Reverend* Dr. *Burnet*, who makes it to begin after the Conflagration of the World. And,

4. I ſhall offer ſome Arguments againſt this Doctrine of the *Millennium*, or of the literal Reſurrection of the *Saints* and *Martyrs*, *to Reign on Earth a thouſand Years.*

OF THE

MILLENNIUM

OF THE

Ancient Doctors of the CHURCH.

CHAP. I.

That the Doctrine of the Millennium was never generally received in the Church of Chriſt, is proved, 1. *From the Teſtimony of* Juſtin Martyr *and* Irenæus, § I. *Of* Euſebius, Origen *and* Stephanus Gobarus, *and the Diſtinction which then obtained betwixt the Allegoriſts and the Diſciples of the Letter,* § II. *An Anſwer to the pretended Tradition of* Papias, *mentioned by* Irenæus, § III. *The Millennium of the Ancients differed from that which is now aſſerted by the moſt judicious of the modern Millenaries in Five Particulars:* (1ſt.) *The Ancients generally held, That the Temple, or City of* Jeruſalem *ſhould be new built.* (2dly.) *That all the Juſt were then to riſe, and not Martyrs only.* (3dly.) *That Jeſus Chriſt ſhould then Reign on Earth.* (4thly.) *That they ſhould fare Deliciouſly, and enjoy Corporal Delights.* (5thly.) *That they ſhould get Children; all which Things are denied by the Modern Millennaries,* § IV. *The Neceſſity of theſe Doctrines according to the Letter of the Scriptures cited for the Millennium, by thoſe Ancients who eſpouſed that Doctrine,* § V. *This Error of ſome of the Fathers, as to the Millennium, will not invalidate their Authority as to any thing delivered by them as Eye-Witneſſes, or which they deliver as the Practice of the Church of Chriſt in their Days,* § VI.

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I. That this Opinion was never generally received in the Church of Chriſt.

II. That there is no juſt Ground to think it was derived from the *Apoſtles*, but rather from a Miſtake of the Words of the Author of the *Apocalypſe*; or from the Notions of the *Jews*, and of the *Sibylline Author*. See L. 2, L. 3, L. 4.

III. That the new *Patrons* of the *Millennium* differ in many Things of Moment from the Ancient Aſſertors of it, and have indeed ſcarce any Suffrage of Antiquity for that *Millennium* which they do ſo ſtifly maintain. And,

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(a) P. 533, 534. (b) De Pœnis & ſatisf. Human. l. 5. c. 7. (c) L. 5. c. 33.

to turn these things into Metaphors, or to carry them from their proper to an improper Sense, as *Metaphors* are wont to do: That this is his meaning is evident from these Words following, *But if some have attempted to allegorize these things, they have not been found in all things consistent with themselves, and may be convinced from the Words themselves.* Again he complains, That (d) *the Sentiments of some were carried away by the Discourses of the Hereticks; so that they were ignorant of the Appointments of God, and the Mystery of the Resurrection of the Just, and the Kingdom.* Here then we may evidently discern Three Sorts of Men, 1. The Hereticks denying the Resurrection of the Flesh, and the *Millennium*. 2*dly*. The exactly Orthodox asserting both the Resurrection and the Kingdom of Christ upon Earth. 3*dly*. The Believers who consented with the Just, and yet endeavoured to allegorize, and turn into *Metaphor* all those Scriptures he had produced for a proper Reign of Christ, and who had Sentiments rather agreeing with those *Hereticks* who denied, than those exactly Orthodox, who maintain'd this Reign of Christ on Earth. Now these being almost a Translation of the Words of (e) *Just. Mart.* they vindicate the Reading of all the Manuscript Copies of that Writer, and exclude the bold Criticism of *Daille* and Mr. *Mead*. (f) *Tell me truly*, says *Trypho*, *do you* (Christians) *indeed confess that* Jerusalem *shall be built again, and that your People shall be gathered together* (there,) *and rejoyce with Christ, together with the Patriarchs, and Prophets, and those of our Nation, or those who are made Proselytes before the coming of your Christ*, or before you expect your Christ shall come (to Judgment?) *Or do you only confess this, that thou mayst seem to overcome us in Questions?*

Here you see that *Justin Martyr* did before ταῦτα ὁμολογεῖν, confess these things, as he doth plainly, p. 243. where *Trypho* having put the Question thus, *What! Do you say that none of us shall have any Inheritance in the Holy Mount of God? Justin Martyr* replies. *I say not so, but that the Gentiles who repent, and believe in Christ, shall inherit* (it) *with all the Patriarchs, and Prophets, and the Just which proceed from* Jacob; and therefore he here answers thus (g) *I have before confessed that I and many others are of this Mind, that these things shall happen. But then again I have intimated to you, That many Christians of a pure and pious Judgment, do not own this;* (I speak of Christians of a pure and pious Judgment,) *for as for those who are called Christians, but indeed are Atheists, and ungodly, and Hereticks, I have told you already, that they teach things wholly blasphemous, atheistical, and absurd,* (and therefore are not to come into the Account of Christians) *If therefore you have met with some of them who blaspheme the God of* Abraham, Isaac *and* Jacob, *and deny the Resurrection of the Dead, that confess not this, you are not to esteem them Christians,* (or to take an estimate of the Doctrines of the Christians from them.) They indeed deny the Resurrection of the Flesh and the Millennium, (h) *But I and all Christians who are exactly and in all things Orthodox, know there will be a Resurrection of the Flesh, and a Millennium in* Jerusalem *built, adorned, and enlarged.* Here then, as in *Irenæus*, is a plain distinction of three sorts of Men, (1.) Of *Hereticks*, that were κατὰ πάντα βλάσφημοι, *entirely Blasphemers* of the God of *Israel*, and Denyers of the Resurrection of the Flesh, and consequently of the *Millennium* which supposed this Resurrection. 2*dly*. Of Christians who were κατὰ πάντα ὀρθογνώμονες, *in all thing Orthodox*, who owned both the Resurrection of the Flesh, and the *Millennium*: and *Justin Martyr* being of this Opinion, and declaring here that he thought it a Doctrine delivered by God, it could not be expected that he should affirm of them that held it not, that they were of *a right Opinion in all things.* 3*dly*. Of *many Christians of a pure and pious Judgment*, who did not own this *Millennium*.

Object. But *where*, saith Mr. *Daille*, *had he made mention before of any such?* I answer with another Question, Where had he made mention before of the many who confessed the *Millennium*, as he here saith he had? Mr. *Daille* should have considered that *Justin's*

(d) Quoniam igitur transferuntur quorundam sententiæ ab Hæreticis sermonibus, & sunt ignorantes Dispositiones Dei. & Mysterium Justorum Resurrectionis, & Regni quod est principium incorruptelæ, per quod Regnum, qui digni fuerint assuescunt capere Deum. *L. 5. c. 32. p. 495.*

(e) Et rursus, quoniam autem quidam *ex his qui putantur rectè credidisse*, supergrediuntur ordinem promotionis Justorum, & modos meditationis ad incorruptelam ignorant Hæreticos sensus in se habentes, *&c. C. 31.*

(f) Εἰπε δέ μοι ἀληθῶς, ὑμεῖς ἀνοικοδομηθῆναι ἥ τόπον Ἱερουσαλὴμ τοῦτον ὁμολογεῖτε, καὶ συναχθέσεσθαι τὸν λαὸν ὑμῶν, καὶ εὐφρανθῆναι σὺν τῷ Χριστῷ, ἅμα τοῖς πατριάρχαις, καὶ τοῖς προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ τοὺς προσηλύτους γεγομένους, πρὶν ἐλθεῖν ὑμῶν τὸν Χριστὸν προσδοκᾶτε. Dial. cum Tryph. p. 306.

(g) Ὡμολόγησα ὃν σοι καὶ πρότερον, ὅτι ἐγὼ μὲ καὶ ἄλλοι πολλοὶ ταῦτα φρονοῦμεν, ὡς καὶ πάντως οἴδατε τοῦτο γενησόμενον, πολλὰς δ' οὖν, καὶ τὴν τ καθαρᾶς καὶ εὐσεβοῦς ὄντων Χριστιανῶν γνώμης, τοῦτο μὴ γνωρίζειν ἐσπουδά σοι. Dial. cum Tryph. p. 306.

(h) Ἐγὼ δ', καὶ εἰ τινες εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοὶ, καὶ σαρκὸς ἀνάστασιν γενήσεσθαι οἴδαμεν, καὶ χίλια ἔτη ἐν Ἱερουσαλὴμ οἰκοδομηθείσῃ, καὶ κοσμηθείσῃ, καὶ πλατυνθείσῃ. P. 307.

Memory

Memory could not ſerve him to write down all he had diſcourſed with *Trypho*, or that he might not think that part of his Diſcourſe neceſſary to be afterwards committed unto Writing; and then this Objection would not have ſeem'd of force ſufficient to have authoriz'd him to change *Juſtin*'s words, without any conſent of Copies, into the direct contradictory words, and for *Chriſtians* ἡ καθαρᾶς γνώμης *of a pure Judgment*, to read *Chriſtians* μὴ ἡ καθαρᾶς γνώμης *of an impure Judgment*, ſince ſuch bold Criticiſms will evacuate both the Senſe and Force of any Teſtimony.

§. II. 2*dly*. This is ſtill farther evident from the *Ancient Writers* of the *Church*, who plainly tell us, that this was a particular Opinion of ſome Doctors of the Church, and never was received by all. *It had its Riſe*, ſaith Euſebius, *from* Papias, *a Man of ſlender Judgment*; (i) *But the Antiquity of the Man prevailed with many of the Eccleſiaſticks to be of that Opinion, particularly with* Irenæus, *and if there were any other of the ſame Judgment with him.* Now he that confeſſeth that *moſt of the Eccleſiaſticks were of that Opinion*, plainly denies that all were of it. He that particularly ſpeaks of *Irenæus*, adding *if there were any other of the ſame Judgment*, ſeems to intimate they were not many. *Origen*, in his *Philocalia* [*c.* 26. *p.* 99.] ſaith, they were only τινὲς, ſome that held this Doctrine, and that ſo clancularly that it had not yet come to the Ears of the *Heathens*: And in his *Prolegomena* to the *Canticles* [*f.*69.B.] that they were only Simpliciores quidam *ſome of the ſimpler ſort of Chriſtians*. Beſides, of all the Fathers of the *Chriſtian Church*, none hath ſpoken more ſeverely, and more contemptibly of that Doctrine than *Origen*, who repreſents it as *a wicked Doctrine, a Reproach to Chriſtianity; the Heathens*, ſaith he, *having better Sentiments than theſe.* He therefore being then the great *Doctor* of the Church, and continuing in great Authority amongſt all Church-men for above an hundred years; his *Scholars* being alſo the moſt celebrated Doctors of that Age, and one of them, *viz. Dionyſius Alexandrinus*, undertaking to confute this Doctrine; and his *Philocalia*, where we find theſe ſevere Sayings, being a Collection of the two great Lights of the Fourth Century, St. *Baſil* and *Gregory the Divine*; it cannot be doubted but this Opinion then loſt ground daily, and was generally decry'd by the Learned of theſe Centuries. In a word, (k) *Stephanus Gobarus*, in his Account of Opinions in which the *Fathers* differed from each other, reckons this as the tenth, *That the Juſt ſhall riſe firſt, and live deliciouſly a thouſand years, eating, drinking, and getting Children; and that there ſhould be no precedence in the Reſurrection, no Millennary Delighte, no Marriage then.*

3*dly*. This will be more evident if it be conſider'd, that as the Doctors of the Church were then of different Opinions, ſo were they then diſtinguiſh'd by different Names, as they who denied the *Millennium*, ſaith *Irenæus*, attempted to *allegorize* the places produced by others for it, ſo had they upon that account the Name of *Allegoriſts*, and therefore *Nepos*, a Man, ſaith *Euſebius*, from *Dionyſius* of *Alexandria*, otherwiſe *Orthodox*, but a Writer for the *Millennium*, ſtiled his Book, ἐλέγχον τῶν Ἀλληγοριστῶν, *or a Refutation of the Allegoriſts.* H. Eccl. l. 7. c. 24.

Accordingly in (l) *Origen*, they who deny the *Millennium*, are Οἱ τροπολογοῦντες τὰ προφητικὰ, *they who interpret the Sayings of the Prophets by a Trope*, and they who aſſert it, are ſtiled *Solius literæ diſcipuli, Diſciples of the Letter of the Scripture only*; the firſt, ſaith he, aſſert *Horum vim figuraliter intelligi debere, the Paſſages which they produce from Scripture ought to be figuratively underſtood*; the other, ſaith he, underſtand the Scripture *Judaico ſenſu, after the manner of the Jews.* (m) *Epiphanius* ſpeaking of the *Millennium* aſſerted by *Apollinarius*, ſaith, *There is indeed a* Millennium *mentioned by St.* John, *but the moſt, and thoſe pious Men, look upon thoſe Words as true indeed, but to be taken in a Spiritual Senſe.*

And here it may deſerve to be obſerved by the by, that the Primitive Fathers derived almoſt all their conſiderable Errors from the Jews, *viz.* That *Angels* had to do with Women, and begat *Giants* of them, That the World was to end ſoon after the coming of the *Meſſiah*, That *Elias* was in Perſon to uſher in his ſecond Advent, *&c.*

§. III. 2*dly*. As for the pretended Tradition from the Apoſtle *John* touching this Doctrine, it is only mentioned by *Irenæus*, as received from *Papias*, and the Words in which it is delivered are ſufficient to demonſtrate the incredibility, and the apparent folly of it: For theſe Elders pretend to have heard from

(i) Παλαὶ δὲ τοῖς μετ' αὐτὸν παλαίοις ὅσοις πρῶτος ἐκκλησιαστικῶν τὰ ὁμοίας αὐτῷ δόξης ἀσπαίρων γέγονε τὴν ἀρχαιότητα τ' ἀνδρὸς περιβεβλημένοις ὥσπερ ἔν Εἰρηναίῳ, καὶ εἴ τις ἄλλος τὰ ὅμοια φρονῶν ἀναπέφηνεν. Euſeb. Hiſt. Eccl. l. 3. c. 39.

(k) Apud Photium Cod. 232. p. 894.

(l) Περὶ ἀρχῶν, l. 2. c. 12. f. 135. B. col. 1. B. c.

(m) Τῶν ὃ βίβλον ἀναγινώσκοντες οἱ παλαιοὶ καὶ εὐλαβεῖς περὶ πρῶτος πνευματικῶν εἰδότες καὶ ἐν αὐτῇ πνευματικῶς ἔχοντα λαμβάνοντες, ἀληθῆ μὲν ὄντα, ἐν βαθύτητι δὲ σαφηνιζόμενα πεπεδήκασιν. Hær. 77. §. 26. p. 1031.

St. *John*

John, these Romantick Words, (o) 'The days 'shall come in which there shall be Vines 'which shall severally have ten thousand 'Branches, and every of these Branches shall 'have ten thousand lesser Branches, and every 'of these Branches shall have ten thousand 'Twigs, and every one of these Twigs shall 'have ten thousand clusters of Grapes, and in 'every one of these clusters shall be ten thou-'sand Grapes, and every one of these Grapes, 'being pressed, shall give twenty five *Metretas*, '(that is, according to the mildest computati-'on, 275 Gallons) of Wine; and when one shall 'take hold of one of these sacred Bunches, a-'nother shall cry out, I am a better Bunch, 'take me, and by me bless the Lord; to omit what he says from the same Tradition of every Grain of Wheat, and of Apples, Seeds and Herbs. Now can any Man be so wholly bereft of sense, as to imagine this stuff could ever come out of the Mouth of an *Apostle*? No certainly, he had it only from the converted *Jews*, in whose Writings, some Learned Persons have informed me, the words cited by *Irenæus* from *Papias*, are yet to be found. As for *Papias* the only Voucher of this Tradition, *Eusebius* informs us, *he was a Man of a very slender Judgment*, as the Story cited by *Irenæus* from the Fourth Book of his Discourse may abundantly convince us, there being scarcely any things in the most infamous of Romish Legends, *more fabulous* than, as *Eusebius* truly saith, *his traditional Relations* were.

§. IV. 3*dly*. That the new *Patrons* of the *Millennium* differ in many things of moment from the *Ancients*, and have indeed scarce any Suffrage of Antiquity for that *Millennium* they maintain, will be apparent from a just representation of the *Millennium* of the *Ancients*: For,

1. The *Ancient Millennaries* generally held, that the Temple or the City of *Jerusalem* should be rebuilt, and that the Land of *Judæa* should be the habitation of those who were to reign on Earth a thousand years. So *Just. M.* [*Dial. cum Tryph. p.* 243. *c.*] tells the Jews, that the believing Gentiles should then dwell Ἐν τῷ ὄρει τῷ ἁγίῳ *in the holy Mount*, and that they should then acknowledge him [*p.* 259. *c.*] Ἐν τῷ αὐτῷ τόπῳ τῶν Ἱεροσολύμων, in the same place of *Jerusalem* where they had crucified him: He confesses also to *Trypho*, [*p.* 306. B. 307. B.] ἀνοικοδομηθῆναι τὸν τόπον Ἱερουσαλὴμ, *that the place of* Jerusalem *should be built, and that the Saints should spend a thousand years in* Jerusalem, *built, adorned and augmented*, and that *all Christians entirely Orthodox knew this would be so*; and therefore they all, saith he, [*p.* 312. B.] expected τὴν ἔνδοξον ἐν Ἱερουσαλὴμ φανέρωσιν, *Christ to appear in* Jerusalem. (p) *In the times of that Kingdom* Jerusalem *shall be built*, saith *Irenæus*, and the Jews shall be restored to the Land he gave to their Fathers. (q) *He*, (*i. e.* Christ) *shall build the holy City*, saith *Lactantius*, *and there shall be the Reign of the Just for a thousand years*. St. *Barnaby* is very positive, (r) *that the very Temple which was destroyed by their Enemies shall be rebuilt gloriously. They feign to themselves*, saith Origen, (s) *that the Terrestrial* Jerusalem *shall be rebuilt with precious Stones, and that the Aliens shall be their Servants to rebuild it*. (t) Hence *Dionysius* of *Alexandria* in his Book writ against them, derides their Golden *Jerusalem upon Earth, adorned with Jewels, and the restoration of the Temple*. Whereas scarce any of our new *Millennaries* dare assert that this shall be the place of the Habitation of the raised Saints, and one of them makes the whole Earth to become a Paradise for the Reception of them.

2*dly*. They held this Resurrection was not to be confined to the *Martyrs* only, but that all the Just were then to rise, and Reign with *Christ*; this *Justin M.* confesses touching all Christian People, all the believing *Gentiles*, and the just Progeny of *Jacob* in the forecited places. *Irenæus* frequently declares of the Just in general, that they shall arise to inherit the Promises. (u) *Tertullian* affirms, that some shall rise sooner, and some later, but that all the Just shall rise within the time of the *Millennium*. This *Millennium*, saith *Lactantius*, (x) belongs *to all the Just which ever*

(o) Quemadmodum Presbyteri meminerunt, qui Joannem Discipulum Domini viderunt, audisse de eo, quemadmodum de temporibus illis docebat Dominus & dicebat, veniet dies in quibus vineæ nascentur singulæ decem millia palmitum habentes, & in uno palmite dena millia brachiorum, & in uno vero palmite dena millia flagellorum, & in unoquoq; flagello dena millia botruum, & in unoquoq; botru dena millia acinorum, & unumquodq; acinum expressum dabit viginti quinq; metretas vini, & cum eorum apprehenderit aliquis Sanctorum botrum, alius clamabit botrus, ego melior sum, me sume, per me Dominum benedic. *L.* 5. *c.* 33.

(p) Restituet illos in terram ipsorum quam dedit patribus ipsorum, *Iren. l.* 5. *c.* 34. *&* *c.* 35. Sed in Regni temporibus Revocata (l. renovata) terra à Christo & reædificata Hierusalem.

(q) In terra cum his ipse regnabit, & condet sanctam civitatem, & erit Regnum justorum mille annis, *Epit.* §. 11. *p.* 758. (r) Καὶ αὐτοὶ οἱ ἀπὸ ἐχθρῶν ναὸν πρέπον ἀνοικοδομεῖσι αὐτόν. §, 16.

(s) Περὶ ἀρχῶν, *l.* 2. *c.* 12.

(t) Adversus Irenæum Dionysius Ecclesiæ Alexandrinæ Pontifex elegantem scribit librum, irridens mille annorum fabulam, & auream atq; gemmatam in terris Hierusalem instaurationem Templi, *&c.* *Hieron. præfat. in lib.* 18. *Com. in Isaiam.*

(u) l, 3. contr. Mar. c. ult. verba, vide infra.

(x) Verum ille cum deleverit injustitiam, ac justos qui à principio fuerint ad vitam restauraverit, mille annis inter homines versabitur, eosq; justissimo imperio reget. *Lib.* 7. c. 24. p. 722.

were

were from the beginning of the World. Whereas the *Millennaries* of this Age do generally with Dr. *Burnet* (x) ſay, the *firſt Reſurrection, and the Reign of Chriſt ſeem to be appropriated to the Martyrs,* Rev. 20. 4.

Moreover, the Ancients extend this Reign on Earth, not only to the Dead, but to the Juſt alſo who ſhall be then alive at this firſt Reſurrection; this being a neceſſary conſequent of the former Doctrine, that this *Millennium* belongs to all the Juſt. Thus *Irenæus,* amongſt thoſe who are to enjoy the *Millennium,* reckons (y) *thoſe whom the Lord ſhall find in the fleſh expecting him from Heaven, who having ſuffered Tribulation, did nevertheleſs eſcape the hands of the Wicked.* (z) Then *they that are found living ſhall not die,* ſaith *Lactantius:* Whereas 'tis inconſiſtent with the Hypotheſis of Dr. *Burnet,* that any of the Juſt ſhould be then living, ſince this *Millennium* only begins after the Conflagration of the World, and the burning of all things that are in it.

3*dly.* The Ancients generally conſent in this, that *Jeſus Chriſt* ſhall then come down from Heaven, and be ſeen on Earth, and Reign there with his Servants. *Papias,* the firſt Aſſertor of this Doctrine, declares that (a) *it ſhall be a Reign of Chriſt bodily upon Earth. Juſtin M.* tells the Jews that they ſhould then *ſee him whom they had pierced,* and this in that very place of *Jeruſalem* where they had crucified him, that both they and *Chriſtians* ſhould then be gathered together, and rejoyce with him. *Victorinus* ſaith, (b) this is that *true Sabbath* in quo Chriſtus cum electis ſuis regnaturus eſt, *in which Chriſt is to Reign with his Elect;* and *Lactantius* ſaith expreſly, *That* Mille annos inter homines verſabitur, *he ſhall be converſant with Men a thouſand years.* (c) *Irenæus* ſeems not ſo clear as to this matter; yet he declares the Juſt ſhall Reign on Earth encreaſing by the Viſion of Chriſt; for ſaith he, *Chriſt will be every where ſeen as Men are worthy to ſee him:* That which ſeems moſt expreſly in him to relate to this Affair, is this, that diſcourſing of our Lord's Promiſe to drink new Wine with his Diſciples in the Kingdom of Heaven, he declares, (d) This *cannot be done by him whilſt he remains in thoſe Cœleſtial Regions.* But *Nepos* was expreſs in this, That (e) *after this Reſurrection the Kingdom of Chriſt was to be on Earth a thouſand years,* and the Saints were to Reign with him in Pleaſures, or faring deliciouſly there; and therefore *Dionyſius* ſaith of him, and the Brethren that magnified his Book, That (f) *they had no ſublime or magnificent Thoughts of the Glorious and Divine Advent of our Lord, or of our Reſurrection, and our gathering together, and aſſimilation to Chriſt;* but *hoped then for little and mortal things, and ſuch as Men now hope for in the Kingdom of God.*

4*thly.* They all declare they ſhall then fare deliciouſly, and ſhall enjoy the richeſt Wines, and moſt delicious Fruits, build Houſes, plant Vineyards, and eat the Fruits of them: Thus *Juſtin M.* (g) underſtands thoſe words of *Iſaiah* (c. 65. 21.) of the *Millennium,* viz. *they ſhall build Houſes, and inhabit them; and they ſhall plant Vineyards, and eat the Fruit of them.* And *Irenæus* ſaith, (h) *They ſhall have a Table prepared for them by God, who ſhall feed them with Dainties;* adding, that *the Promiſes* he had cited, *Creaturæ epulationem ſignificant,* do ſignifie *the Banquets they ſhould have upon the Creature:* Hence doth he tell us of the prodigious Cluſters of Grapes, and Ears of Corn, the Vines and the Earth ſhall then bring forth. (i) *The Earth,* ſaith *Lactantius, ſhall open its fertility, and of its own accord produce Fruits plentifully, the Rocks of the Mountains ſhall ſweat with Honey, Wines ſhall run down with Streams, and the Rivers flow with Milk.* Of this Opinion doubtleſs was *Tertullian* in his Book *De ſpe fidelium:* And *Nepos,* who promiſed, ſaith *Dionyſius* of *Alexandria, a thouſand years of corporal Delights on Earth.* Accordingly *Gennadius* ſaith,

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(x) *B. 4. ch. 4. p. 151, 152.*

(y) Et illos quos Dominus in carne inveniet expectantes eum de cœlis, & perpeſſos tribulationem, qui & effugerint iniqui manus. *Lib. 5. c. 35.*

(z) Tum qui erunt in corporibus vivi non morientur, ſed per eoſdem mille annos infinitam multitudinem generabunt, & erit Soboles eorum Sancta. *Lib. 7. c. 24. p. 722.*

(a) Χιλιάδα πινά φησιν ἐτῶν ἔσεσθαι μετὰ τὴν ἐν νεκρῶν ἀνάστασιν σωματικῶς τὴν τοῦ Χριστοῦ βασιλείαν ὅπερ καὶ ταυτηνὶ τὴν γῆν ὑφεστηκυῖαν. *Apud Euſeb. l. 3. c. 39. p. 112. c.*

(b) De fabrica Mundi apud *D.* Doct. *Cave p. 104. Epit. p. 722.*

(c) In qua regnabunt Juſti in terra creſcentes ex viſione Domini. *c. 35.* Παντα χῦ γὰρ ὁ Σωτὴρ ὁρᾶθήσεται καθὼς ἄξιοι ἔσονται οἱ ὁρῶντες. *c. 36.*

(d) Neq; autem ſurſum inſuper cæleſti loco conſtitutus cum ſuis poteſt intelligi bibens vitis generationem, *l. 5. c. 33.* (e) Χιλιάδα ἐτῶν τρυφῆς Σωματικῆς ὅπερ τὴν ξηρᾶς ταύτης ἔσεσθαι ὑποπτεύουσιν. *Euſeb. Hiſt. Eccl. l. 7. c. 24.* (f) Οὐδὲ ὑψηλὸν καὶ μεγαλεῖον φρονεῖν, ὅτε περὶ τὴν ἐνδόξου, καὶ ἀληθῶς ἐνθέου τοῦ Κυρίου ἡμῶν ὀπφανείας, ὅτε τὴν ἡμετέρας ἐκ νεκρῶν ἀναστάσεως καὶ τὴν πρὸς αὐτὸν ὑπαντιαγωγῆς καὶ ὁμοιώσεως. *Euſeb. Hiſt. Eccl. l. 7. c. 24. p. 271.*

(g) Dial. cum Tryph. *p. 308.*

(h) Hæc ſunt in regni temporibus, hoc eſt in ſeptima die, quæ eſt verum juſtorum Sabbatum, in quâ non facient omne terrenum opus, ſed adjacentem habebunt paratam menſam à Deo paſcentem eos epulis omnibus, *l. 5. c. 33.* Ἐν τῇ Χιλιονταετηρίδι τῆς φυσικῶν μεταλαμβάνουσι ἡδέων. *Apollinaris apud Epiph Hær. 77. p. 1032.*

(i) *Chap. 34.* Terra vero aperiet fœcunditatem ſuam, & uberrimas fruges ſuâ ſponte generabit, Rupes montium melle ſudabunt, per rivos vina decurrent, & flumina lacte inundabunt. *l. 7. c. 24.*

(k) *In*

(k) *In the Divine Promiſes we believe nothing concerning Meat and Drink* as *Irenæus*, *Tertullian*, and *Lactantius* teach *from their Author* Papias, *nor of the Reign of a thouſand years with Chriſt on Earth after the Reſurrection, and the Saints reigning deliciouſly with him, as* Nepos *taught.* St. *Auſtin* therefore ſaith of this Opinion, (l) That *it might be tolerable if they mentioned any Spiritual Delights which the Saints might enjoy by Chriſt's Preſence; but ſince they affirm, that they who then riſe ſhall enjoy carnal and immoderate Banquets of Meat and Drink without Modeſty, theſe things can only be believed by carnal Men.* And becauſe all this Plenty could not be procured and enjoyed, theſe Houſes could not be built, nor theſe Vineyards planted, nor this Wine brought into the Fat, nor this Corn into the Barn threſh'd, ground, and made fit for theſe new raiſed Inhabitants, without hands: The *Ancients* have made Proviſion for this alſo, telling us, *That they ſhall be* (m) Κυριεύοντες ὅλης τῆς γῆς *ſuch as lord it upon Earth*; and therefore (n) *Irenæus* ſaith that which was ſpoken to *Jacob*, *The Nations ſhall ſerve, and Princes ſhall bow down to thee*, Gen. 27. 27, 28. Ad tempora Regni ſine contradictione pertinet, quando regnabunt Juſti ſurgentes à mortuis, *without all contradiction belongs to this* Millennary Kingdom. (o) *The Nations ſhall not utterly be deſtroyed*, ſaith *Lactantius*, *but ſome of them ſhall be left to be triumphed over by the Juſt, and ſubjected to perpetual Slavery.* (p) *They think*, ſaith *Origen*, *that Aliens ſhall be given them to be Miniſters of their Delights, who ſhall either ſerve at the Plow, or be their Maſons and Carpenters to build up their fallen City, and they ſuppoſe they ſhall have of their Proviſions to eat, and have Dominion over their Riches, ſo that they ſhall come and offer to them Gold, and Frankincenſe, and precious Stones.* Dr. *Burnet* muſt either produce theſe ſervile Nations, as he hath done *Gog* or *Magog*, out of the *Mud*, or his Opinion muſt fall into it, unleſs he hopes to avoid this, by ſaying, that *in this State it will be part of their Diverſion and Entertainment to learn Mechanicks*, p. 213.

And becauſe Men can hardly do this whole buſineſs without Beaſts, the *Ancients* have made Proviſions of them alſo, ſubjecting to them not only Sheep, and Goats, and Oxen or Bulls, but Wolves, and Bears, and Leopards, and Lions, *which* (q) *with all other Animals*, ſaith *Irenæus*, *ſhall be then ſubject to Man.* And that the Doctor may not be at a loſs for the production of theſe Beaſts, (r) *Stephanus Gobarus* informs him the Doctrine of the Ancients was this, *That the Juſt ſhould riſe firſt*, Καὶ σὺν αὐτοῖς πάντα τὰ ζῶα, *and all thoſe living Creatures with them.* Now the New *Millennaries* as they ſay little of theſe Slaves, and theſe Brute Beaſts, who are ſo neceſſary for the enjoyment of the Univerſal Plenty, and the Goods of Fortune prepared in this State, ſo are they ſhie of owning *Futuras corporis voluptates & luxurias*, ſuch *luxuries* and *Bodily Pleaſures*, as *Origen* ſaith (ſ) the *Millennaries* of his time did expect.

For, *5thly.* In their *Millennium* they were not only to Feaſt and Junket it, but alſo to get Children. (t) *The Virgins*, ſaith *Irenæus*, *ſhall rejoice in the Aſſemblies of the Young Men, and they that are left ſhall be multiplied upon Earth:* Accordingly he ſpeaks of ſome Believers whom God had prepared to multiply thoſe who were left upon the Earth to be under the Kingdom of the Saints, and Miniſter to this *Jeruſalem. They ſhall beget an infinite multitude*, ſaith *Lactantius*, (u) *and their Seed ſhall be holy: To their other Luxuries*, ſaith *Origen*, (w) they add, *Nuptiarum conventiones, & filiorum procreationes etiam poſt reſurrectionem futuras*, the *Solemnities of Marriage, and the Procreation of Children even after the Reſurrection:* And again, (x) *They think*, ſaith he, *that after the Reſurrection, we ſhall eat, and drink cor-*

(k) Non quod ad cibum vel ad potum pertinet ſicut, Papia Authore, Irenæus, Tertullianus, & Lactantius acquieſcunt, neq; poſt (l. per) mille annos poſt reſurrectionem Regnum Chriſti in terra futurum, & ſanctos cum illo in deliciis regnaturos ſperamus, ſicut Nepos docuit, qui primam juſtorum reſurrectionem, & ſecundam impiorum confixit. *Eccl. Dogmat. c.* 55. (l) Sed cum eos qui tunc reſurrexerint dicunt immoderatiſſimis carnalibus epulis vocaturos, in quibus cibus ſit tantum & potus ut non ſolum nullam modeſtiam teneant, ſed modum quoque ipſius incredulitatis excedant, nullo modo iſta poſſunt, niſi de carnalibus, credi. *De C. D. l.* 20. *c.* 7.

(m) *Barnab.* §. 6. (n) *Lib.* 5. *c.* 33.

(o) Gentes vero non extinguentur omnino, ſed quidam relinquentur in victoriam Dei ut triumphentur à juſtis, & ut ſubjugentur perpetuæ ſervituti. *Lact. l.* 7. *c.* 24, *vide Epit.* §. 11.

(p) Quinetiam miniſtros deliciarum harum dandos ſibi alienigenas putant, quos vel Aratores habeant, vel ſtructores parietum à quibus diruta ipſorum & collapſa civitas extruatur, & arbitrantur quod facultates eorum accipiant ad edendum, & in divitiis eorum dominentur ut veniant & afferant ſibi aurum, & thus, & lapides pretioſos. Περὶ ἀρχῶν, *l.* 2. *c.* 12. (q) Oportet ſubjecta eſſe omnia animalia homini. *l.* 5. *c.* 33.

(r) Apud Photium Cod. 232. *p.* 894.

(ſ) Περὶ Ἀρχῶν, *l.* 2. *c.* 12. *p.* 135. B.

(t) Ipſi ſunt de quibus ait Propheta, & direlicti multiplicabuntur in terra, & quotquot ex credentibus ad hoc præparavit Deus ad derelictos multiplicandos in terra & ſub regno ſanctorum fieri & miniſtrari huic Jeruſalem *l.* 5. *c.* 35. (u) Qui remanſerint multiplicabuntur ſuper terram. *l.* 5. *c.* 34.

(w) Περὶ Ἀρχῶν. *l.* 2. *c.* 12.

(x) Οὕτως καὶ τὰ περὶ γαμῶν γινόμενα καὶ ἀνδρῶν καὶ γυναικῶν τηροῦντες ὅτι τὸ ῥητὸν καὶ οἰόμενοι σωματίας ἡμᾶς καὶ τότε χρήσεσθαι, δι' ἃς ἁδὲ σχολάζειν ὅτι ἐν τῇ προσδοκῇ δυνατὸν ἐν μολυσμῷ πῶς ὄντων καὶ ἀκαθαρσίᾳ τινὶ τῶν χωμάτων Ἀφροδισίοις. *Com. in Matth. ed. Huet. p.* 498. E.

poreal

poreal Meats, and ſhall uſe thoſe conjugal Duties by which our Prayers are hindred, and which cannot be performed without ſome impurity: And a third time (x) they believe, *That after the Reſurrection we ſhall according to the Chief Promiſes of the Goſpel, eat, and drink, and as ſome of them ſay, beget Children; theſe things*, ſaith he, *ſhould they come to the Ears of Heathens, would lay a great imputation of Folly upon Chriſtianity, ſince many Heathens have better Opinions than theſe are*: So much are they miſtaken who reckon *Origen* among the *Patrons* of the *Millennium*. *Stephanus Gobarus* gives us the Opinion of the *Millennaries* in theſe Words, (y) *The Juſt ſhall riſe firſt, and for a thouſand years ſhall fare deliciouſly, eating, and drinking, and getting Children, and after this ſhall be the general Reſurrection*. *Methodius* is the only Perſon who (z) *denies they ſhall be thus employ'd after the Reſurrection*; and with him doubtleſs all our *Modern Millennaries* do agree, as knowing this unworthy to be the matter of a Goſpel Promiſe.

§. V. Moreover, if we conſider the Scriptures on which the Ancients grounded this *Millennium*, we ſhall perceive it neceſſary that all theſe Doctrines ſhould be maintained by them. For,

1. That the *Temple*, or *City* of *Jeruſalem* ſhould be new built, and that the Land of *Judæa* ſhould be the Habitation of thoſe who are to enjoy this *New Heaven*, and *Earth*, can never reaſonably be denied by thoſe who interpret the Sayings of the *Prophets* literally, ſince they ſo plainly, and ſo fully ſpeak of a *Mount Zion to be eſtabliſhed upon the top of the Mountains*, Iſa. 2. 2. — 27. 13.—56. 7. and of God's Promiſes to *beautifie the place of his Sanctuary, the Houſe of his Glory, and to make the place of his Feet glorious*, c. 60. 7, 13. And of *all Nations flowing in to her*, and being gathered to her, and of *all Nations and Tongues coming to ſee her Glory*, Iſa. 60. 5. 66. 18. when God had brought them again into their own Land.

2*dly*. That this Reſurrection muſt belong to all faithful *Chriſtians*, and that they muſt all Reign with *Chriſt* on Earth, will follow from the literal interpretation of thoſe words of St. *John* (a) *Thou haſt redeemed us to God by thy Blood out of every Kindred and Tongue, and People, and Nation, and haſt made us to be Kings, and Prieſts to God, and we ſhall Reign on Earth*, Rev. 5. 9, 10. For, according to the import of theſe words, if, as Dr. *Burnet* ſaith, they belong to the firſt Reſurrection, all that have been redeemed by the Blood of Chriſt, muſt Reign on Earth. This follows alſo from thoſe words, *I ſaw the Souls of them that were beheaded for the witneſs of Jeſus, and for the Word of God, and* (of them) *which had not worſhipped the Beaſt, nor his Image, and which had not received his mark upon their Foreheads, nor upon their Hands, and they lived and reigned with Chriſt a thouſand years*, Rev. 20. 4. for, *they who worſhipped not the Beaſt*, are all they *whoſe Names were written in the Book of Life*, Rev. 13. 8. 17. 8. This follows from St. *Peter's New Heaven, and New Earth*, if truly interpreted by Dr. *Burnet* of this Reſurrection; for theſe, ſaith he, we *Chriſtians* do *expect*, and therefore are concerned *to be found of him without ſpot, and blameleſs*, 2 Pet. 3. 13, 14. This follows from the words of St. *Paul*, if they belong to the *Millennium*, as he ſaith they do, for they introduce *the whole Creation groaning to be delivered from the Bondage of Corruption into the glorious liberty of the Sons of God*, and all that had *the firſt Fruits of the Spirit, groaning for the Adoption*, i. e. *for the Redemption of their Bodies* from Corruption, Rom. 8. 16, 23.

3*dly*. They muſt bring Chriſt from Heaven to Reign on Earth, who contend that this Reign is the very time of *the reſtitution of all things*, Acts 3. 21. for the Heavens are only to contain him till that time, and who infer this Reign of Chriſt from thoſe Words, *They that have part in the firſt Reſurrection, ſhall be Prieſts of God, and of Chriſt, and ſhall Reign with him a thouſand years*; for if they Reign on Earth without him, they do not Reign there with him. Moreover, if he continue ſtill at the right hand of God, with what propriety is this Reſurrection called, ἡ παρουσία, *the Preſence*, the appearance of our Lord, and that from Heaven?

4*thly*. That in this *Millennium* they muſt *fare deliciouſly*, *drink precious Wines*, and have thoſe ſplendid Banquetings of which the *Fathers* often ſpeak, muſt follow from the

(x) Τινὲς προσήκοντο καὶ μὴ τὴν ἀνάστασιν ἐν τῇ προφητείας ἐπαγγελείαις ἐλπίειν ἡμᾶς μέλλειν τὰ τοιάδε βρώματα, καὶ πίνειν, πνὲς καὶ τεκνογονεῖν, ταῦτα ὃ φθάσαντα καὶ εἰς τοὺ ἀπὸ τῆς ἐθνῶν μεγάλης εὐηθείας δόξαν ἀπενέγκωσι ποιήσῃ τὸ χριστιανισμὸν πολλῷ βελτίονα δόγματα ἐχόντων πνῶν ἀλλοίων τὸ πίστεως. Philocal. cap. 26. p. 99.

(y) Ὅπ πρότερον οἱ δίκαιοι ἀναστήσονῃ, καὶ σωὶ αὐτοῖς πάντα τὰ ζῶα, καὶ ὅτὶ χίλια ἔτη τρυφήσει, καὶ ἐδίοντες, καὶ πίνοντες, καὶ τεκνῦντες, καὶ μὴ τῦτο ἡ καθολικὴ ὅπιστήσεῃ ἀνάστασις. Apud Phot. Cod. 232. p. 894.

(z) Ἐσομένης δὲ καὶ μὴ τῦτον τὸν αἰῶνα γῆς ἀνάγκη πᾶσα ἑσεῶς καὶ τὸν οἰκήσοντας, ἐκεῖ τεθνηξομένους, καὶ γαμήσονῖας, καὶ γεννησομένους, ἀλλ' ὡς Ἀγγέλους ἀμεταστρόφως ἐν ἀφθαρσίᾳ τὰ ἄριστα πρεσβεύονῖας. Apud Epiph. Hær. 64. § 32.

(a) Χίλια ἔτη ποιήσειν ἐν Ἱερυσαλὴμ τὸν τῷ ἡμετέρῳ Χριστῷ πιστεύσαντας περιεπίτυσε Ἰωάννης. Juſt. M. Dial. p. 308.

application of all thoſe Paſſages to this State, which ſay, *The Meek ſhall inherit the Earth*, that they ſhall *drink new Wine with Chriſt in his Kingdom*, that they ſhall receive (b) *an hundred fold increaſe of Goods and Lands*, that there ſhall be then a *recompence* of their Alms given, and their Feaſts made for the Poor; and from all the Prophets ſay of the *fruitfulneſs of the Earth*, and of the temporal Bleſſings they ſhall then enjoy.

5*thly*. That the *Nations* ſhall then ſerve them, and even build up *Jeruſalem* for them, cannot be denied by them who literally interpret thoſe Words of the Prophets, *The Sons of Strangers ſhall build up thy Walls, and their Kings ſhall miniſter to thee: The Sons alſo of them that afflicted thee, ſhall come bending unto thee, and they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy Feet: And the Nation and Kingdom that will not ſerve thee ſhall periſh*, Iſaiah 60. 10, 12, 13. *And Strangers ſhall ſtand and feed your Flocks, and the Sons of the Alien ſhall be your Plowmen, and your Vine-dreſſers; ye ſhall eat the Riches of the Gentiles, and in their Glory ſhall you boaſt your ſelves*, ch. 61. 5. *See alſo* ch. 49. 22, 23. And,

6*thly*. That they ſhall have Wives and Children, and as *Irenæus* ſaith, *ſhall be multiplied upon the Earth*, muſt follow from the literal Expoſition of our Saviour's Promiſe, That they who have loſt, or forſaken Wife, *or Children for his ſake, ſhall receive an hundred fold*; for Children cannot lawfully be begotten without Wives, and the uſe of the Marriage-bed: And laſtly, whereas the *Millennium* of the Reverend Dr. *Burnet* is to begin after the Conflagration of the World, that of the Ancients is ſtill placed before it; *We expect it*, ſaith *Juſtin Martyr*, (c) *before Chriſt's coming to Judgment*. (d) *After this*, ſaith *Tertullian*, *ſhall be the deſtruction of the World, and the Conflagration at the day of Judgment, and we ſhall be changed in a moment into an Angelical Subſtance*. (e) *God ſhall after this Reign on Earth a thouſand years, renew the World*, ſaith *Lactantius*.

It therefore deſerves to be admired, that learned Men with ſo much confidence, make uſe of theſe Teſtimonies of Scriptures, and theſe Authorities of the Fathers, to eſtabliſh their *Millennium*, and yet ſo ſtiffly ſhould deny the Conſequences which flow ſo naturally from thoſe Scriptures, and reject what theſe *Ancients* ſo generally delivered as a part of that Doctrine. But to inſiſt no longer on theſe things, hence I ſuppoſe it evident,

Firſt, That the Doctrine of the *Millennium* was not the general Doctrine of the *Primitive Church* from the times of the *Apoſtle* to the *Nicene* Council, as Dr. *Burnet* hath aſſerted; for then it could have made no Schiſms in the Church, as (f) *Dionyſius* of *Alexandria* ſaith it did, declaring how fully he confuted it, and reconciled the Brethren that were contending about it, and prevailed upon *Coracius* the Author, and Ring-leader of this Doctrine, to own he was convinced of his Error, and promiſe he would no more embrace, or diſcourſe of it to the People.

2*dly*. That the old Doctrine of the *Millennium* differed in many material Points from that which is aſſerted by the new Patrons of it.

§. VI. If any Man think it not ſafe to diſcover ſo much of the Nakedneſs of the *Fathers* as I have done in this Chapter, I Anſwer:

Firſt, That I think it more ſafe than to let it be confidently ſaid and believed, that they were all *Millennaries* from the firſt to the fourth Century, ſeeing that ſhakes the Foundation of *Epiſcopacy*, and the Tranſlation of the *Sabbath* to the Lord's Day, and other Conſtitutions derived from the *Apoſtles*.

2*dly*. I anſwer, That this miſtake of the *Fathers* in a matter which they received from the Traditions, and Notions of the *Jews*, will not invalidate their Authority in any thing delivered by them as witneſſes of what they ſaw with their own Eyes, or declared to have been then the Practice of the Church of *Chriſt*, nor will it affect their Teſtimony in any other Doctrine which they neither did or could receive, only on the *Authority* of the *Jewiſh Doctors*.

(b) Quæ enim ſunt in hoc ſeculo centupla, & prandia exhibita, & cœnæ quæ redduntur pauperibus, hæc ſunt in Regni temporibus. *Iren. l. 5. c. 33.*

(c) Πεὶν ἐλθεῖν ἢ ὑμᾶς Χειςὸν πεπσδοκᾶτε. *Dial. p. 306.*

(d) Hæc eſt Ratio Regni terreni poſt cujus mille Annos intra quam ætatem includitur ſanctorum Reſurrectio pro meritis maturius vel tardius reſurgentium, tunc & mundi deſtructione, & judicii conflagratione commiſſa, demutati in atomo in Angelicam ſubſtantiam, ſcilicet per illud incorruptelæ ſuper indumentum transferrentur in cœleſte Regnum. *Contr. Marcion. l. 3. c. ult.*

(e) Poſt hæc renovabit Deus mundum, & transformabit juſtos in figuram Angelorum ut immortalitatis veſte donati ſerviant Deo in ſempiternum. *Epit. c. 11. p. 759.*

(f) B. 4. ch. 6. p. 173. Ὡς κὴ ῥήσματα κὴ ἀποσασίας ὅλων ἐκκλησιῶν γεγονέναι. Euſeb. l. 7. c. 24.

CHAP.

CHAP. II.

How far I differ from the Ancient and Modern Millennaries, *and in what I agree with them*, §. I. *The Propoſition that the true* Millennium *is only a Reign of the converted Jews, and of the Gentiles flowing in to them*, Ibid. *Where it is noted*, 1. *That all Spiritual Bleſſings have been ſtill conveyed from the Jews to other Nations.* 2. *That there will be a glorious Converſion of the Jews to the Chriſtian Faith*, § II. *That the Deſcription of this Converſion of the Jews made by their own Prophets and Writers, anſwers fully to the* Millennium *of St.* John, *which he ſpeaks of in the very words of the ſaid Prophets*, § III. *The Characters which the Patrons of the* Millennium *give of thoſe Times accord exactly with the Characters given by the Prophets of the Converſion of the Jews*, § IV. *The Prophets ſeem to intimate that this Converſion ſhall be effected by a full influence of the Holy Ghoſt upon them*, § V. *All the Paſſages cited to this Effect from the Jewiſh Writers ſpeak only of the* Millennium, *the Reſurrection, the New Heavens and Earth belonging to the Jewiſh Nation*, § VI.

HAving thus given you a juſt Account of the *Millennium* of the *Ancients*, and of the true extent of that Opinion in the *Primitive Ages* of the *Church*; I proceed now to ſhew in what things I agree with the Aſſertors of that Doctrine, and how far I find my ſelf conſtrained by the force of Truth to differ from them.

§ I. I believe then, That after the Fall of *Antichriſt* there ſhall be ſuch a glorious ſtate of the *Church* by the Converſion of the *Jews* to the *Chriſtian* Faith, as ſhall be to it *Life from the Dead*; that it ſhall then flouriſh in Peace and Plenty, in Righteouſneſs and Holineſs, and in a pious Off-ſpring; that then ſhall begin a glorious and undiſturbed Reign of *Chriſt* over both *Jew* and *Gentile*, to continue a thouſand Years during the time of *Satan's binding*. And that as *John the Baptiſt* was *Elias*, becauſe he came *in the Spirit and Power of Elias*; ſo ſhall this be the *Church of Martyrs*, and of thoſe who had not received the *Mark of the Beaſt*, becauſe of their entire Freedom from all the Doctrines and Practices of the *Antichriſtian Church*, and becauſe the Spirit and Purity of the Times of the *Primitive Martyrs* ſhall return. And therefore,

1. I agree with the Patrons of the *Millennium* in this, That I believe *Satan* hath not yet *been bound a thouſand years*, nor will he be ſo bound till the time of the Calling of the *Jews*, and the time of St. *John's Millennium*.

2. I agree with them in this, That the true *Millennium* will not begin till the Fall of *Antichriſt*; nor will the *Jews* be converted till that time, the *Idolatry* of the *Roman Church* being one great Obſtacle of their Converſion.

3. I agree both with the *Modern* and the *Ancient Millennaries*, That then ſhall be great Peace and Plenty, and great meaſures of Knowledge and of Righteouſneſs in the whole *Church* of God.

I therefore only differ from the Ancient *Millennaries* in three things.

1. In denying *Chriſt's Perſonal* Reign upon Earth during this *thouſand years*; and in this both Dr. *Burnet* and Mr. *Mead* expreſly have renounc'd their Doctrine.

2. Though I dare not abſolutely deny what they all poſitively affirm, That the City of *Jeruſalem* ſhall be then rebuilt, and the converted *Jews* ſhall return to it, becauſe this probably may be collected from thoſe words of Chriſt, *Jeruſalem ſhall be trodden down till the time of the Gentiles is come in*, Luke 21. 24. and all the *Prophets* ſeem to declare the *Jews* ſhall then return to their own Land, *Jer.* 31. 38, 39, 40. yet do I confidently deny what *Barnabas*, and others of them, do contend for; *viz.* That the *Temple* of *Jeruſalem* ſhall be then built again: For this is contrary not only to the plain Declaration of St. *John*, who ſaith, *I ſaw no Temple in this New Jeruſalem*, Rev. 21. 22. whence I infer there is to be no Temple in any part of it; but to the whole deſign of the Epiſtle to the *Hebrews*, which is to ſhew the Diſſolution of the *Temple* Service for the weakneſs and unprofitableneſs of it; that the *Jewiſh Tabernacle* was only a Figure of the true and *the more perfect Tabernacle which the Lord pitched, and not Man*; the *Jewiſh* Sanctuary only *a worldly Sanctuary*, a *Pattern*, and a *Figure* of the heavenly one into which *Chriſt* our *High Prieſt* is enter'd, *Heb.* 8. 2. 9. 2. 11. 23, 24. Now ſuch a *Temple*, ſuch a *Sanctuary*, and ſuch *Service*, cannot be ſuitable to the moſt glorious and ſplendid times of the *Chriſtian Church*; and therefore the *Apoſtle* ſaith, *The Lord God*

omnipotent, and the Lamb, ſhall be their Temple.

3. I differ both from the *Ancient* and the *Modern Millennaries* as far as they aſſert that this ſhall be a Reign of ſuch *Chriſtians* as have ſuffer'd under the *Heathen Perſecutors*, or by the Rage of *Antichriſt*; making it only a Reign of the converted *Jews* and of the *Gentiles* then flowing in to them, and uniting into one Church with them. This I believe to be indeed the truth of this miſtaken Doctrine, and therefore I ſhall ſet my ſelf more fully to explain, and to confirm it: Let it be noted therefore,

§. II. 1. That as the *Jews* were the firſt *Nation* which were owned by God as his People, and therefore are ſtiled *his firſt born*, Exod. 4. 22. *Iſrael* his *Elect*, Iſai. 54. 4. *the Children of Jacob his choſen ones*, 1 Chron. 16. 13. Pſal. 105. 6. God having choſen them *to be a peculiar treaſure to himſelf above all the people of the Earth*, Exod. 19. 5. Deut. 7. 6. ſo all *Nations* of the World have ever ſince received the Word of God and the true Religion from the *Jewiſh Nation*, and *Jeruſalem* hath been ſtill the *Mother* of all other *Churches*. Before the Advent of our *Lord* and *Saviour*, to them alone, ſaith the Apoſtle *Paul*, *belonged the Adoption, the Glory, and the Covenant, and the giving of the Law, and the Service of God, and the Promiſes*, Rom. 9. 3. and none then could be *joined to the Lord*, Iſa. 56. 3. and worſhip him aright, unleſs he join'd himſelf to the *Jews*, and became a Worſhipper of the God of *Iſrael*, or a Member of that *Church*.

After Chriſt's coming in the Fleſh, the *Goſpel* was firſt ſent to them, as being *the Children of the Kingdom*, Matth. 8. 12. our Lord exerciſed his Miniſtry only among them, whence he is ſtiled *The Miniſter of the Circumciſion*, Rom. 15. 8. and ſaith, he was not then ſent to any but *only to the loſt Sheep of the Houſe of Iſrael*, Matth. 15. 24. And ſending his *Apoſtles*, he forbids them, whilſt he was on Earth, *to go into the way of the Gentiles, or to enter into any City of Samaria*, Matth. 10. 5. but ſaith to them, *Go rather to the loſt Sheep of the Houſe of Iſrael.* After his Aſcenſion, they were charged to begin their Preaching at *Jeruſalem*, Luke 24. 47. as accordingly they did, *preaching the Word to none but the Jews only*, Acts 11. 19. *Paul*, the *Apoſtle* of the *Gentiles*, firſt offers his Miniſtry to them, preaching *Chriſt* in their *Synagogues, as his manner was*, Acts 9. 20. 13. 5. 14. 1. 17. 12, 17. 18. 4. and declaring *it was neceſſary that the Word of God ſhould be firſt ſpoken to them*, Acts 13. 46. the Goſpel being *the power of God to Salvation to every one that believeth, to the Jew firſt*, Rom. 2. 10. and that *through their fall*, and rejection of it, *the Goſpel came unto the Gentiles*, Rom. 11. 28. the halt, lame, and blind, being called to this Feaſt, becauſe thoſe Gueſts firſt bidden refuſed to come, *Luke* 14. 21.

Note alſo, That notwithſtanding the Infidelity of many of them, the firſt *Church* that ever received the Goſpel, the Doctrine, the Sacraments of the *New Teſtament*, was the *Jewiſh Church*, Acts 2. 42, 47. All the *Churches* of the *Gentiles* received the Goſpel from them, they being *made partakers of their Spiritual things*, Rom. 15. 27. and the Word of God *coming out from them* to other *Churches*, 1 Cor. 17. 36. they being all *grafted into their good Olive Tree.* Hence, in the Primitive Times, the Church of *Jeruſalem* had the preeminence of all other Churches; to her they went for the deciſion of their Controverſies, *Acts* 15. and the *Biſhop* of *Jeruſalem* is therefore ſtiled by the Ancients (a) *The firſt Biſhop, the Guide of Prieſts, the Top of the Heads, the Biſhop, and Chief of the Apoſtles*; and the Church of *Jeruſalem* is ſaid to be the Church *cui omnes favorem impendunt quaſi matri Chriſtiani nominis*, which all favoured as the Mother of Chriſtians.

After the Fall of *Antichriſt*, and before the ſecond Coming of our Lord to Judgment, the *Jews* ſhall be converted, and become a moſt famous Church again. For this Myſtery the *Apoſtle* hath revealed, *that Blindneſs in part hath happened to Iſrael until the fulneſs of the Gentiles be come in, and ſo all Iſrael ſhall be ſaved, as it is written* in the Prophet *Iſaiah*, Chap. 59. 20. *There ſhall come out of Zion the Deliverer, and ſhall turn away ungodlineſs from Jacob; for this is my Covenant with them, ſaith the Lord, when I ſhall take away their ſins.* Theſe words are as a Key to the great things ſaid by *Iſaiah* touching the *Jewiſh* Nation, and teach us to interpret them of their glorious Converſion to the *Chriſtian* Faith, and the gathering them *out of every Kindred, and Tongue, and Nation, and People*, that *at the blowing of the great Trumpet they may come from the Land of Aſſyria and Egypt, and may worſhip the Lord in the holy Mount in Jeruſalem*, Iſai. 27. 13. and they may *fear the Lord from the Weſt, and his Glory from the riſing of the Sun*, Iſa. 59. 19. This is that day *when the Lord ſhall ſet his hand* שנית *a ſecond time to recover the remnant of his People, and ſhall aſſemble the out-caſts of Iſrael, and gather together the diſperſed of Judah from the four corners of the Earth*, Iſa. 11. 11, 12. when he will ſo *bring again the Captivity of Jacob, and have mercy on the whole Houſe of Iſrael, as to leave none of them any more there, nor hide his face any more from them*, Ezek. 39. 25, 28, 29.

(a) Cotel. Not. pag. 138.

when

when he ſhall ſo *plant them in their Land, that they ſhall no more be pulled up out of the Land that he hath given them*, Amos 9. 14, 15. So *Tobit* ſaith, That *when* Πληρωθῶσιν οἱ καιροὶ τοῦ αἰῶνος, *the times of the Age ſhall be accompliſhed, they ſhall return from all places of their Captivity, and build up Jeruſalem gloriouſly, and the Houſe of God ſhall be built in it gloriouſly, as the Prophets have ſpoken thereof*, Tobit 14. 51. 6. 7. And when they ſhall be thus converted, and receive the Goſpel, then ſhall Salvation be again derived from them to the *Gentiles*, and they ſhall be the Means of converting ſuch of them as ſtill remain to be converted, and ſhall draw them to as great Purity and Zeal, and as great Knowledge of the Truth as ever the Church enjoy'd: For, ſaith the Apoſtle, *If the Fall of them be the Riches of the World, and the diminiſhing them the Riches of the Gentiles, how much more their Fulneſs?* And *if the caſting away of them be the reconciling of the World, what ſhall be the reconciling them but Life from the Dead*, to the ſame World? *Rom.* 11. 12, 15. Of this the *Prophets* ſpeak very fully, ſaying, *In that Day there ſhall be a Root of Jeſſe which ſhall ſtand for an Enſign to the People, and to it ſhall the Gentiles ſeek, and his Reſt ſhall be Glory*, Iſa. 11. 11. *Behold*, ſaith God, *I will then lift up my hands to the Gentiles, and ſet up my Standard to the People, and they ſhall bring thy Sons in their Arms, and thy Daughters ſhall be carried upon their Shoulders, and Kings ſhall be thy nurſing Fathers, and Queens thy nurſing Mothers; they ſhall bow down to thee with their Faces towards the Earth, and lick up the Duſt of thy Feet*, Iſaiah 49. 22, 23. *Behold, thou ſhalt call a Nation that thou knoweſt not, and Nations that have not known thee, ſhall run unto thee, becauſe of the Lord thy God, and for the Holy One of Iſrael, for he hath glorified thee*, Iſaiah 55. 5. *The Lord God that gathereth the outcaſts of Iſrael, ſaith, yet will I gather others to him beſides thoſe that are gathered to him*, ch. 56. 8. *And the Gentiles ſhall come to thy Light, and Kings to the brightneſs of thy Riſing; lift up thine Eyes round about, and ſee; all they gather themſelves together, they come to thee; thy Sons ſhall come from far, and thy Daughters ſhall be nurſed at thy ſide; the abundance of the Sea ſhall be converted unto thee, the forces of the Gentiles ſhall come to thee*, ch. 60. 3, 4, 5. *And the Sons of Strangers ſhall build up thy Walls, and their Kings ſhall miniſter unto thee; therefore thy Gates ſhall be open continually, they ſhall not be ſhut day or night, that Men may bring unto thee the Forces of the Gentiles, and that their Kings, may be brought. For the Nation and Kingdom that will not ſerve thee, ſhall periſh, and ſhall be utterly waſted*, v. 10, 11, 12. *Thou ſhalt ſuck the Milk of the Gentiles, and ſhalt ſuck the Breaſts of Kings*, ver. 16. *Ye ſhall be named the Prieſts of the Lord; Men ſhall call you the Miniſters of our God*, ch. 61. 6, 9. *Ye ſhall eat the Riches of the Gentiles, and in their Glory ſhall you boaſt your ſelves*, ch. 62. 2. *The Gentiles ſhall ſee thy Righteouſneſs, and all Kings thy Glory, Behold, I will extend Peace to her like a River, and the Glory of the Gentiles like a flowing Stream*, ch. 66. 12. *I will gather all Nations and Tongues, and they ſhall come and ſee my Glory*, ver. 18. *And they ſhall bring all their Brethren for an offering to the Lord out of all Nations to my holy Mountain Jeruſalem, and I will alſo take of them for Prieſts and for Levites ſaith the Lord*, ver. 20, 21, 22. For *as the new Heavens, and the new Earth which I ſhall make, ſhall remain before me, ſaith the Lord, ſo ſhall their Seed, and their Name remain. Many Nations*, ſaith *Tobit*, *ſhall come from far to the Name of the Lord God, with Gifts in their hands, even Gifts to the King of Heaven, when his Tabernacle ſhall be built again with Joy, and he ſhall make his Captives joyful in Jeruſalem; yea, all Nations ſhall turn, and fear the Lord God truly*, chap. 13. 10, 11.

§ III. Now here 'tis eaſie to obſerve, how fully this Deſcription of the Converſion of the *Jews* by their *Prophets*, anſwers to the *Millennium* of St. *John*, who uſeth the very Words by which the *Prophets* had foretold their glorious Converſion, and ſaith, they ſhall be then accompliſhed. And,

Firſt, St. *John* ſpeaks of a Reviviſcence of the Church of the Primitive Martyrs that ſuffered *for the Teſtimony of Jeſus, and for the Word of God*, Rev. 20. 4. *See* Chap. 3. §. 1. and with them all the Juſt. Now the very Words Ἀνάστασις and Ἔζησαν, uſed by St. *John*, are very frequently uſed by the *Prophets* to expreſs the glorious State of the Jewiſh Church; and by St. *Paul*, to ſignifie the flouriſhing Condition of the Gentiles then. St. *John* ſaith, They who enjoy this *Millennium*, ſhall be *Prieſts to God and Chriſt*, Rev. 20. 6. And the Prophet *Iſaiah* ſaith of the converted *Jews*, *Ye ſhall be named the Prieſts of the Lord; Men ſhall call you the Miniſters of our God*, ch. 6. 6. And of the *Gentiles* that come to them, *I will take of them to be Prieſts and Levites*, ch. 65. 20. This was the very thing promiſed to the Jewiſh Nation when God entred into Covenant with them, That they ſhould be *a Kingdom of Prieſts*, Ex. 19. 6. Βασίλειον Ἱεράτευμα, *a kingly Prieſthood*, ſaith the *Septuagint*, מלכין כהנין i.e. *Kings and Prieſts*, ſaith the *Targum*. This all Chriſtians are already made, ſaith St. *Peter*, 1 *Pet.* 2. 5. and St. *John*, Rev. 16. 5, 10. *We are*, ſaith (a) *Juſtin Martyr*, *truly Prieſts to God*; it therefore may be

(a) Ἀρχιερατικὸν τὸ ἀληθινὸν γένος, γένος ἐσμὲν τοῦ Θεοῦ. Dial. cum Tryph. p. 334. 6.

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expected Men ſhould be more eminently ſo in that glorious State of the Church.

2*dly*. St. *John* ſpeaks of *a new Heaven and a new Earth* that he ſaw, ſaying, *The former Heaven and Earth were paſſed away*, Rev. 21. 1. and introduceth our Lord, ſaying, *Behold, I make all things new*, verſe 5. And the Prophet *Iſaiah* introduceth God thus, ſpeaking at the Converſion of the *Jews*, *Behold, I create new Heavens and new Earth, and the former ſhall not be remembred nor come into my mind*, Iſaiah 65. 17. And again, *I have put my word in thy Mouth, that I may plant the Heavens, and lay the Foundations of the Earth, and ſay unto Zion, Thou art my People*, chap. 51. 16. And, *Thirdly*, In the very Words of the Author of the *Revelations*, *Behold, I make things new*, ch. 43. 18, 19. Seeing then theſe new Heavens and new Earth muſt be contemporary with the Converſion of the *Jews*, ſure they muſt be before the Conflagration of the World, *i. e.* before the *Jewiſh* Nation be conſumed to Aſhes, and therefore can be only *a new Heaven and new Earth*, in that Moral Senſe in which *Maimonides* explains the Phraſe, (b) when he ſays, *It ſignifies, that God will place them in perpetual Joy, in lieu of their former Sorrow and Anxiety; ſo that the memory of their former Sorrow ſhall no more remain.*

I confeſs, there is this peculiarity in St. *John*'s new Earth, that it is ſaid of it, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι, *and the Sea is not yet*, becauſe he had all along repreſented the Beaſt as aſcending out of the *Abyſs*, *and ſitting upon many Waters*, which were *the People, and Multitude, and Nations, and Tongues, that had ſubmitted to her*, Rev. 17. 1. —— 8. 15. Now becauſe the Beaſt was utterly deſtroy'd, and *Satan* was bound up for a thouſand years, and *Gog* and *Magog* were not to be gathered till then, nor were the Armies of the Beaſt which were ſlain, to riſe again till the thouſand years were paſt, *Rev*. 19. 21. — 20. 6. Therefore the *Apoſtle* ſaith, That in this new Earth *the Sea was not yet*.

3*dly*. St. *John* ſaith, *I heard a great Voice from Heaven, ſaying, The Tabernacle of God is with Men, and he will dwell with them, and they ſhall be his People, and God himſelf with them ſhall be their God*, Rev. 21. 3. And *Ezekiel* the other *Prophet*, who by the *Ancients* is ſuppoſed to ſpeak of the *Millennium*, ſaith in like manner, *I will make a Covenant of Peace with them, and will place them, and multiply them, and will ſet my Sanctuary in the midſt of them for evermore; my Tabernacle alſo ſhall be with them, and I will be their God, and they ſhall be my People*, Ezek. 37. 26, 27.

4*thly*. St. *John* ſaith, *God ſhall wipe away all Tears from their Eyes, and there ſhall be no more Death, neither Sorrow, nor Crying, neither ſhall there be any more Pain, for the former things are paſſed away*, Rev. 21. 4. So alſo ſaith the Prophet *Iſaiah* of *Jeruſalem*, that after the former Heaven and Earth were paſſed away, *the voice of Weeping ſhall be no more heard in her, nor the voice of Crying*, ch. 65. 19. That *the Lord will wipe away Tears from all Faces*, ch. 25. 8. That *they ſhall not Hunger, nor Thirſt, neither ſhall the Heat nor Sun ſmite them, for he that hath mercy on them ſhall lead them, even by the Springs of Water ſhall he guide them*, chap. 49. 10. Which Words exactly anſwer to thoſe of St. *John*, *Rev*. 7. 16, 17.

5*thly*. St. *John* ſaith, *The Building of the Wall of the City was of Jaſper, and the City was of pure Gold like unto clear Glaſs, and the Foundations of the Wall of the City were garniſhed with all manner of precious Stones*, Rev. 21. 18, 19. And *Iſaiah* ſaith, *I will lay thy Stones with fair Colours, and thy Foundations with Sapphires, and I will make thy Windows of Agats, and thy Gates of Carbuncles, and all thy Borders of pleaſant Stones*, ch. 54. 11, 12. And *Tobit* ſaith, *Jeruſalem ſhall be built up with Sapphires, and Emeralds, and precious Stones; thy Walls, and Towers, and Battlements with pure Gold; and the Streets of Jeruſalem ſhall be paved with Beryl, Carbuncle, and Stones of Ophir*, ch. 13. 16, 17, 18.

6*thly*. St. *John* ſpeaks of *the Tree of Life planted there*, and of *a pure River of Water of Life, proceeding out of the Throne of God, and of the Lamb*, Rev. 22. 1, 2. And the Prophet *Zachary* ſpeaks of *Living Water going out of* Jeruſalem, ch. 14. 8. And he that paſſeth under the Name of *Eſdras* ſaith, *They ſhall have the Tree of Life planted for an Ornament of ſweet ſavour; For unto you*, ſaith he, *is Paradiſe opened, the Tree of Life is planted*, 2 Eſdr. 2. 12.

7*thly*. St. *John* ſaith, *There ſhall be no Night there, and they need no Candle, neither Light of the Sun*, chap. 22. 5. *Iſaiah* ſaith the ſame, chap. 60. 19. And the Prophet *Zachariah* ſaith, *It ſhall be one day which ſhall be known unto the Lord, not day nor night, and it ſhall come to paſs that at the evening time it ſhall be light*, ch. 14. 7.

Moreover, St. *John* ſo repreſents the Scene of things following the Fall of *Antichriſt*, as plainly to inform us, That he is ſpeaking of this glorious Converſion of the *Jewiſh* Nation, and God's marrying her again whom he

(b) Quod dixi creabo novos cœlos, *&c.* id ita intelligo, quod vos poſiturus ſum in lætitiam perpetuam loco luctus & anxietatis prioris, neque illius luctus prioris memoria ſit manſura. *More Nevoch. Part* 2. *c.* 29. *p.* 268.

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had formerly divorced; for as the Church of Chriſt is repreſented as *the Iſrael of God*, Gal. 6. 16. *the Commonwealth of Iſrael*, Eph. 2. 12. *the Jeruſalem which is above*, Gal. 4. 26. *the Celeſtial Jeruſalem*, Heb. 12. 22. So St. *John* repreſents the new Scene of things in the ſame Language, ſaying, *I John ſaw the holy City, New Jeruſalem, coming down from God out of Heaven*, Rev. 21. 2. And again, *He ſhewed me the great City, the holy Jeruſalem, deſcending out of Heaven from God*, ver. 10. Now that this great and holy City, this *New Jeruſalem*, is the *Jewiſh Church* converted to God; the Characters he gives of it will not ſuffer us to doubt: For, Firſt, he ſaith, *The City had no need of the Sun, neither of the Moon to ſhine in it; for the Glory of God did lighten it*, and the *Lamb is the Light thereof*, Rev. 21. 23. So ſaith God of the Converſion of the *Jews*. *They ſhall call thee the City of the Lord, the Zion, the holy one of Iſrael*, Iſa. 60. 14. *Thou ſhalt call thy Wall Salvation, and thy Gates Praiſe; the Sun ſhall be no more thy Light by Day, neither for Brightneſs ſhall the Moon give Light unto thee; but the Lord ſhall be unto thee an everlaſting Light, and thy God thy Glory.* He ſaith, *The Gates of this City ſhall not be ſhut at all by day, neither ſhall there be any night there, and they ſhall bring the Glory, and Honour,* Τιμὴν, *the ſubſtance of the Nations unto it*, ver. 25, 26. Even as *Iſaias* had ſaid, *Thy Gates ſhall be open continually, they ſhall not be ſhut day nor night, that Men may bring unto thee the Wealth of the Gentiles, and that their Kings may be brought*, Iſa. 60. 11. Laſtly, he ſaith, *The Nations of them that are ſaved, ſhall walk in the Light of this City, and the Kings of the Earth do bring their Glory and Honour to it*, ver. 24. which I have ſhewed to be the very thing foretold by the *Prophets* at the Converſion of the *Jewiſh* Nation.

Add to this, That he introduceth this *holy City, this New Jeruſalem, prepared as a Bride adorned for her Husband*, Rev. 21. 2. and ſaith, *Come hither, I will ſhew thee the Bride, the Lamb's Wife*, ver. 9, 10. and then ſhews *the great City, the holy Jeruſalem*; and ch. 19. 7, 8. he ſaith, *He heard a Voice, ſaying, the Marriage of the Lamb is come, and his Wife hath made her ſelf ready*; and to *her was granted, that ſhe ſhould be arrayed in fine Linen, clean and white, for the fine Linen is the Righteouſneſs of the Saints.* Now thus have the *Prophets* repreſented the *Jewiſh Church*, converted to God: Hence is ſhe introduced, ſpeaking thus, *I will greatly rejoice in the Lord, my Soul ſhall be joyful in my God; for he hath cloathed me with the Garments of Salvation, he hath covered me with the Robe of Righteouſneſs, as a Bridegroom decketh himſelf with Ornaments, and as a Bride adorneth her ſelf with Jewels*, Iſa. 61. 10. And again *Thou ſhalt no more be termed forſaken, neither ſhall thy Land any more be termed deſolate, but thou ſhalt be called Hephzibah, and thy Land Beulah, for the Lord delighteth in thee, and thy Land ſhall be married*, ch. 62. 4. and ver. 5. *For as a Young Man marrieth a Virgin, ſo ſhall thy Sons marry thee; and as the Bridegroom rejoiceth over the Bride, ſo ſhall thy God rejoice over thee.*

§. IV. Add to this, that all the Characters which the *Patrons* of the *Millennium* give of thoſe times, exactly accord with the Characters given by the *Prophets* of the Converſion of the *Jews*, and are many of them taken from the very Words of the *Prophets*, foretelling thoſe times: For inſtance,

Firſt, Indolence, and Plenty, ſaith Dr. *Burnet*, B. 4. c. 7. p. 183.] *ſeem to be two Ingredients of this happy State.* Accordingly the *Prophets* every where ſpeak, how *the Riches of the Gentiles ſhall then flow in to them*, Iſa. 60. 5, 11. *and they ſhall eat the Riches of the Gentiles*, chap. 61. 6. That *there ſhall be then no Hunger nor Thirſt, no Heat nor Sun to ſmite them, no Voice of Crying or Weeping.* See *Iſa.* 35. 10.

2*dly*. That it ſhall be *a time of univerſal Peace and freedom from War and Perſecution*, [Ib. p. 184.] and this he proves from the words of the *Prophets*, declaring, That at the day, that time when God ſhall create *new Heavens and new Earth, the Lamb and the Lion ſhall lie down together, and the Sucking Child ſhall play with the Baſilisk, and they ſhall not hurt in all my holy Mountain*, as it is written, *Iſa.* 11. 6, 7, 8, 9. and ch. 65. 25. and ſaying, That *the Nations ſhall beat their Swords into Plowſhares, and their Spears into Pruning-hooks; Nation ſhall not lift up a Sword againſt Nation, neither ſhall they learn War any more*, Iſa. 2. 4. Mich. 4. 3. as appears alſo from the Promiſes, that God will then *make her Officers Peace*, Iſa. 60. 17. *and will extend Peace to her as a River*, ch. 66. 12.

3*dly*, That it ſhall be *a Kingdom of Righteouſneſs*, [*Ibid.*] Accordingly of this holy City, *Jeruſalem*, it is ſaid, *There ſhall no more come into thee, the uncircumciſed and unclean*, Iſa. 52. 1. *An high-way ſhall be there, and it ſhall be called the way of Holineſs, the Unclean ſhall not paſs over it*, ch. 35. 8. which exactly anſwers to thoſe Words of St. *John*, *Into the holy City ſhall nothing enter that is polluted or unclean*, Rev. 21. 27. And again, *Thy People ſhall be all righteous*, ch. 61. 21. *See* Zeph. 3. 9. Zach. 14. 20, 21.

Moreover this, ſaith he, [*p.* 185.] will be *a State under a peculiar Preſence and Divine Conduct, becauſe the Tabernacle of God will be with Men, and he will dwell with them*; and this we ſee was promiſed at the Converſion of the *Jewiſh* Nation, *Ezek.* 37. 27.

The laſt Character, ſaith he, *that belongs to this*

this State, or rather to those that enjoy it, is this, that they are Kings and Priests unto God; and this also, we have shewed to be promised to the converted *Jews*, Isa. 61. 6. — 65. 20.

I add, That as the ancient *Fathers* generally held that the time would come when *all Israel shall be saved*, and be converted to the *Christian* Faith; so did they as generally conceive that this should happen at the Close of the World, (c) and about the time of our *Saviour*'s second coming: and most of 'em speak of it as a branch of the *Millennium*.

So *Justin M.* says once and again, that (d) *then the Jews shall see, and shall acknowledge him whom they have pierced*; and he confesses to *Trypho*, (e) that *Jerusalem shall be rebuilt*, and that (f) *Christians shall rejoyce with Christ together with the Patriarchs and Prophets, and with the Jews and their Proselytes*, i. e. *the Nations then flowing in to them before the coming of our Lord.* So (g) *Irenæus* declares, that then *God will restore them to the Land which he had promised, and given to their Fathers, and they shall dwell in it in hope.* And (h) *Tertullian* saith, that *he will then own the Circumcision*, Et Abrahæ gentem, cum ultimo venerit, acceptatione, & benedictione dignabitur, *and at his last coming will vouchsafe to accept, and bless the Seed of Abraham.* And this is suitable to the ancient Opinion of the (i) *Jews, that in the end of the World there should be to them a World full of joy and exultation, so that their Heaven and Earth should as it were be renewed, according to the words of Isaiah*, chap. 65. 17. So the *Targum* upon those words of *Hosea*, *the Children of Israel shall seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days.*

§. 5. Nor is it to be wonder'd that there should be then such a glorious Conversion of them, and such a flowing in of the Nations to them, seeing the *Prophets* seem to intimate there shall be then *a full Effusion of the Holy Ghost* upon them, somewhat resembling that which was vouchsafed to the first Ages of *Christianity*. So the Prophet *Isaiah* speaks of the Desolation of the City ἕως ἂν ἔλθῃ ἐφ' ὑμᾶς πνεῦμα ἀφ' ὑψηλοῦ, *until the Spirit be poured upon them from on high*, Isa. 32. 15. which is the very Phrase in which our Lord promiseth the Spirit to his *Apostles*, Luke 24. 49. St. *Paul* proves their Conversion from those words of the Prophet *Isaiah*, *The Deliverer shall come out of Zion, and shall turn away iniquity from Jacob*: with which these are immediately connected, *And this is my Covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put into thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed from henceforth for ever*, Chap. 59. 20, 21. And again, Chap. 44. 3. *I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy Seed, and my Blessing on thy Offspring.* So Ezek. 36. 24. *I will take you from among the Heathen, and gather you out of all Countries, and will bring you into your own Land.* And ver. 27. *I will put my Spirit within you, and cause you to walk in my Statutes.* And Chap. 39. 28, 29. *I have gathered them unto their own Land, and have left none of them any more there, neither will I hide my Face any more from them, for I have poured out my Spirit upon the House of Israel, saith the Lord.* And this seems plainly to be hinted in these words of St. *Paul*, 2 Cor. 3. 15, 16, 17. *Even unto this day, when Moses is read, the Veil is upon their heart. Nevertheless, when it shall turn to the Lord, the Veil shall be taken away; for the Lord is* (the giver of) *that Spirit*, (or ἅγιον) *where the Lord is, there is the Spirit; and where the Spirit of the Lord is there is Liberty*, from subjection to the Law, and from that Veil which hinders them, from turning to Christ.

To this Mr. *Mead* (*pag.* 761, 767.) conjectures there shall be added a Vision of Jesus Christ to them; for saith God by his Prophet *Zachariah*, Chap. 12. 10. *I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look upon him whom they have pierced, and mourn for him.* And Christ being ask'd, *What shall be the Sign of the End of the World?* Matth. 24. 3. saith ver. 30. *Then shall appear the Sign of the Son of Man in Heaven, and then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory.* And he speaks to the Jews thus, *Verily, I say unto you, yet a little while, and you shall not see me till you say, Blessed is he that cometh in the Name of the Lord*, Matth. 23. 39.

Or that according to the ancient and general Doctrine both of *Jew* and *Christian*, they shall have an *Elias* sent to instruct them, a Deliverer ἕνεκεν Σιών, *for the sake of Zion*, as the *Septuagint*, Isa. 59. 20. For, saith he, *It may be fit to conceive magnificently of so great a work of God towards a People for whom he hath formerly shewed so many wonders; especially this being the greatest work of mercy and won-*

(c) In the End of the World, 2 *Esdr.* 2. 34. 6. 15, 25. (d) P. 232. D. Ὅτε ὄψεσθε εἰς ὃν ἐξεκεντήσατε. (e) P. 249. C. (f) Ἅμα τοῖς Πατριάρχαις, καὶ τοῖς Προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ τῶν προσηλύτων γενομένων, τοῦ ἐλθεῖν ὑμῶν τὸν Χριστὸν προσδοκᾶτε, p. 306.
(g) L. 5. c. 34. (h) Adv. Marc. l. 5. c. 9. p. 472. C.
(i) R. Saadias Gaon Sepher Hæmunot.

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der that ever he did for them, far beyond the bringing them forth of Egypt, and leading them in the Wilderneſs. And to this he refers theſe words of *Eccleſiaſticus, Elias was ordained to turn the hearts of the Father to the Son, and to reſtore*, καταστῆσαι, *the Tribes of Jacob:* Μακάριοι οἱ ἰδόντες σε, καὶ οἱ ἀγαπήσει κεκοσμημένοι, καὶ γὰρ ἡμεῖς ζωῇ ζησόμεθα, *Bleſſed are they that ſee thee, and are adorned with love, for we ſhall ſurely live,* Eccluſ. 48. 10, 11. Where note, that their Converſion is again repreſented by a new life, and by the very word uſed concerning the Souls of the *Martyrs* which were ſlain, *Rev.* 20. 4.

§. VI. Add to this, That as all the ancient *Millennaries* held that this Reign on Earth ſhould be at (k) *Jeruſalem*, and that the *Jews* converted then ſhould Reign together with the *Chriſtians*; ſo all the Paſſages cited from *Jewiſh* Writers concerning the *Millennium*, ſpeak only of the *Millennium* of the Reſurrection, the new Heavens and new Earth the *Jewiſh* Nation ſhall enjoy. This is apparent from thoſe words on which the *Midraſh Tehillim* founds this *Millennium*, viz. *Comfort us according to the days in which thou haſt afflicted us,* Pſal. 90. 15. *in Babylon, in Greece, in Rome.* From the words cited by *Galatinus*, l. 12. c. 1. from *R. Eliezer*, ch. 34. *As I live, ſaith the Lord, I will raiſe you in the time to come, in the Reſurrection of the dead, and I will gather you, with all Iſrael, into the Land of Iſrael.* From thoſe cited from *R. Saadias* on *Dan.* 7. 18. *Becauſe the Jews rebelled againſt their Lord, their Kingdom ſhall be taken from them, and given to the four Monarchies who ſhall poſſeſs it in this World, and ſhall ſubdue and carry captive Iſrael till the Age to come in which the Meſſiah ſhall Reign.* From the *Targum* on *Hoſ.* 14. 8. *They ſhall be gathered from the midſt of their captivity*; and on *Pſal.* 50. 4. From the Paſſage quoted by *Galatinus*, l. 11. c. 1. From the Book *Beracoth*, that *Iſrael ſhall no more make mention of their departure out of Egypt in the Age to come, in the days of the Meſſiah.* And from the words cited by Mr. *Mead*, Luke 21. 24. *The Jews ſhall be carried captives into all Nations till the times of the Gentiles be fulfilled, and then ſhall they ſee the Son of Man coming in the Clouds.* From the words of *Tobit* cited by Mr. *Mead*, p. 579. *Then the Children of Iſrael ſhall go into a very long captivity, but the bleſſed God ſhall remember them, and gather them from the four corners of the Earth.* Accordingly Mr. *Mead* ſums up their Opinion thus, *They expect their Forefathers, at leaſt ſuch as were juſt and holy, ſhould riſe in the beginning of the ſame* Millennium, *and reign in the Land of Iſrael with their Off-ſpring under the Meſſiah. And*, ſaith he, *I can hardly believe that all this ſmoak of Tradition could ariſe but from ſome fire of Truth anciently made known unto them.* And this I freely grant, and do indeed ſuppoſe by aſſerting a Prediction of ſuch a general Call of the *Jews* near the cloſe of the World, as they ſtiled ζωοποίησις, *a reviving*, and a *Reſurrection* of them. But how comes this Tradition to relate to *Chriſtian Martyrs beheaded for the Name of Chriſt*, or to be fulfilled in the Reſurrection of them only who are chiefly *Chriſtians*, not of the *Jews*, but of the *Gentiles*? Mr. *Mead* ſolves the matter thus, p. 604. *Under the ſecond ſort of theſe Reigners I would in a particular reſpect underſtand the Nation of the Jews then converted to the Chriſtian Faith; who coming in toward the end of the day, may, above all others, be ſaid to be thoſe who had not worſhipped the Beaſt, nor his Image, nor had received his mark upon their foreheads or their hands.* And thus will Truth prevail at laſt, but to the ruin of this literal Reſurrection: For how can they literally be ſaid *to live again, and to have a part in the firſt Reſurrection, who were never ſlain for the Faith?* And who are not to be converted, ſay their own Prophecies and Traditions, till God createth *a new Heaven and a new Earth*, and much leſs till the Fall of *Babylon*?

(k) Juſtin M. Iren. Tertul. ſupra.

CHAP. III.

This Chapter contains an Anſwer to all the Arguments produc'd from Scripture, to prove this literal Reſurrection of the Martyrs, and this Reign of them on Earth a thouſand years, viz. 1. *To the chief Argument for this Opinion, from* Rev. 20. 4, 5, 6. §. I. *To* 2 Pet. 3. *from* verſ. 5. 13. §. II. *To* Heb. 2. 5. *compared with* Chap. 1, 6. §. III. *To* Matth. 5. 5. The Meek ſhall inherit the Earth, §. IV. *To* Rom. 8. 19, 20. The Creature ſhall be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God, §. V. *To* Acts 3. 20, 21. The Heavens muſt receive him till the time of the Reſtitution of all things, §. VI. *To* Matth. 19. 27, 28, 29. Ye that have followed me in the Regeneration, ſhall ſit upon twelve Thrones, §. VII. And they ſhall receive an hundred-fold now in this Life. *Ibid.*

I Proceed now to the Arguments produced from Scripture for the Doctrine of the *Millennium*, to which I hope to return a clear and ſatisfactory Anſwer, beginning with thoſe words of the *Revelations* in which all the Aſſertors of this Doctrine place their Confidence. And they are theſe.

§. I. Arg. 1. *And I ſaw Thrones, and they ſat upon them, and Judgment was given to them: and I ſaw the Souls of them that were beheaded for the Witneſs of Jeſus, and for the Word of God, and which had not worſhipped the Beaſt, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands, and they lived and reigned with Chriſt a thouſand years,* Rev. 20. 4.

But the reſt of the Dead lived not again till the thouſand years were finiſhed. This is the firſt Reſurrection, verſ. 5.

Bleſſed and holy is he who hath part in the firſt Reſurrection: On ſuch the ſecond Death hath no power, but they ſhall be Prieſts of God and of Chriſt, and ſhall reign with him a thouſand years, verſ. 6.

Firſt, Here, ſay they, is mention of a *Firſt Reſurrection*, antecedent to the General Reſurrection of the Juſt, who are not to live again till they who firſt riſe have reigned *a thouſand years* on Earth.

2*dly*. This Reſurrection, ſay they, is proper to thoſe who were *ſlain for the Teſtimony of Jeſus, and the Word of God*, and were not *Worſhippers of the Beaſt*.

3*dly*. This Reſurrection, ſay they, is not a Metaphorical, but a proper Reſurrection; for the *Souls*, *i. e.* the Perſons of them that were ſlain *live again*.

4*thly*. They do *reign with Chriſt a thouſand years*, and that Reign, ſay moſt of them, is to be upon Earth; therefore there is to be a Reign of thoſe *Martyrs* who were *ſlain for the Teſtimony of Jeſus and the Word of God* upon Earth *a thouſand years*.

Now in anſwer to this Argument, let it be noted:

Anſw. 1. That it is not the Bodies, but the *Souls* of them that are beheaded who are ſaid *to live*; now the word Ψυχὰς rendred *Soul*, occurs ſix times in this Book, this place excepted; and in all theſe places, it ſignifies either the Soul in ſeparation, or diſtinction from the Body, *or the living Soul*; for *Chap.* 6. 9. *The Souls under the Altar*, not only *cry with a loud Voice* but they are *cloathed with white Robes*, ver. 10, 11. which Expreſſions cannot be well applied to Dead Bodies. *Chap.* 8. 9. The Κτίσματα ἔχοντα ψυχάς, are the Creatures having Animal Souls by which they lived, *Chap.* 12. 11. It plainly ſignifies their Lives, *i. e.* the Souls by which Men live, *Chap.* 16. 3. It is expreſly ἡ ψυχὴ ζῶσα, *the living Soul*, Chap. 18. 13. It ſignifies the Lives of Men, or elſe the Souls of Men which they did hunt for, or devour, as *Ezek.* 13. 18, 20.—22. 25. and *ver.* 14th ἐπιθυμία τῆς ψυχῆς, is *the deſire* not of the Body but *the Soul*; Why therefore muſt this Word be here ſuppoſed to ſignifie not the *Soul*, but that *dead Body* oppoſite to it, which alone properly can be ſaid to riſe, and *live again*?

2*dly*. Let it be noted, that a proper and a literal Reſurrection is never in the whole *New Teſtament* expreſſed, or repreſented to us by *the living of the Soul*, but always by the living, raiſing, or the reſuſcitation of the Dead, the raiſing *of the Bodies of the Saints, of them that ſlept in the Duſt*, or *in their Graves and Sepulchres*, or who were *buried in the Sea* or in *the Earth*; if then the *Holy Ghoſt* here meant a literal and proper Reſurrection, why doth he ſo much vary from the Terms he conſtantly doth uſe elſewhere, whenever he diſcourſeth of ſuch a Reſurrection, and take up with the Terms ſo oft applied in Scripture to a Moral, and Metaphorical Reſurrection? As we ſhall ſee hereafter.

Anſw.

Anſw. 2. 2*dly.* I grant that here is mention of a *Firſt Reſurrection* antecedent to the general and proper Reſurrection, but then it plainly is a Reſurrection in which all that are *bleſſed and holy*, and over whom the *ſecond Death hath no Power*, have a part, *ver.* 6. and they are all whoſe *Names are written in the Book of Life*, ver. 14, 15. It is a Reſurrection of all who had not worſhipped the Beaſt, *ver.* 4. and they are all the ſame Perſons, *Rev.* 13. 8. It is a Reſurrection of thoſe who are made *Kings and Prieſts to God and Chriſt*, which all *good Chriſtians* are, 1 *Pet.* 2. 5, 6. and therefore not of *Martyrs only*.

Again, It is a Reſurrection before the Day of Judgment, and before the Sea, and Death, and the Grave deliver up their Dead, as the words following intimate, *ver.* 12, 13. viz. *I ſaw the Dead, ſmall and great ſtand before God, and the Books were opened; and another Book, which is the Book of Life, and the Dead were judged out of thoſe things which were written in the Books, according to their Works. And the Sea gave up her Dead, that were in it: And Death and Hades delivered up their Dead that were in them: And they were judged every Man according to his Works.* Where note, that the Dead delivered up were all that were *judged according to their Works.* It alſo is a Reſurrection before Chriſt's coming *to render to every Man as his Works ſhall be*; for this he after promiſeth to do, *Chap.* 22. 12. whereas, according to the Doctrine of the *Millennium*, Chriſt had already given to them whom he had raiſed to reign with him on Earth, the Bleſſing promiſed *to him that overcometh*, Rev. 2. 26, 27.—3. 21. 5. 10.

3*dly. The reſt of the Dead* that *lived not again until the thouſand years were finiſhed*, are not *the Juſt*, but the *Synagogue of Satan, Gog and Magog*, ver. 8. for St. *John*, Chap. 19. repreſents *the King of kings, and Lord of lords*, with *the Armies which were in Heaven making War with the Kings of the Earth and their Armies*, and giving *their Fleſh to be meat* unto them; in which War *the Beaſt was taken, and the falſe Prophet*, and *caſt alive into a lake of Fire*, ver. 20. And then it follows thus, *καὶ οἱ λοιποὶ, and the reſt of them*, who were gathered together to make War with this King of kings *were ſlain with the Sword that came out of his Mouth, and all the Fowls were filled with their Fleſh*, ver. 21. Now it being by the *Pagan Emperors* firſt, and by the *Beaſt* afterwards, That *Satan, the great Dragon, made war with the Seed of the Woman which kept the Commandments of God, and had the Teſtimony of Jeſus Chriſt*, Rev. 12. 17. Theſe Inſtruments of *Satan* being thus ſlain, and overcome by *Chriſt*, Satan is *bound a thouſand years, i. e.* He is ſo long diſabled from perſecuting and moleſting the Church of *Chriſt*, and during this ſpace She is raiſed up to her Primitive Purity, and flouriſheth glorioufly, and ſo is repreſented, as having a Reſurrection from the Dead: This thouſand years being ended, *Satan* is let looſe again, and gathers again his Inſtruments, *i. e. the Nations which are in the four quarters of the Earth, Gog and Magog to Battle, and they compaſs the Camp of the Saints.* Rev. 20. 8, 9. And this is the living of the reſt of the Dead again *after the thouſand years was ended*, ver. 5. for it is only οἱ λοιποὶ, *the reſt* that were ſlain, *Chap.* 19. 21. that lived again; it is only thoſe who had no ſhare in the *Firſt Reſurrection*, and ſo were neither *bleſſed nor holy*, ver. 6. nor had their Names written in the Book of Life; and conſequently thoſe on which the Second Death had place, which Death they ſuffered when *Fire came down from Heaven and devour'd them*, and they were caſt *into the Lake of Fire with the Devil*, ver. 10, 15.

And that οἱ λοιποὶ the reſt, *Chap.* 19. 21. and *Chap.* 20. 5. ſhould ſignifie the ſame Perſons, cannot ſeem ſtrange, if we conſider that only four Verſes intervene betwixt them. And that they muſt be the ſame Perſons, is evident from the connexion of the words, thus, *the reſt of the Dead lived not till the thouſand years* of Satan's Binding and the Saints Reign was ended, *ver.* 5. And when thoſe *thouſand years* were ended, *Satan* was looſed, and gathered them together againſt that Church of *Chriſt*, which had thus Reigned a *thouſand years*, ver. 7, 8, 9, 10.

And this interpretation of *the reſt of the Dead* riſing again, gives a clear Anſwer to the Objection of Mr. *Mead*, againſt the other Senſes commonly impoſed upon theſe Words, *viz. That it would be a moſt harſh and violent Interpretation, to ſay the Dead, and the living again of the Dead, ſhould not be taken in the ſame Senſe*; for according to this Expoſition they are exactly taken in the ſame Senſe, the Dead Church living again in the ſame Metaphorical Senſe, in which the reſt of the Dead, the Enemies of the Church live again, at the end of the *thouſand years* when Satan is looſed, and gathers them to Battle againſt the Church.

4*thly.* The Souls of them who were *ſlain for the Teſtimony of Jeſus, and for the Word of God*, are thoſe *Chriſtians* who were ſlain in the time of the Ten Perſecutions, and the Souls of them who *worſhipped not the Beaſt*, are thoſe *Chriſtians* who choſe rather to die, or ſuffer Perſecution, than to be guilty of *Romiſh Idolatry*: And they are ſaid to live again as the Beaſt which had received τὴν πληγὴν τοῦ θανάτου, *the Wound of Death, and one of whoſe Heads was wounded to Death*, ἔζησε, *lived again*, Rev. 13. 3, 12. *viz.* in the Succeſſion of the *Antichriſtian* Beaſt, to him which exerciſed the Power of the *Heathen Emperors* over the Earth, and reviv'd the *Idolatry*

CHAP. III.

This Chapter contains an Answer to all the Arguments produc'd from Scripture, to prove this literal Resurrection of the Martyrs, and this Reign of them on Earth a thousand years, viz. 1. *To the chief Argument for this Opinion, from* Rev. 20. 4, 5, 6. §. I. *To* 2 Pet. 3. *from* vers. 5. 13. §. II. *To* Heb. 2. 5. *compared with* Chap. 1, 6. §. III. *To* Matth. 5. 5. The Meek shall inherit the Earth, §. IV. *To* Rom. 8. 19, 20. The Creature shall be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God, §. V. *To* Acts 3. 20, 21. The Heavens must receive him till the time of the Restitution of all things, §. VI. *To* Matth. 19. 27, 28, 29. Ye that have followed me in the Regeneration, shall sit upon twelve Thrones, §. VII. And they shall receive an hundred-fold now in this Life. *Ibid.*

I Proceed now to the Arguments produced from Scripture for the Doctrine of the *Millennium*, to which I hope to return a clear and satisfactory Answer, beginning with those words of the *Revelations* in which all the Assertors of this Doctrine place their Confidence. And they are these.

§. I. Arg. 1. *And I saw Thrones, and they sat upon them, and Judgment was given to them: and I saw the Souls of them that were beheaded for the Witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands, and they lived and reigned with Christ a thousand years,* Rev. 20. 4.

But the rest of the Dead lived not again till the thousand years were finished. This is the first Resurrection, vers. 5.

Blessed and holy is he who hath part in the first Resurrection: On such the second Death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years, vers. 6.

First, Here, say they, is mention of a *First Resurrection,* antecedent to the General Resurrection of the Just, who are not to live again till they who first rise have reigned *a thousand years* on Earth.

2*dly.* This Resurrection, say they, is proper to those who were *slain for the Testimony of Jesus, and the Word of God,* and were not *Worshippers of the Beast.*

3*dly.* This Resurrection, say they, is not a Metaphorical, but a proper Resurrection; for the *Souls, i. e.* the Persons of them that were slain *live again.*

4*thly.* They do *reign with Christ a thousand years,* and that Reign, say most of them, is to be upon Earth; therefore there is to be a Reign of those *Martyrs* who were *slain for the Testimony of Jesus and the Word of God* upon Earth *a thousand years.*

Now in answer to this Argument, let it be noted:

Answ. 1. That it is not the Bodies, but the *Souls* of them that are beheaded who are said *to live;* now the word Ψυχὴ, rendred *Soul,* occurs six times in this Book, this place excepted; and in all these places, it signifies either the Soul in separation, or distinction from the Body, *or the living Soul;* for *Chap.* 6. 9. *The Souls under the Altar,* not only *cry with a loud Voice* but they are *cloathed with white Robes,* ver. 10, 11. which Expressions cannot be well applied to Dead Bodies. *Chap.* 8. 9. The Κτίσματα ἔχοντα ψυχάς, are the Creatures having Animal Souls by which they lived, *Chap.* 12. 11. It plainly signifies their Lives, *i. e.* the Souls by which Men live, *Chap.* 16. 3. It is expresly ἡ ψυχὴ ζῶσα, *the living Soul,* Chap. 18. 13. It signifies the Lives of Men, or else the Souls of Men which they did hunt for, or devour, as *Ezek.* 13. 18, 20.—22. 25. and *ver.* 14th ἐπιθυμία τῆς ψυχῆς, is *the desire* not of the Body but *the Soul;* Why therefore must this Word be here supposed to signifie not the *Soul,* but that *dead Body* opposite to it, which alone properly can be said to rise, and *live again?*

2*dly.* Let it be noted, that a proper and a literal Resurrection is never in the whole *New Testament* expressed, or represented to us by *the living of the Soul,* but always by the living, raising, or the resuscitation of the Dead, the raising *of the Bodies of the Saints, of them that slept in the Dust,* or *in their Graves and Sepulchres,* or who were *buried in the Sea* or in *the Earth;* if then the *Holy Ghost* here meant a literal and proper Resurrection, why doth he so much vary from the Terms he constantly doth use elsewhere, whenever he discourseth of such a Resurrection, and take up with the Terms so oft applied in Scripture to a Moral, and Metaphorical Resurrection? As we shall see hereafter.

Answ.

Anſw. 2. 2*dly.* I grant that here is mention of a *Firſt Reſurrection* antecedent to the general and proper Reſurrection, but then it plainly is a Reſurrection in which all that are *bleſſed and holy*, and over whom the *ſecond Death hath no Power*, have a part, *ver.* 6. and they are all whoſe *Names are written in the Book of Life*, ver. 14, 15. It is a Reſurrection of all who had not worſhipped the Beaſt, *ver.* 4. and they are all the ſame Perſons, *Rev.* 13. 8. It is a Reſurrection of thoſe who are made *Kings and Prieſts to God and Chriſt*, which all *good Chriſtians* are, 1 *Pet.* 2. 5, 6. and therefore not of *Martyrs only*.

Again, It is a Reſurrection before the Day of Judgment, and before the Sea, and Death, and the Grave deliver up their Dead, as the words following intimate, *ver.* 12, 13. viz. *I ſaw the Dead, ſmall and great ſtand before God, and the Books were opened; and another Book, which is the Book of Life, and the Dead were judged out of thoſe things which were written in the Books, according to their Works. And the Sea gave up her Dead, that were in it: And Death and Hades delivered up their Dead that were in them: And they were judged every Man according to his Works.* Where note, that the Dead delivered up were all that were *judged according to their Works.* It alſo is a Reſurrection before Chriſt's coming *to render to every Man as his Works ſhall be*; for this he after promiſeth to do, *Chap.* 22. 12. whereas, according to the Doctrine of the *Millennium*, Chriſt had already given to them whom he had raiſed to reign with him on Earth, the Bleſſing promiſed *to him that overcometh*, Rev. 2. 26, 27.—3. 21. 5. 10.

3*dly. The reſt of the Dead* that *lived not again until the thouſand years were finiſhed*, are not *the Juſt*, but the *Synagogue of Satan, Gog and Magog*, ver. 8. for St. *John*, Chap. 19. repreſents *the King of kings, and Lord of lords*, with *the Armies which were in Heaven making War with the Kings of the Earth and their Armies*, and giving *their Fleſh to be meat* unto them; in which War *the Beaſt was taken, and the falſe Prophet*, and *caſt alive into a lake of Fire*, ver. 20. And then it follows thus, καὶ οἱ λοιποὶ, *and the reſt of them*, who were gathered together to make War with this King of kings *were ſlain with the Sword that came out of his Mouth, and all the Fowls were filled with their Fleſh*, ver. 21. Now it being by the *Pagan Emperors* firſt, and by the *Beaſt* afterwards, That *Satan, the great Dragon, made war with the Seed of the Woman which kept the Commandments of God, and had the Teſtimony of Jeſus Chriſt*, Rev. 12. 17. Theſe Inſtruments of *Satan* being thus ſlain, and overcome by *Chriſt*, Satan is *bound a thouſand years, i. e.* He is ſo long diſabled from perſecuting and moleſting the Church of *Chriſt*, and during this ſpace She is raiſed up to her Primitive Purity, and flouriſheth glorioufly, and ſo is repreſented, as having a Reſurrection from the Dead: This thouſand years being ended, *Satan* is let looſe again, and gathers again his Inſtruments, *i. e. the Nations which are in the four quarters of the Earth, Gog and Magog to Battle, and they compaſs the Camp of the Saints.* Rev. 20. 8, 9. And this is the living of the reſt of the Dead again *after the thouſand years was ended*, ver. 5. for it is only οἱ λοιποὶ, *the reſt* that were ſlain, *Chap.* 19. 21. that lived again; it is only thoſe who had no ſhare in the *Firſt Reſurrection*, and ſo were neither *bleſſed nor holy*, ver. 6. nor had their Names written in the Book of Life; and conſequently thoſe on which the Second Death had place, which Death they ſuffered when *Fire came down from Heaven and devour'd them*, and they were caſt *into the Lake of Fire with the Devil*, ver. 10, 15.

And that οἱ λοιποὶ the reſt, *Chap.* 19. 21. and *Chap.* 20. 5. ſhould ſignifie the ſame Perſons, cannot ſeem ſtrange, if we conſider that only four Verſes intervene betwixt them. And that they muſt be the ſame Perſons, is evident from the connexion of the words, thus, *the reſt of the Dead lived not till the thouſand years* of Satan's Binding and the Saints Reign was ended, *ver.* 5. And when thoſe *thouſand years* were ended, *Satan* was looſed, and gathered them together againſt that Church of *Chriſt*, which had thus Reigned a *thouſand years*, ver. 7, 8, 9, 10.

And this interpretation of *the reſt of the Dead* riſing again, gives a clear Anſwer to the Objection of Mr. *Mead*, againſt the other Senſes commonly impoſed upon theſe Words, *viz. That it would be a moſt harſh and violent Interpretation, to ſay the Dead, and the living again of the Dead, ſhould not be taken in the ſame Senſe*; for according to this Expoſition they are exactly taken in the ſame Senſe, the Dead Church living again in the ſame Metaphorical Senſe, in which the reſt of the Dead, the Enemies of the Church live again, at the end of the *thouſand years* when Satan is looſed, and gathers them to Battle againſt the Church.

4*thly.* The Souls of them who were *ſlain for the Teſtimony of Jeſus, and for the Word of God*, are thoſe *Chriſtians* who were ſlain in the time of the Ten Perſecutions, and the Souls of them who *worſhipped not the Beaſt*, are thoſe *Chriſtians* who choſe rather to die, or ſuffer Perſecution, than to be guilty of *Romiſh Idolatry*: And they are ſaid to live again as the Beaſt which had received τὴν πληγὴν θανάτου, *the Wound of Death, and one of whoſe Heads was wounded to Death*, ἔζησε, *lived again*, Rev. 13. 3, 12. *viz.* in the Succeſſion of the *Antichriſtian* Beaſt, to him which exerciſed the Power of the *Heathen Emperors* over the Earth, and reviv'd the *Idolatry*

try of the *Heathen Empire*. And as the *two Witneſſes*, when ſlain, are ſaid to live again, *the Spirit of Life from God entring into them*, Rev. 11. 7, 11. becauſe a ſucceſſion of Men of the ſame faith and the ſame oppoſition to the Beaſt, revive, and flouriſh after they were ſlain; Some here reply, that *this was ſpoken of the two Churches*, that they were ſlain, and lived again, *not of the Suppoſita*. But why then may not the words of St. *John* be ſpoken of the *Church* of *Jew* and *Gentile* then reviving, and not of the *Suppoſita*? Moreover, theſe *two Witneſſes* are ſaid to be ſlain, *ver.* 7. and their *dead bodies to lie in the ſtreets of the great City*, *ver.* 18. to be ſeen lying there *three days and an half*, and not to be ſuffered to be put into their Graves, *ver.* 9. and *after three days and an half*, the Spirit of *God is ſaid* to enter into them, to *make them ſtand upon their feet*, and *live again*. If therefore nothing of this be ſpoken of the *Suppoſita*, why ſhould thoſe words, *I ſaw the Souls of them who were beheaded for the Witneſs of Jeſus, and they lived again*, be ſpoken of the *Suppoſita*, and not of the *Churches* of the Converted *Jews* and *Gentiles*? This being the *Prophetick Scheme* by which the *Scripture* ſtill repreſents the glorious Reſtoration of God's Church and People. For,

1. The Reſtoration of the *Church* is ſometimes repreſented as a Reſurrection of it from the Dead. So ſaith the Prophet *Iſaiah*, ἀναστήσονται οἱ νεκροὶ, *thy dead ſhall ariſe, and be raiſed out of their Tombs*, Chap. 26. 19. So God ſpeaks to the *Jewiſh Nation* by *Ezekiel*, ſaying, *I will open your graves, and cauſe you to come out of your graves, and bring you into the Land of Iſrael*, Ezek. 37. 13, 14. The Prophet *Hoſea* ſpeaks thus, *in three days* ἐξαναστησόμεθα *we ſhall riſe up again, and we ſhall live before him*, Hoſ. 6. 2. And the *Apoſtle* ſpeaking of this very matter, *viz.* the Converſion of the *Jews*, ſaith, it ſhall be even to the *Gentiles* ζωὴ ἐκ νεκρῶν, *as life from the dead*, Rom. 11. 15. Here then is a Reſurrection of the Church of *God* agreeable to that which our Interpretation of this Paſſage of the *Revelations* doth import: nor is there any more reaſon to ſay the words of St. *John* reſpect the *Suppoſita*, and not the *Churches*, than to ſay the ſame of many of the places cited.

Moreover, the *Scripture* doth more frequently mention the Reſtoration of the *Church*, and her return from a low, captive, and afflicted State under the *Metaphor* of a new Life, a Life from the dead, a Reviviſcence of God's Church and People. Thus when God moved the *Perſian Kings* to let the *Jews* return to their own Land, he is by *Ezra* ſaid to give them ζωοποίησιν *a Reviviſcence*, Ezra, 9. 8, 9. The *Pſalmiſt* ſpeaking of himſelf as the Text, or of God's People alſo, ſaith the *Marginal Reading*, uſeth theſe words, *Thou which haſt ſhewed me great and ſore troubles, ſhalt quicken me* (Marg. *us*) *again, and ſhalt bring me up again* (Marg. *us*) *from the depth of the Earth*, Pſal. 71. 20. And the *Church* ſpeaketh thus to God, ζωώσεις *thou wilt quicken us*, and *we will call upon thy Name*, Pſal. 80. 18. And again, *Thou wilt return* καὶ ζωώσεις ἡμᾶς *and revive us, and thy People ſhall rejoyce in thee*, Pſal. 85. 6. ζήσονται οἱ τεθνεῶτές σου, *Thy dead Men ſhall live*, Iſa. 26. 19. ſay *Symmachus* and *Theodotion*, ζησόμεθα, *We ſhall live in his ſight*, ſaith the Prophet *Hoſea*, Chap. 6. 2, 3. and Ch. 14. 17. *They ſhall live with their Children and return again*, ſaith the Prophet *Zachary*, Chap. 10. 8, 9. The Son of *Syrach* ſaith, at the coming of *Elias*, ζωῇ ζησόμεθα, *we ſhall live again*, Chap. 48. 11. But the chief Seat of this *Metaphor* is in the 37*th* Chapter of *Ezekiel*, where God is introduced inquiring of the *Jews* in *Babylon*, εἰ ζήσεται, *can theſe Bones live?* ver. 3. and promiſing to put into them πνεῦμα ζωῆς, *the breath of life*, ver. 5. and ſaying, *I will put my Spirit into you*, καὶ ζήσεσθε, and *ye ſhall live*, and bidding the Prophet *blow* upon them καὶ ζησάτωσαν, *that they may live*, v. 9. and declaring, that when he had done ſo, *breath entred into them*, καὶ ἔζησαν, *and they lived again, and ſtood upon their feet*, v. 10. in all which places the very word which St. *John* uſeth to expreſs the firſt Reſurrection, is here uſed to expreſs the Return of the *Church* from her Obſcurity and Thraldom to a glorious State. Why therefore may not the word in St. *John* bear that Senſe which it ſo often bears in the *Prophetick* Writings, and twice in the (a) *New Teſtament*, when ſpoken of the *Gentiles*? It hence at laſt appears, that by this Interpretation I put no force upon the words, but do expound them in the familiar Senſe in which they are ſtill uſed upon the like occaſion in the *Prophetick* Writings.

Now it is generally agreed by thoſe who own this Converſion of the *Jews*, that it is not to commence till after the Deſtruction of the *Beaſt*, or the Downfall of *Antichriſt*, mention'd *Chap.* 18. and therefore in the next Chapter he begins his Diſcourſe upon it, ſaying, Chap. 19. 7. *The Marriage of the Lamb is come, and his Wife hath made her ſelf ready*, i. e. ſhe who was formerly put away, becauſe ſhe was not (b) *prepared* for the *Bridegroom*'s coming, was now to be married to God again. And Chap. 21. he reaſſumes this matter, and ſhews the Bride the Lamb's Wife in ſuch a deſcription, as will not ſuffer us to doubt ſhe is the *Jewiſh Nation* converted to the *Chriſtian* Faith: For, he calls her the *Holy City*, and the *New Jeruſalem*, and tells us in the

(a) Ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε, Luke 15. 32. Rom. 11. 15.
(b) Not ἑτοίμη *Ready*.

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very words of *Iſaiah*, Chap. 60. 3, 10. that the *Nations which ſhall be ſaved ſhall walk in the light of this City.* He calleth her alſo the *Bride* to be married to the *Lamb*; which is the Deſcription the *Prophets* make of this converted *Nation*, viz. as *of a Bride adorned with her Jewels, and as one that is to be married to the Lord*, Iſa. 61. 10. 62. 4, 5. And he goes on in a continual Deſcription of this *New Jeruſalem* in the words of the Prophets, *Iſaiah* and *Ezekiel* ſpeaking of the Converſion of the *Jewiſh Nation.* The City alſo *coming down from Heaven*, ver. 10. is the new Church of the converted *Jews*, ſaid to come down from Heaven, according to the *Hebrew Phraſe*, becauſe of that Divine Wiſdom, and thoſe Spiritual Gifts and Graces with which ſhe ſhall be adorned from Heaven: For as they were wont to ſay of one who treated of ſublime heavenly things, that he did לרקיע עלה (a) *aſcend into Heaven*, and ſpeak as one who was admitted into the Divine Councils, *Deut.* 30. 11, 12. *Prov.* 30. 3. and of thoſe who heard theſe things that they were *exalted to Heaven*, Matth. 11. 23. ſo the pouring down of theſe Gifts and Bleſſings is repreſented as *the opening of Heaven*, and letting them down upon the Earth. Thus when St. *John* receives his Prophecy, he *ſees a door opened in Heaven*, and hears *a Voice ſaying come up hither, and I will ſhew thee what ſhall be hereafter*, Rev. 4. 1. Where note, that the Voice he heard then was *as the Voice of a Trumpet*: And ſo the very ſame Voice he heard when he was *in the Spirit*, Rev. 1. 10. The two Witneſſes alſo, when they live again, are called *up into Heaven*, Rev. 11. 11, 12. as being filled with heavenly Wiſdom. And ſince the Spiritual Gifts imparted to the Church are ſaid to come *from above, from the Father of lights*, Jam. 1. 17. and they who were made Partakers of them to have *taſted τ δωρεᾶς ἐπυρανίε of the heavenly gift*; ſeeing the Church of Chriſt is *the Jeruſalem which is from above*, Gal. 4. 25. *the heavenly Jeruſalem*, Heb. 12. 22. it is no wonder that ſhe is repreſented here as coming down from Heaven, when ſhe was as it were to have *a new Birth* which is *from above*, Joh. 3. 3. and to be adorned with *ſpiritual bleſſings in heavenly things in Chriſt Jeſus*, Eph. 1. 3. and to be reduc'd to her Primitive Luſtre and Purity; for then ſhall the Purity of the Church return, and be as it was in the times of the firſt *Martyrs* for the Faith, and the Goſpel ſhall be profeſſed without any *Antichriſtian* mixture, as they who oppoſed the Beaſt endeavoured to preſerve it: And thus ſhall theſe *Martyrs* and Oppoſers of the Beaſt live again.

A Reverend and Worthy Perſon, of more than ordinary Skill in matters of this nature, is of Opinion;

1*ſt*. That *the firſt Reſurrection*, here mention'd, *will be a literal Reſurrection of them that have loſt their Lives for the Teſtimony of Chriſt, to enjoy eternal Life in Heaven a thouſand years before the general Reſurrection, as the Martyrs of the Old Teſtament aroſe with the Body of Chriſt*, Matth. 27. 52. *They ſhall reign* ſaith he, *with Chriſt, not on Earth, but in Heaven, where Chriſt is, and ſhall be till he come to Judgment.*

2*dly*, He is of Opinion, That *not only the Martyrs ſhall then riſe to heavenly Bliſs, but that their Murtherers ſhall then alſo ariſe to eternal Puniſhment.* Which he gathers from thoſe words of *Daniel*, Chap. 12. 2. *And many of them that ſleep in the duſt ſhall ariſe, ſome to everlaſting Life, and ſome to everlaſting Shame and Contempt.* Now,

1*ſt*. Againſt the Doctrine of the firſt and ſecond Reſurrection, properly ſo called, I have offered ſome Arguments in the Annotations on 1 *Cor.* 15. and Chap. 4. §. 2. I therefore only farther note;

Firſt, That St. *Matthew* ſpeaks not one word of any *Martyrs* that aroſe after Chriſt's Reſurrection, but only of *the ariſing of ſome Saints that ſlept*, and their *going into the holy City, and appearing unto many*; which ſeems rather to make it probable they were Saints who had lived in the Memory of thoſe to whom they appeared, and were known. See the Note there.

2*dly*. St. *Matthew* doth not ſay as St. *John* doth, that *many Souls lived*, but that πολλα σώματα *many Bodies of thoſe that ſlept aroſe out of their Sepulchres*: His words muſt therefore be underſtood of a proper Reſurrection of the Bodies of the Saints; but it cannot be hence inferr'd that the words of St. *John* bear the ſame ſenſe.

3*dly*. St. *John* doth not ſay his *Martyrs* ſhall reign with Chriſt a thouſand years *before the general Reſurrection*, but only, that *they ſhall reign with Chriſt a thouſand years*; which ſeems an odd Expreſſion when applied to them who are rais'd *to reign for ever with him.* Add to this, that after the Reſurrection of St. *John*'s Saints to *reign with Chriſt a thouſand years*, *Satan is* looſed, and raiſes his Armies to fight againſt, and compaſs about τὸ παρεμβολὸν τῶν ἁγίων, *the Camp of the Saints*, v. 7, 8, 9. which fairly intimates that the *Saints* mention'd *ver.* 6. as partakers of the firſt Reſurrection, were ſtill on Earth, and not reigning with *Chriſt* in Heaven.

Laſtly, The ſecond part of this Opinion ſeems to contradict many *Scriptures* which expreſly teach that the time of the Puniſhment of the wicked ſhall be after the Sentence of Abſolution hath been paſſed upon the Bleſſed, *Matth.* 25. 41,—46. when all the Good have gone into everlaſting Life, *John* 5. 28, 29. at

(a) Buxt. Floril. p. 4.

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the day of Judgment, and when we ſhall appear before the Judgment-ſeat of Chriſt, *Rom.* 2. 8, 9, 16. 2 *Cor.* 5. 10. and that they who have perſecuted Chriſt's Members ſhall be puniſhed *at the Revelation of Chriſt from Heaven,* 2 Theſſ. 1. 6—9. at *the Conflagration of the World,* 2 Pet. 2. 9. 3. 7. at *the day of Judgment,* Jude 14, 15. *when he cometh in the Clouds,* Rev. 1. 7. and that the Crown of Glory ſhall be given to the Righteous at the ſame time. See Note on 2 *Tim.* 4. 8.

Obj. 2, Some refer to this *Millennium* thoſe words of Chriſt, *Matth.* 5. 5. *Bleſſed are the meek, for they ſhall inherit the Earth,* ſaying, that *neither David, nor our Saviour, could underſtand this otherwiſe than of a future State, becauſe it is not the meek, but the great ones of the World, that ſlice the Earth among them, and Court-flatterers that ſcramble for Preferment.*

Anſ. But it is evident to a Demonſtration, that *David* did underſtand this of the preſent Earth, or of the Land of *Canaan*; for the Tenor of this whole thirty ſeventh *Pſalm* is deſign'd to ſhew that wicked Men ſhall by God's Judgment ſuddenly periſh, whilſt righteous Men lived eaſily and quietly in the Land of *Canaan.* So ver. 9. *Evil doers ſhall be cut off, but they that wait upon the Lord they ſhall inherit the Earth; for yet a little while, and the wicked ſhall not be, but the meek ſhall inherit the Earth. They that are bleſſed of him ſhall inherit the Earth, and they that are curſed of him ſhall be rooted out.* So verſe 34. *Wait on the Lord, and keep his way, and he ſhall exalt thee* τὸ κληρονομήσαι σὲ γῆν *to inherit the Earth: when the wicked are deſtroyed thou ſhalt ſee it.* See alſo ver. 14, 17, 19, 23, 24, 25. 29. 'Tis therefore unadviſedly ſaid, the *Pſalmiſt could not underſtand this of the preſent Earth,* and that upon a plain miſtake of the Import of the Phraſe; as if *inheriting the Earth* was enjoying a vaſt Fortune, or a great ſhare of temporal Enjoyments here, whereas the Comfort of this Life, as our Lord teacheth, *Luke* 12. 15. *Conſiſteth not in the abundance of the things that we poſſeſs.* The Phraſe rather imports, That Meekneſs is the beſt way to procure us a long and peaceable Life on Earth, *Pſal.* 34. 12, 14. 1 *Pet.* 3. 10. and that the meek Perſon ſhall ordinarily have the moſt ſure enjoyment of theſe things as far as they are needful; that he ſhall enjoy them with the greateſt Quiet and Tranquility, without that Striſe, Debate, Anxiety, and Trouble, which imbitter the Enjoyment of theſe things to others; and with the trueſt Comfort, Satisfaction, and Contentedneſs of Mind. For, as *Chryſoſtom* well obſerves upon the place, becauſe the *Jews* had been oft taught this Leſſon in the Old Teſtament, our *Saviour* addreſſes himſelf to them in the Language they had been accuſtomed to; this Son of *David* repeateth and confirmeth to them the Promiſe made by *David.* And this I judge to be the moſt natural, and trueſt Expoſition of theſe Words.

Obj. 3. Our Saviour promiſes to his Diſciples and Followers, That for the Loſſes they ſhould ſuſtain here on his account, and for the ſake of his Goſpel, they ſhould receive there an hundred fold, and ſit upon Thrones with him judging the Tribes of *Iſrael.* The Words are theſe: *And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the Regeneration, when the Son of Man ſhall ſit on the Throne of his Glory, ye alſo ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael,* Matth. 19. 27, 28. Theſe Thrones muſt, in all Reaſon, be the ſame with the Thrones mentioned *Dan.* 7. 9. *Apoc.* 20. 4. and therefore mark the ſame time and ſtate. And ſeeing in thoſe places they plainly ſignifie the *Millennial* State, or the Kingdom of *Chriſt* and his *Saints,* they muſt here ſignifie the ſame in this Promiſe of our *Saviour* to his ſuffering Followers. And as to the word παλιγγενεσία which is here tranſlated *Regeneration,* 'tis very well known that both the *Greek Philoſophers* and *Greek Fathers* uſe that word for the Renovation of the World, which is to be at, or before the *Millennial* ſtate.

Anſw. In Anſwer to this Argument, I ſhall not take notice that what the Argument ſaith is promiſed to *Chriſt's Diſciples and Followers* in general, is indeed promiſed only to his twelve *Apoſtles,* to them who had then *loſt all and followed him,* Matth. 19. 17. to them who had *continued with him in his Temptations,* Luke 22. 28. The Thrones here mentioned therefore cannot be the Thrones ſpoken of in *Daniel,* and the *Revelations*; for theſe Thrones are peculiar to the twelve *Apoſtles:* Thoſe in the *Revelations* are ſuppoſed to belong to all that have a ſhare in the firſt Reſurrection: the *Apoſtles* ſit upon theſe Thrones only to *Judge the twelve Tribes of Iſrael*; but they who ſit on the Thrones mention'd in the *Revelations,* are to *Rule over the Nations, and Judge them,* Rev. 2. 26, 27. 3. 21. 5. 10. 20. 4. 6. But,

2*dly.* I grant the παλιγγενεσία, or Regeneration here mentioned, may be referred to the Conſummation of the World, and to the *new Heavens* and *Earth* of which the *Prophets* ſpeak; but then I add, this παλιγγενεσία or *new Birth,* is only that of the Church of Chriſt, that ζωοποίησις or *new Life,* that ζωὴ ἐκ νεκρῶν, *Life from the dead,* ſhe ſhall receive when all *Iſrael* ſhall be ſaved, and the *Fulneſs of the Gentiles* ſhall flow in to them. For,

1*ſt.* The Perſons here to be judged are only the *Twelve Tribes of Iſrael,* which makes it more than probable, that the whole Promiſe made to the *Apoſtles* reſpects their Government over theſe Tribes, coming in at the Cloſe of the World after the Fall of *Antichriſt*; and that not by a Reſurrection of their Perſons, but by a Reviviſcence of that Spirit which reſided in them,

them, and of that Purity and Knowledge which they delivered to the World, and chiefly by Admiſſion of their Goſpel to be the Standard of their Faith, and the Direction of their Lives.

2*dly*. It *hath been obſerv'd already*, that the Delivery of the *Jews* from their former Captivities and Miſeries, is always repreſented as a ζωοποιησις, *a giving of Life, and a Reſurrection to the Jews*. And thus may thoſe words of St. *John* be primarily referr'd to them, *viz*. *I ſaw Thrones, and they ſat upon them, and Judgment was given to them*, Chap. 20. 4. though theſe things belong not to them only, but in general *to him that overcometh*, Chap. 2. 26, 27. 3. 1. Seeing then their Return from their Captivity is in the ſtile of the *Prophets* uſually repreſented as a παλιγγενεσια, a *reviving*, or *new Life*; Why may not the time of their moſt glorious Converſion, and Collection from all the Corners of the Earth, be by our Saviour here repreſented under that known Metaphor? And this Converſion of the *Jewiſh* Nation being by me placed in St. *John*'s *Epocha*, *viz*. after the Deſtruction of the Beaſt, and the Death and Slaughter of the Armies of them that fought for him, or worſhipped his Image; and her converted Members being, in my Opinion, the very *Bride of the Lamb, which had made her ſelf ready*, and, after a long Divorce, was now married to God again; I comply in this with all the *Ancient Millennaries*, and eſpecially with (b) *Juſtin Martyr*, when he ſaith, this παλιγγενεσια *is the Myſtery of the Regeration of all that expect Jeſus Chriſt to appear at* Jeruſalem, *ſpoken of by* Iſaiah, *Chap*. 66. and that *all Chriſtians entirely Orthodox expect to ſpend a thouſand years in* Jeruſalem, *as the Prophet* Iſaiah *hath foretold, ſaying, There ſhall be a new Heaven and new Earth*. For as theſe things are ſpoken by a Prophet of the *Jews*, one ſent to ſpeak theſe things to them, ſo is it beyond diſpute that they chiefly and immediately concern that Nation, and her τεκνογονια new Birth of a numerous Offſpring after a long Barrenneſs, *Chap*. 66. 7, 8, 9. and her Exaltation to an high Eſtate of Excellence and Glory; and that ſo viſible to the *Gentiles*, that all Nations and Tongues ſhall ſee her Glory.

As for the following words, urged ſtifly by the ancient and ſome latter Millennaries, *viz*. *And every one that hath forſaken Houſe, or Brethren, or Siſter, or Father, or Mother, or Wife and Children, or Lands for my Name's ſake, ſhall receive an hundred fold now in this time, Houſes, and Brothers, and Siſters, and Mothers, and Children, and Lands; and in the World to come, eternal Life*. It is, in my Opinion,

1*ſt*. Very unreaſonable to interpret theſe words of Bleſſings to be conferr'd on Men after the Reſurrection; for they that are thought *worthy to be Sons of the Reſurrection*, ſaith our Lord, *neither marry, nor are given in marriage*, Luke 20. 35. Whence therefore ſhould they have theſe Mothers, and theſe Children, not to add Wives an hundred fold? They are made *like to the Angels* at the Reſurrection; and what ſhould ſuch *Angelical* Perſons do with, what Advantage will they reap from an hundred Houſes, or a like increaſe of Land, on Earth?

If you reply, That theſe words of our *Saviour* relate not to the firſt Reſurrection, of which this Text, which ſpeaks of Wives and Children, is to be interpreted, but only to the ſecond and general Reſurrection; I Anſwer, That the words are general, and therefore muſt include all that are *Sons of the Reſurrection*. Moreover, by admitting this double Reſurrection, the firſt in which they that are raiſed might marry, or have Wives and Children, and the ſecond in which they could not, the Objection or Enquiry of the *Sadducees* is partly left unanſwered; for this Diſtinction doth ſuppoſe a Reſurrection, in which the ground of their Enquiry might take place.

2*dly*. This wonderful Increaſe is promiſed νυν *at preſent*, ἐν τῳ καιρῳ τουτῳ *in this time of life*, Mark 10. 30. Luke 18.28. in oppoſition to what they ſhall receive *in the Age to come*. Now the *Millennium* is ſtill placed by Dr. *B*. in the Age to come after the Conflagration of the World; this Promiſe therefore cannot refer to his *Millennium*, nor yet to any other which begins after the Reſurrection of theſe Perſons, for that Time can with no propriety of Speech be ſaid to be *now*, nor can the Bleſſings then received be ſaid to be received *in this Life*. Moreover, theſe Bleſſings are to be received μετα διωγμων *with Perſecutions*, it being the known Obſervation of *Criticks* and (c) *Grammarians*, that μετα *with a Genitive Caſe ſignifies* with, *and denotes* τὸ αὐτὸν καιρὸν *the ſame time, and only with an Accuſative Caſe ſignifies* after, *and denotes* ὑστερογρονιαν *a following time; ſo that theſe Perſecutions muſt be contemporary with the Enjoyment of theſe Bleſſings, whereas a general Peace, and* (d) *freedom from all Perſecutions, is made a neceſſary Character of the* Millennial *State*.

Laſtly, Theſe words afford an Argument againſt the Doctrine of the *Millennium*, becauſe, according to them, the only Bleſſing to be receiv'd ἐν τῳ αἰῶνι τῳ ἐρχομένῳ *in the Age*

(b) Ὅτῳ καὶ διὰ Ἡσαΐου ἐκήρυκτο διὰ πλειόνων, ἐν οἷς καὶ τὸ μυστήριον πάλιν τῆς χιλιέτους ταύτης, καὶ ἁπλῶς πάντων, τῶν Χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι προσδοκώντων. Dial. cum Tryph. p. 312. B. & p. 307.

(c) Phavorinus. (d) Dr. *B*. p. 184.

the day of Judgment, and when we ſhall appear before the Judgment-ſeat of Chriſt, *Rom.* 2. 8, 9, 16. 2 *Cor.* 5. 10. and that they who have perſecuted Chriſt's Members ſhall be puniſhed *at the Revelation of Chriſt from Heaven*, 2 Theſſ. 1. 6—9. at *the Conflagration of the World*, 2 Pet. 2. 9. 3. 7. at *the day of Judgment*, Jude 14, 15. *when he cometh in the Clouds*, Rev. 1. 7. and that the Crown of Glory ſhall be given to the Righteous at the ſame time. See Note on 2 *Tim.* 4. 8.

Obj. 2, Some refer to this *Millennium* thoſe words of Chriſt, *Matth.* 5. 5. *Bleſſed are the meek, for they ſhall inherit the Earth*, ſaying, that *neither David, nor our Saviour, could underſtand this otherwiſe than of a future State, becauſe it is not the meek, but the great ones of the World, that ſlice the Earth among them, and Court-flatterers that ſcramble for Preferment.*

Anſ. But it is evident to a Demonſtration, that *David* did underſtand this of the preſent Earth, or of the Land of *Canaan*; for the Tenor of this whole thirty ſeventh *Pſalm* is deſign'd to ſhew that wicked Men ſhall by God's Judgment ſuddenly periſh, whilſt righteous Men lived eaſily and quietly in the Land of *Canaan*. So ver. 9. *Evil doers ſhall be cut off, but they that wait upon the Lord they ſhall inherit the Earth; for yet a little while, and the wicked ſhall not be, but the meek ſhall inherit the Earth. They that are bleſſed of him ſhall inherit the Earth, and they that are curſed of him ſhall be rooted out.* So verſe 34. *Wait on the Lord, and keep his way, and he ſhall exalt thee* τὸ κληρονομῆσαι τὴν γῆν *to inherit the Earth: when the wicked are deſtroyed thou ſhalt ſee it.* See alſo ver. 14, 17, 19, 23, 24, 25. 29. 'Tis therefore unadviſedly ſaid, the *Pſalmiſt could not underſtand this of the preſent Earth*, and that upon a plain miſtake of the Import of the Phraſe; as if *inheriting the Earth* was enjoying a vaſt Fortune, or a great ſhare of temporal Enjoyments here, whereas the Comfort of this Life, as our Lord teacheth, *Luke* 12. 15. *Conſiſteth not in the abundance of the things that we poſſeſs.* The Phraſe rather imports, That Meekneſs is the beſt way to procure us a long and peaceable Life on Earth, *Pſal.* 34. 12, 14. 1 *Pet.* 3. 10. and that the meek Perſon ſhall ordinarily have the moſt ſure enjoyment of theſe things as far as they are needful; that he ſhall enjoy them with the greateſt Quiet and Tranquility, without that Strife, Debate, Anxiety, and Trouble, which imbitter the Enjoyment of theſe things to others; and with the trueſt Comfort, Satisfaction, and Contentedneſs of Mind. For, as *Chryſoſtom* well obſerves upon the place, becauſe the *Jews* had been oft taught this Leſſon in the Old Teſtament, our *Saviour* addreſſes himſelf to them in the Language they had been accuſtomed to; this Son of *David* repeateth and confirmeth to them the Promiſe made by *David*. And this I judge to be the moſt natural, and trueſt Expoſition of theſe Words.

Obj. 3. Our Saviour promiſes to his Diſciples and Followers, That for the Loſſes they ſhould ſuſtain here on his account, and for the ſake of his Goſpel, they ſhould receive there an hundred fold, and ſit upon Thrones with him judging the Tribes of *Iſrael*. The Words are theſe: *And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the Regeneration, when the Son of Man ſhall ſit on the Throne of his Glory, ye alſo ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael*, Matth. 19. 27, 28. Theſe Thrones muſt, in all Reaſon, be the ſame with the Thrones mentioned *Dan.* 7. 9. *Apoc.* 20. 4. and therefore mark the ſame time and ſtate. And ſeeing in thoſe places they plainly ſignifie the *Millennial* State, or the Kingdom of *Chriſt* and his *Saints*, they muſt here ſignifie the ſame in this Promiſe of our *Saviour* to his ſuffering Followers. And as to the word παλιγγενεσία which is here tranſlated *Regeneration*, 'tis very well known that both the *Greek Philoſophers* and *Greek Fathers* uſe that word for the Renovation of the World, which is to be at, or before the *Millennial* ſtate.

Anſw. In Anſwer to this Argument, I ſhall not take notice that what the Argument ſaith is promiſed to *Chriſt's Diſciples and Followers* in general, is indeed promiſed only to his twelve *Apoſtles*, to them who had then *loſt all and followed him*, Matth. 19. 17. to them who had *continued with him in his Temptations*, Luke 22. 28. The Thrones here mentioned therefore cannot be the Thrones ſpoken of in *Daniel*, and the *Revelations*; for theſe Thrones are peculiar to the twelve *Apoſtles*: Thoſe in the *Revelations* are ſuppoſed to belong to all that have a ſhare in the firſt Reſurrection: the *Apoſtles* ſit upon theſe Thrones only to *Judge the twelve Tribes of Iſrael*; but they who ſit on the Thrones mention'd in the *Revelations*, are to *Rule over the Nations, and Judge them*, Rev. 2. 26, 27. 3. 21. 5. 10. 20. 4. 6. But,

2*dly*. I grant the παλιγγενεσία, or Regeneration here mentioned, may be referred to the Conſummation of the World, and to the *new Heavens* and *Earth* of which the *Prophets* ſpeak; but then I add, this παλιγγενεσία or *new Birth*, is only that of the Church of Chriſt, that ζωοποίησις or *new Life*, that ζωὴ ἐκ νεκρῶν, *Life from the dead*, ſhe ſhall receive when all *Iſrael* ſhall be ſaved, and the *Fulneſs of the Gentiles* ſhall flow in to them. For,

1*ſt*. The Perſons here to be judged are only the *Twelve Tribes of Iſrael*, which makes it more than probable, that the whole Promiſe made to the *Apoſtles* reſpects their Government over theſe Tribes, coming in at the Cloſe of the World after the Fall of *Antichriſt*; and that not by a Reſurrection of their Perſons, but by a Reviviſcence of that Spirit which reſided in them,

them, and of that Purity and Knowledge which they delivered to the World, and chiefly by Admiſſion of their Goſpel to be the Standard of their Faith, and the Direction of their Lives.

2*dly*. It *hath been obſerv'd already*, that the Delivery of the *Jews* from their former Captivities and Miſeries, is always repreſented as a ζωοποιησις, *a giving of Life, and a Reſurrection to the Jews*. And thus may thoſe words of St. *John* be primarily referr'd to them, *viz. I ſaw Thrones, and they ſat upon them, and Judgment was given to them*, Chap. 20. 4. though theſe things belong not to them only, but in general *to him that overcometh*, Chap. 2. 26, 27. 3. 1. Seeing then their Return from their Captivity is in the ſtile of the *Prophets* uſually repreſented as a παλιγγενεσια, a *reviving*, or *new Life*; Why may not the time of their moſt glorious Converſion, and Collection from all the Corners of the Earth, be by our Saviour here repreſented under that known Metaphor? And this Converſion of the *Jewiſh* Nation being by me placed in St. *John*'s *Epocha*, *viz.* after the Deſtruction of the Beaſt, and the Death and Slaughter of the Armies of them that fought for him, or worſhipped his Image; and her converted Members being, in my Opinion, the very *Bride of the Lamb, which had made her ſelf ready*, and, after a long Divorce, was now married to God again; I comply in this with all the *Ancient Millennaries*, and eſpecially with (b) *Juſtin Martyr*, when he ſaith, this παλιγγενεσια *is the Myſtery of the Regeration of all that expect Jeſus Chriſt to appear at* Jeruſalem, *ſpoken of by* Iſaiah, *Chap.* 66. and that *all Chriſtians entirely Orthodox expect to ſpend a thouſand years in* Jeruſalem, *as the Prophet* Iſaiah *hath foretold, ſaying, There ſhall be a new Heaven and new Earth*. For as theſe things are ſpoken by a Prophet of the *Jews*, one ſent to ſpeak theſe things to them, ſo is it beyond diſpute that they chiefly and immediately concern that Nation, and her τεκνογονια new Birth of a numerous Offſpring after a long Barrenneſs, *Chap.* 66. 7, 8, 9. and her Exaltation to an high Eſtate of Excellence and Glory; and that ſo viſible to the *Gentiles*, that all Nations and Tongues ſhall ſee her Glory.

As for the following words, urged ſtifly by the ancient and ſome latter Millennaries, *viz. And every one that hath forſaken Houſe, or Brethren, or Siſter, or Father, or Mother, or Wife and Children, or Lands for my Name's ſake, ſhall receive an hundred fold now in this time, Houſes, and Brothers, and Siſters, and Mothers, and Children, and Lands; and in the World to come, eternal Life*. It is, in my Opinion,

1*ſt*. Very unreaſonable to interpret theſe words of Bleſſings to be conferr'd on Men after the Reſurrection; for they that are thought *worthy to be Sons of the Reſurrection*, ſaith our Lord, *neither marry, nor are given in marriage*, Luke 20. 35. Whence therefore ſhould they have theſe Mothers, and theſe Children, not to add Wives an hundred fold? They are made *like to the Angels* at the Reſurrection; and what ſhould ſuch *Angelical* Perſons do with, what Advantage will they reap from an hundred Houſes, or a like increaſe of Land, on Earth?

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(b) Ὃ καὶ διὰ Ἡσαΐου ἐκήρυκτο διὰ πλειόνων, ἐν οἷς καὶ τὸ μυστήριον πάλιν τῆς γενέσεως ἤκουσε, καὶ ἁπλῶς πάντων, τῶν Χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι προσδοκώντων. Dial. cum Tryph. p. 312. B & p. 307.

(c) Phavorinus. (d) Dr. *B.* p. 184.

to come is Life everlaſting, which Bleſſing is confin'd to Heaven, and not to be enjoyed on Earth, our Houſe *eternal being in the Heavens*, 2 Cor. 5. 1. and *our Inheritance eternal reſerved in the Heavens for us:* And therefore they to whom the Promiſe is here made, are not in the World to come to live a thouſand years on Earth, or to enjoy the temporal Bleſſings promiſed here, becauſe they are not to be enjoyed in the World to come, but *now, in this preſent Life*, and becauſe the only Bleſſing promiſed in the World to come is not to be enjoy'd on Earth, but is reſerved in the Heavens for us, 1 *Pet.* 1. 4.

Obj. 4. St. *Peter*, in his Sermon to the *Jews* after our Saviour's Aſcenſion, tells them that he will come again, and that there will be then a Reſtitution of all things, ſuch as was promiſed by the Prophets. *The Heavens*, ſaith he, *muſt receive him till the time of Reſtitution of all things which God hath ſpoken by the Mouth of all his Prophets ſince the World began*, Acts 3. 20, 21.

Anſw. I anſwer, that theſe words cannot be meant of a Reſtitution of all things to their former ſtate; for ſure 'tis very improper to ſay there will be a Reſtitution of all things to their former ſtate, *which God hath ſpoken by the Mouth of all his holy Prophets*; for ſince theſe things relate to the Forerunner of our Lord, Chriſt's coming in the Fleſh, his Life, Death Reſurrection, and Aſcenſion, the preaching of the Goſpel to the *Gentiles*, the Reign of *Antichriſt*, the calling of the *Jews*, and the coming in of the Fulneſs of the *Gentiles*, theſe things may very well be ſaid to be exhibited, performed, accompliſhed, and conſummated; but I ſee not with what propriety or truth they can be ſaid to be reſtored to their former States, or be renewed, and therefore ἄχει χρόνων ἀποκαταστάσεως πάντων is by the *Syriack* rendred *until the fulneſs of the time of all things*; by the *Arabick*, *till the time in which all things ſhall be perfected, or finiſhed*; by (e) *Tertullian*, *Aduſque tempora exhibitionis omnium*; by (f) *Irenæus*, *Uſque ad tempus diſpoſitionis omnium*, i. e. *till the time of the exhibition, or diſpoſal of all things*; by *Oecumenius*, *till the time that all things do* εἰς τέλος ἐλθεῖν *come to an end:* and for the confirmation of this import of the word, we have the Suffrage of *Heſychius* and *Phavorinus*, that ἀποκατάσασις is τελείωσις *the conſummation of a thing*. Hence then I argue thus againſt this Doctrine. Since Chriſt is to continue in Heaven till the Completion, or Conſummation of all things ſpoken by the holy *Prophets*, if the *Millennium* were any of them, Chriſt muſt continue in Heaven till the Conſummation of that alſo, and therefore is not to come down from Heaven to reign on Earth till the *Millennium* be ended; nor can that be contemporary with our Lord's ſecond coming, which is from Heaven.

The Arguments produced in favour of this *Millennium* from *Rom.* 8. 19, 20, 21. from 2 *Theſſ.* 2. 1. from *Heb.* 1. 6. and 2. 5. and from 2 *Pet.* 3. 8. — 12. are ſufficiently anſwered in the Notes upon thoſe places.

(e) De Reſur. Carn. c. 23. (f) B. l. 3. c. 12.

CHAP.

CHAP. IV.

This Chapter contains Arguments againſt the literal Reſurrection, and the Reign of Martyrs upon Earth a thouſand years. Firſt, *From the Inconſiſtency of it with the happy State of Souls departed,* §. I. Secondly, *From the accurate Deſcription of the Reſurrection in the Holy Scripture, without any mention of a firſt and ſecond Reſurrection, and with ſuch Deſcriptions of the Qualities of the Bodies raiſed, the efficient Cauſe, of the Time, Circumſtances, and Conſequents of it, which ſuit not with the Doctrine of the* Millennium, §. II. Thirdly, *From the Inconſiſtency of it with the Genius of the Chriſtian Faith, and the Nature of the Goſpel Promiſes,* §. III.

HAving thus ſhewed, That *Scripture* and *Antiquity* afford no ſure Foundation for this ſuppoſed Reſurrection of the *Saints* and *Martyrs* to *reign with Chriſt on Earth a thouſand years*; I proceed now to ſhew the Inconſiſtence of this Doctrine, with many things delivered in the *Holy Scripture*. And,

§. I. *Firſt*, This Doctrine ſeems not well conſiſtent with the happy State of Souls departed, recorded in the Sacred Writings; for can it rationally be ſuppoſed, That thoſe *Spirits of Juſt Men made perfect*, which are now with Chriſt, *Heb.* 12. 23. and, being *abſent from the Body, are preſent with the Lord*, 2 Cor. 5. 8. Phil. 1. 23. ſhould leave thoſe bleſſed Manſions, or quit that happy State, to live on Earth again a thouſand years? That they who are already *entred into Reſt*, Luke 23. 43. and who enjoy all the Delights and Satisfactions which *Paradiſe* it ſelf affords, ſhould quit that Station to enjoy Peace and Plenty upon Earth? Can they expect to be more righteous and holy, or to have more divine and heavenly Speculations, or better Company, or a more full Fruition of their Lord on Earth, than they enjoy'd in *Paradiſe*? If not, who can imagine, That God ſhould thus degrade them after ſo long enjoyment of thoſe happy Regions, or that they ſhould voluntarily quit thoſe Manſions for any Temporal Enjoyments of the Body, any Meat or Drink, or Earthly Pleaſures, which they had formerly deny'd themſelves, and were even dead to whilſt they lived here; or for any Temporary Converſe upon that Earth in which they only lived as *Pilgrims* and *Strangers*, ſtill *looking for a better Country, that is, an heavenly*? Heb. 11. 13, 16. And if this Change ſeems not conſiſtent with the State of happy Souls in general, much leſs will it comport with thoſe eſpecial Privileges and high Prerogatives ſuppoſed, by ſome *Fathers*, to belong unto the Souls of *Martyrs*, *viz.* that they do inſtantly receive their Crowns, and are admitted to a fuller Viſion, and a more intimate Enjoyment of the God of Heaven; for the higher their Advancement is, the greater muſt their Degradation be, when they return again to live on Earth. So that this Doctrine ſeems leaſt of all conſiſtent with the State of thoſe *Chriſtian* Sufferers, who are ſuppoſed to be the very Perſons for whom it chiefly was deſign'd, and to whom it is chiefly promiſed.

2*dly*. Let us compare the Reſurrection mentioned by the *Holy Scripture*, with that ſuppoſed by the *Millennaries*, and we ſhall eaſily diſcern, That no Man reaſonably can deſire to enjoy the latter, who can be made partaker of the former.

They who believe the Reſurrection promiſed in *Scripture*, expect our Lord *from Heaven to change their vile Bodies into the likeneſs of Chriſt's glorious Body*, Philip. 3. 21. The *Millennaries* expect him to change, or to reſtore them into ſuch Bodies as ſhall be ſtill mortal, corruptible Bodies; for elſe, what need of Meat and Drink, what Pleaſure can they reap from their Plenty? The firſt expect, *this corruptible ſhould then put on Incorruption, this mortal put on Immortality*, 1 Cor. 15. 53. The ſecond, that it ſhould do this only after a thouſand years; for they ſuppoſe, [B. 4. c. 9. p. 206.] That *Nature may be weak*, and they may be *deſirous to be diſſolved* in the *Millennial* State. The firſt expect, That their *diſhonourable Bodies ſhould be raiſed in Glory*, ver. 43. The ſecond, That they be firſt raiſed with their diſhonourable Parts. The firſt, That the Body ſhould be raiſed *a Spiritual and a Cœleſtial Body*, bearing *the Image of the heavenly Adam*, v. 44, 48. The ſecond, That it be firſt raiſed an Earthly Body, bearing the Image of the Earthly *Adam*. And Oh! How inglorious, how deſpicable is the Reſurrection which theſe Men expect, compared with the Reſurrection promiſed in the *Holy Scripture*? How much more happy

would the *Saints* and *Martyrs* be, could they immediately enjoy the Scripture Reſurrection, than by enjoying that which the *Millennaries* have allotted to them? 'And why ſhould 'any one conceive they ſhould not do it? 'Is it becauſe there is a neceſſity they ſhould 'firſt live on Earth a thouſand years, (a) to 'prepare them for Heaven, and eternal Glo-'ry; *Ut paulatim aſſueſcant capere Deum*, as '*Irenæus* ſays, (b) That *they may by degrees* '*inlarge their Capacities, fit and accuſtom them-*'*ſelves to receive God*; or, as he ſays in ano-'ther place, *That they may become capable of* '*the Glory of the Father*, that is, capable of 'bearing the Glory and Preſence of God? Sure this is not for the Credit of the *Martyrs*, that they ſhould not be fit or capable to receive God, and enjoy the Glory of the *Father*, without imploying their Contemplations and Devotions upon Earth a thouſand years, when theſe holy Perſons who riſe not till the general Reſurrection ſhall from that time be *for ever with the Lord*, 1 Theſſ. 4. 17. and be immediately partakers of the Beatifick Viſion. Moreover, What is it that muſt be thus fitted, and capacitated by Contemplation to receive God, and to enjoy this Bleſſed Viſion? Is it not the Soul? And can ſhe not as well contemplate him *under the Altar*, or the *Throne*, or whilſt ſhe doth abide in *Paradiſe*? Is coming down from thoſe Cœleſtial Regions to this dull Earth, the way to elevate the Soul to Heaven? Will putting on a corruptible Body, a Body needing plenty of earthly things, and finding pleaſure in them, be the way to quicken and invigorate her Heavenly Flights and Aſpirations? Or, is there no true (c) Friendſhip, no ingenuous Converſation to be had in *Paradiſe*, that the Soul muſt deſcend to Earth to enjoy it? Or, is it neceſſary, as (d) *Tertullian*, and (e) others argue, by way of retribution, *That the Body which hath ſuffered, may be rewarded in like kind*; *i. e.* that it may be now gratified with bodily Delights, the Pleaſures of the Throat and Palate, fine Cloaths, and innocent Diverſions here on Earth? As if a *change of this vile Body into the likeneſs of Chriſt's glorious Body*, were not a better, and far more glorious Reward, of all its Sufferings.

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Firſt, in all the Deſcriptions the *Holy Ghoſt* ſo largely gives us of the Reſurrection, and the future Judgment in the *Evangeliſts*, and the *Epiſtles*, there is no mention of a firſt and ſecond Reſurrection, or of any Prerogative of ſome *Saints* above others in it, or of any Precedence of any before others, as to the Reſurrection of their Bodies, which might have reaſonably been expected, had this Doctrine been then received, in ſome of thoſe places where the thing is ſo largely and critically diſcourſed on, as to inform us twice, That the Order of the Reſurrection ſhall be this, *That the Dead in Chriſt ſhall riſe firſt*, 1 Theſſ. 4. 16, 17. and then, *We that are alive ſhall be changed*, and that Chriſt is raiſed *as the firſt Fruits*, and that *afterwards they that are Chriſt's* ſhall be raiſed *at his coming*: Here I confeſs, is mention made of an Order in the Reſurrection; for it is ſaid, *In Chriſt ſhall all be made alive, every Man in his own Order*, 1 Cor. 15. 23. but then the Order is expreſſed thus, *Chriſt the firſt Fruits, afterwards they that are Chriſt's*. Whereas, according to the *Millennial Hypotheſis*, the Words ſhould rather have run thus, *Chriſt the firſt Fruits*, then the *Martyrs*, and a thouſand years after, the reſidue of the *Juſt*: In the *Epiſtle* to the *Theſſalonians* alſo, there is no Order of the Reſurrection of the Dead mentioned, but of them altogether; and without diſtinction it is ſaid, *Them that ſleep in Chriſt, will God bring with him*, and *the Dead in Chriſt ſhall riſe firſt*.

In Anſwer to this Argument, we have been told, That (f) *as the Scripture ſpeaks of the Reſurrection in Groſs, without diſtinguiſhing firſt and ſecond, ſo it ſpeaks of the coming of our Saviour, without diſtinction of firſt and ſecond.* But this is a great overſight; for the *Scripture* gives expreſs notice of Chriſt's coming ἐκ δευτέρου, *a ſecond time*, for the Salvation of his Servants, *Heb.* 9. 20. and of his *coming again*, to receive them into thoſe Manſions he is gone to prepare for them, *Joh.* 14. 3. There being therefore equal reaſon to expect a like Diſtinction betwixt the firſt and ſecond Reſurrection, properly ſo called; the conſtant Silence of the *Scriptures* as to that matter, is no ſmall prejudice againſt that *Hypotheſis*; which doth ſuppoſe a firſt and ſecond Reſurrection.

2dly. The *Scripture* in thoſe places containeth many things which ſeem moſt plainly inconſiſtent with that Doctrine; for either in thoſe places the *Scripture* ſpeaketh only of the ſecond Reſurrection excluſively of the

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(d) In qua enim conditione laboraverunt, ſive afflicti ſunt omnibus modis, probati per ſufferentiam, juſtum eſt in ipſa recipere eos fructus ſufferentiæ. *Iren. l.* 5. 32.

(e) In compenſationem eorum quæ in ſæculo vel deſpeximus, vel amiſimus; ſiquidem & juſtum, & Deo dignum, illic exaltare famulos ejus ubi ſunt afflicti in nomine ipſius. *Tertull. adv. Marcion.* l. 3. c. 23. p. 412.

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firſt, and then it is not true which Mr. *Mead* aſſerts, That *the Day of Judgment, and the time of the Reſurrection, includes both the* Millennium *and the General* Reſurrection; or, that *the Scripture ſpeaks of the Reſurrection in the Groſs, without diſtinguiſhing betwixt the firſt and ſecond*; for, if it ſpeaks only of the ſecond excluſively of the firſt, it muſt ſpeak of it diſtinctly from the firſt, or it muſt in thoſe places intend to ſpeak of both conjunctly and without diſtinction, and then what is ſaid in them muſt be applicable to them both without diſtinction.

Again, the Scripture in thoſe places ſpeaketh many things: *Firſt*, As to the Nature of the Reſurrection, and the Qualities of the Bodies raiſed. *2dly*. As to the efficient Cauſe of the Reſurrection, our *Lord Jeſus*. *3dly*. As to the time of the Reſurrection, *4thly*, As to the Circumſtances, and the immediate Conſequences of that Reſurrection, which are by no means applicable to the firſt, and the particular Reſurrection ſuppoſed by the *Millennaries*, but only to the general Reſurrection, which all *Chriſtians* own. And,

Firſt, That which the Scripture ſaith of the Nature and the Qualifications of the Bodies raiſed, is this, That they ſhall be raiſed *Glorious, Spiritual, Immortal and Incorruptible Bodies*; for then *this Corruptible muſt put on Incorruption, and this Mortal muſt put on Immortality*, 1 Cor. 15.42, 49. *then ſhall* we bear *the Image of the heavenly Adam*, or of that Lord from Heaven who ſhall *change our vile Bodies into the likeneſs of his glorious Body*, Phil. 3.21. then ſhall we *be cloathed upon with our Houſe from Heaven, and Death ſhall be ſwallowed up in Victory*, 2 Cor. 5. 1, 4. Now, can a Body raiſed in Glory, *i. e.* in Clarity and in Splendor, ſhining like the Sun, and made *like to Chriſt's glorious Body*, and *like unto the Angels*, as they ſhall be, ſaith Chriſt, who are *thought worthy of the Reſurrection*, have any need of all the Plenty which Dr. *Burnet* hath prepared for it on Earth? Can it feed upon, or reliſh any of the Banquets which God, ſaith *Irenæus*, and all the *Ancient Millennaries*, hath prepared for it? Can a Body raiſed in Power, *i. e.* free from all Renitency, all Pain and Laſſitude, continue ſtill, as Dr. *Burnet* [B. 4. c. 9. p. 206.] makes the Bodies of his raiſed *Millennaries* to do, under ſuch Weakneſs of Nature as *will not ſuffer them to continue long under ſtrong Paſſions*, or *intenſeneſs of Mind*? Can a Spiritual Body, free from Groſneſs and Ponderoſity, from needing Reſt, Sleep, Cloathing, Suſtenance, receive advantage from that Univerſal Plenty, [*Chap.* 7. p. 184. p. 186.] or need thoſe Goods of Fortune, that external Felicity, that Temporal Happineſs he hath provided for it upon Earth? Can theſe Men raiſed with Immortal and Incorruptible Bodies, which have already *ſwallowed up Death in Victory*, wiſh to be *diſſolved*, as he ſaith they will? [p. 206.] Can the Devil, when looſed, be ſo fooliſh, as to ſummon up his Armies to fight againſt, and kill them who are Immortal, and can die no more? Can *Gog* and *Magog*, with all their numerous Hoſt, hope to prevail againſt them, or even dare to aſſault ſuch ſhining radiant Bodies as they then will have? In a word, Can ſuch Bodies need, or receive any farther Exaltation to fit them for Heaven, or for their Elevation into the Clouds, to be for ever with the Lord? If not, why ſhould they live a thouſand years on Earth after God hath thus fitted and prepared them for their Habitation in the higheſt Heavens? I therefore do imagine, That when the Patrons of this *Millennial* Reſurrection find themſelves thus preſſed, they will aſſign to their new raiſed Inhabitants of the Earth, a Body capable of enjoying the good things on Earth, and taking pleaſure in thoſe Goods of Fortune they have there provided for them, and leave their Bodies to be changed after the *Millennium, into the likeneſs of Chriſt's glorious Body*, and to ſuffer then another change into *Cæleſtial* and *Spiritual Bodies*, tho' not another Reſurrection; and it ſeems neceſſary for them to admit of the forementioned Abſurdities, or to admit of this *Hypotheſis*; for when the *Apoſtle* ſaith, *The Dead ſhall be raiſed incorruptible, and we ſhall be changed*, their new raiſed Inhabitants muſt belong to the Dead, and ſo be raiſed incorruptible, and ſo incapable of thoſe earthly Goods they mention, as their Reward on Earth; or to the Living, and then they muſt be changed. And yet this ſhift is plainly contrary to the Account St. *Paul* hath given us of the Reſurrection of the Body; for he expreſly ſaith, That when this corruptible, weak, diſhonourable, earthy Body ſhall be raiſed, it ſhall be raiſed *in Incorruption, Glory, Power*, and be a *Spiritual Body*: That to the *Natural* ſucceeds the *Spiritual* Body, to the *Earthy* the *Heavenly* Body, 1 Cor. 15. 43, 44. To the Body *bearing the Image of the Earthy*, the Body *bearing the Image* of the *Heavenly Adam*: Whereas this ſhift muſt infer a Body raiſed not in Glory, or in Incorruption, not a Spiritual and an Heavenly Body, and ſo muſt make theſe *Martyrs* twice bear the Image of the Earthy *Adam*, or at leaſt at their Reſurrection not to bear the *Image of the heavenly*. Again, They who are then alive, and ſhall be changed, ſaith the *Apoſtle*, are only thoſe who never ſlept in the Grave, *v.* 51, 52. Now this cannot be true of *Martyrs* raiſed from the Dead, and ſo the change here mentioned cannot belong to them.

would the *Saints* and *Martyrs* be, could they immediately enjoy the Scripture Reſurrection, than by enjoying that which the *Millennaries* have allotted to them? 'And why ſhould 'any one conceive they ſhould not do it? 'Is it becauſe there is a neceſſity they ſhould 'firſt live on Earth a thouſand years, (a) to 'prepare them for Heaven, and eternal Glo-'ry; *Ut paulatim aſſueſcant capere Deum*, as 'Irenæus ſays, (b) That *they may by degrees 'inlarge their Capacities, fit and accuſtom them-'ſelves to receive God*; or, as he ſays in ano-'ther place, *That they may become capable of 'the Glory of the Father*, that is, capable of 'bearing the Glory and Preſence of God? Sure this is not for the Credit of the *Martyrs*, that they ſhould not be fit or capable to receive God, and enjoy the Glory of the *Father*, without imploying their Contemplations and Devotions upon Earth a thouſand years, when theſe holy Perſons who riſe not till the general Reſurrection ſhall from that time be *for ever with the Lord*, 1 Theſſ. 4. 17. and be immediately partakers of the Beatifick Viſion. Moreover, What is it that muſt be thus fitted, and capacitated by Contemplation to receive God, and to enjoy this Bleſſed Viſion? Is it not the Soul? And can ſhe not as well contemplate him *under the Altar*, or the *Throne*, or whilſt ſhe doth abide in *Paradiſe*? Is coming down from thoſe Cœleſtial Regions to this dull Earth, the way to elevate the Soul to Heaven? Will putting on a corruptible Body, a Body needing plenty of earthly things, and finding pleaſure in them, be the way to quicken and invigorate her Heavenly Flights and Aſpirations? Or, is there no true (c) Friendſhip, no ingenuous Converſation to be had in *Paradiſe*, that the Soul muſt deſcend to Earth to enjoy it? Or, is it neceſſary, as (d) *Tertullian*, and (e) others argue, by way of retribution, *That the Body which hath ſuffered, may be rewarded in like kind*; *i. e.* that it may be now gratified with bodily Delights, the Pleaſures of the Throat and Palate, fine Cloaths, and innocent Diverſions here on Earth? As if a *change of this vile Body into the likeneſs of Chriſt's glorious Body*, were not a better, and far more glorious Reward, of all its Sufferings.

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firſt, and then it is not true which Mr. *Mead* aſſerts, That *the Day of Judgment, and the time of the Reſurrection, includes both the* Millennium *and the General* Reſurrection; or, that *the Scripture ſpeaks of the Reſurrection in the Groſs, without diſtinguiſhing betwixt the firſt and ſecond*; for, if it ſpeaks only of the ſecond excluſively of the firſt, it muſt ſpeak of it diſtinctly from the firſt, or it muſt in thoſe places intend to ſpeak of both conjunctly and without diſtinction, and then what is ſaid in them muſt be applicable to them both without diſtinction.

Again, the Scripture in thoſe places ſpeaketh many things: *Firſt*, As to the Nature of the Reſurrection, and the Qualities of the Bodies raiſed. *2dly*. As to the efficient Cauſe of the Reſurrection, our *Lord Jeſus*. *3dly*. As to the time of the Reſurrection, *4thly*, As to the Circumſtances, and the immediate Conſequences of that Reſurrection, which are by no means applicable to the firſt, and the particular Reſurrection ſuppoſed by the *Millennaries*, but only to the general Reſurrection, which all *Chriſtians* own. And,

Firſt, That which the Scripture ſaith of the Nature and the Qualifications of the Bodies raiſed, is this, That they ſhall be raiſed *Glorious, Spiritual, Immortal and Incorruptible Bodies*; for then *this Corruptible muſt put on Incorruption, and this Mortal muſt put on Immortality*, 1 Cor. 15.42, 49. *then ſhall* we bear *the Image of the heavenly Adam*, or of that Lord from Heaven who ſhall *change our vile Bodies into the likeneſs of his glorious Body*, Phil. 3.21. then ſhall we *be cloathed upon with our Houſe from Heaven, and Death ſhall be ſwallowed up in Victory*, 2 Cor. 5. 1, 4. Now, can a Body raiſed in Glory, *i. e.* in Clarity and in Splendor, ſhining like the Sun, and made *like to Chriſt's glorious Body*, and *like unto the Angels*, as they ſhall be, ſaith Chriſt, who are *thought worthy of the Reſurrection*, have any need of all the Plenty which Dr. *Burnet* hath prepared for it on Earth? Can it feed upon, or reliſh any of the Banquets which God, ſaith *Irenæus*, and all the *Ancient Millennaries*, hath prepared for it? Can a Body raiſed in Power, *i. e.* free from all Renitency, all Pain and Laſſitude, continue ſtill, as Dr. *Burnet* [B. 4. c. 9. p. 206.] makes the Bodies of his raiſed *Millennaries* to do, under ſuch Weakneſs of Nature as *will not ſuffer them to continue long under ſtrong Paſſions*, or *intenſeneſs of Mind*? Can a Spiritual Body, free from Groſneſs and Ponderoſity, from needing Reſt, Sleep, Cloathing, Suſtenance, receive advantage from that Univerſal Plenty, [*Chap.* 7. p. 184. p. 186.] or need thoſe Goods of Fortune, that external Felicity, that Temporal Happineſs he hath provided for it upon Earth? Can theſe Men raiſed with Immortal and Incorruptible Bodies, which have already *ſwallowed up Death in Victory*, wiſh to be *diſſolved*, as he ſaith they will? [p. 206.] Can the Devil, when looſed, be ſo fooliſh, as to ſummon up his Armies to fight againſt, and kill them who are Immortal, and can die no more? Can *Gog* and *Magog*, with all their numerous Hoſt, hope to prevail againſt them, or even dare to aſſault ſuch ſhining radiant Bodies as they then will have? In a word, Can ſuch Bodies need, or receive any farther Exaltation to fit them for Heaven, or for their Elevation into the Clouds, to be for ever with the Lord? If not, why ſhould they live a thouſand years on Earth after God hath thus fitted and prepared them for their Habitation in the higheſt Heavens? I therefore do imagine, That when the Patrons of this *Millennial* Reſurrection find themſelves thus preſſed, they will aſſign to their new raiſed Inhabitants of the Earth, a Body capable of enjoying the good things on Earth, and taking pleaſure in thoſe Goods of Fortune they have there provided for them, and leave their Bodies to be changed after the *Millennium, into the likeneſs of Chriſt's glorious Body*, and to ſuffer then another change into *Cæleſtial* and *Spiritual Bodies*, tho' not another Reſurrection; and it ſeems neceſſary for them to admit of the forementioned Abſurdities, or to admit of this *Hypotheſis*; for when the *Apoſtle* ſaith, *The Dead ſhall be raiſed incorruptible, and we ſhall be changed*, their new raiſed Inhabitants muſt belong to the Dead, and ſo be raiſed incorruptible, and ſo incapable of thoſe earthly Goods they mention, as their Reward on Earth; or to the Living, and then they muſt be changed. And yet this ſhift is plainly contrary to the Account St. *Paul* hath given us of the Reſurrection of the Body; for he expreſly ſaith, That when this corruptible, weak, diſhonourable, earthy Body ſhall be raiſed, it ſhall be raiſed *in Incorruption, Glory, Power*, and be a *Spiritual Body*: That to the *Natural* ſucceeds the *Spiritual* Body, to the *Earthy* the *Heavenly* Body, 1 Cor. 15. 43, 44. To the Body *bearing the Image of the Earthy*, the Body *bearing the Image* of the *Heavenly Adam*: Whereas this ſhift muſt infer a Body raiſed not in Glory, or in Incorruption, not a Spiritual and an Heavenly Body, and ſo muſt make theſe *Martyrs* twice bear the Image of the Earthy *Adam*, or at leaſt at their Reſurrection not to bear the *Image of the heavenly*. Again, They who are then alive, and ſhall be changed, ſaith the *Apoſtle*, are only thoſe who never ſlept in the Grave, *v.* 51, 52. Now this cannot be true of *Martyrs* raiſed from the Dead, and ſo the change here mentioned cannot belong to them.

2*dly*. This Doctrine ſeems inconſiſtent with what the Scripture moſt plainly hath delivered concerning our *Lord Jeſus*, the efficient Cauſe, as well as the Exemplar, of the Reſurrection of thoſe that are Chriſt's; for he that is the Author of this Reſurrection, is ὁ Κύριος ἐξ οὐρανοῦ, *the Lord coming down from Heaven*, to effect it, 1 *Cor.* 15. 47. our Lord deſcending down ἀπ' οὐρανοῦ *from the Heavens*, 1 Theſſ. 4. 16. the time when God ſhall give to thoſe that have been perſecuted and afflicted, Reſt with the *Apoſtles*, who ſure will have a ſhare in the firſt Reſurrection, is the time *of the Revelation of our Lord Jeſus Chriſt from Heaven*; 2 Theſſ. 1. 7. The time of this *Millennium*, ſay the *Patrons* of it, is the time of the *Reſtitution of all things*. Now at that time, ſaith the Apoſtle *Peter*, our *Jeſus* is to be *ſent down from the Heavens*, Acts 3. 20, 21. they being only to contain him till that time. And one would think that if the Saints muſt reign with Chriſt on Earth a thouſand years, he muſt be with them on the Earth; but this the *Patrons* of the *Millennium* will by no means own, but look upon it as a great Abſurdity. For, that *Chriſt ſhould leave the right hand of his Father, to come and paſs a thouſand years here below, living upon Earth in an Heavenly Body*; this I confeſs, ſaith Dr. *Burnet*, (g) *is a thing I never could digeſt*. And (h) *I dare not imagine*, ſaith Mr. *Mead*, *of this Preſence of Chriſt in his Kingdom, that it ſhould be a viſible Converſe upon Earth; for the Kingdom of Chriſt ever hath, and ſhall be* Regnum Cœlorum, *a Kingdom whoſe Throne and Kingly Reſidence is in Heaven*. Here then the Scripture-Account of the Reſurrection, that it ſhall be effected by the Lord Jeſus coming down from Heaven, and the *Millennium* of the *Ancients*, is at once rejected; For, as (i) *Lactantius* ſaith, *the Son of God ſhall come, and be converſant among Men a thouſand years, and rule them with a righteous Empire: He ſhall reign with them upon Earth*; So was this the avowed Doctrine of all the *Ancient Millenaries*; for they not only did aſſert his Reign on Earth, but aſſigned *Jeruſalem* as the peculiar place of his Reſidence whilſt he reigned upon it.

3*dly*. This Doctrine is ſtill more evidently repugnant to the time aſſigned for the Reſurrection of the Juſt; for they are to be raiſed, ſaith the *Apoſtle*, *in a moment, in the twinkling of an Eye, at the laſt Trump*, 1 Cor. 15. 52. *for the Trumpet ſhall ſound, and* (then) *the dead ſhall be raiſed incorruptible, and we* that are alive, and have not ſlept, *ſhall be changed. For the Lord himſelf ſhall deſcend from Heaven with a ſhout, and with the Voice of the Archangel, and with the Trump of God, and the dead in Chriſt ſhall riſe firſt*. Here we are taught that the dead in Chriſt, and ſo the *Martyrs*, ſhall not be raiſed till our Lord's Deſcent from Heaven, that then they ſhall be raiſed *in a moment, in the twinkling of an Eye*; that, immediately upon their being raiſed, *they that are* then *alive ſhall be changed*. (k) St. *Jerom* therefore ſaid, with good ground, that the *Apoſtle by theſe words*, cunctam primæ & ſecundæ Reſurrectionis excludit fabulam, *deſtroys the Fable of the firſt and ſecond Reſurrection*, by aſſerting that the Reſurrection of all that are dead in Chriſt, and ſleep in him, ſhall be performed *in a moment*, and *in the twinkling of an Eye, at the ſounding of the laſt Trump*, and *at the Shout*, or Voice, *of the laſt Angel*: Which leaves no room for a whole thouſand years betwixt the firſt and ſecond Reſurrection, unleſs the *Angel* ſhould be ſuppoſed to ſhout, or the Trump ſound, a thouſand years. *The hour cometh*, ſaith our Lord, *John* 5. 28. *when all that are in the Tombs ſhall hear my Voice, and ſhall come forth*. And ſure that muſt be a long hour which laſteth a full thouſand years. Again, there ſhall be Pious Perſons living and unchanged, when all the Pious that were dead are raiſed; *for the dead in Chriſt ſhall riſe firſt, then we that are alive ſhall be changed*, 1 Theſſ. 4. 16, 17. we that have not yet ſlept, ſaith the *Apoſtle*. Place now the *Millennium* after the Conflagration of the World, and all things in it, and where will you find theſe Pious Men alive, or how will you preſerve them from thoſe flames? (l) Dr. *Burnet* finds a great Difficulty, not common to all, as he imagines, but peculiar to his own Invention, of a *Millennium* after the Conflagration of the preſent Earth; viz. *How* Gog *and* Magog *ſhould get into this new Earth, the wicked being all conſumed in thoſe Flames*. He is not hardy enough to ſay that this is *the Poetick Tale of the*

(g) B. 4. c. 10. p. 217.
(h) Mr. *Mead* on ſome Paſſages of the *Revelations*, p. 603.
(i) Filius hominis veniet, & mille annis inter homines verſabitur, eoſque juſtiſſimo imperio reget, *l.* 7. *c.* 24. In terra cum his ipſe regnabit, *Epit. c.* 11. p. 758. De Millenariis in genere tradit Hieronymus, quod poſt Reſurrectionem aiunt in carne Dominum cum Sanctis regnaturum. *In voce Papias.* Sanctos cum Chriſto in terra regnaturos docuit Nepos. *Gennad. c.* 55. *Euſeb. Eccl. Hiſt.* l. 7. c. 22.
(k) Ep. To. 3. F. 66. A.
(l) B. 4. c. 10. p. 218, 219.

Giants,

Giants, though he ſaith (p. 219.) it hath great affinity with it. And therefore he produces theſe Men, according to the Philoſophy of *Lucretius* and Mr. *Hobbs*, (p.220.) *from the ſlime of the Earth, and the heat of the Sun, as Brute Creatures were at firſt*: But whence come theſe Pious Men that have not yet ſlept, into this new Earth, is a freſh Difficulty; and to this the Doctor hath yet nothing to ſay, for he either thought not of them, or was unwilling to take up with the *Rabbinical* Notion that they had Eagles wings given them to mount up into the Air whilſt the Earth was on fire.

4*thly*. This Doctrine ſeems inconſiſtent with many Circumſtances of the Reſurrection mentioned in the *Holy Scripture*; for that ſpeaks conſtantly of the Reſurrection of all Saints, as of a Reſurrection not to a temporal Life on Earth, but to an eternal in the Heavens. *They ſhall come forth out of their Tombs to the Reſurrection of Life*, John 5. 28. *He that ſeeth and believeth in me, He that eateth my fleſh hath eternal Life, and I will raiſe him up at the laſt day*, Chap. 6. 54. That teaches us that when Chriſt comes again, they ſhall be received into the Heavenly Manſions prepared for them, *Joh.* 14. 2, 3. 17. 24. *and ſhall be with him where he now is; that when Chriſt, who is their Life, ſhall appear, they ſhall appear with him in Glory*, Col. 3. 14. that *when he doth appear, they ſhall be like him, and ſee him as he is*. Whereas according to the *Hypotheſis* of the *Millennaries*, when Chriſt appears, and when he comes again, they who have been his choiceſt and moſt faithful Servants, ſhall not immediately be raiſed to eternal Life, but firſt to that Life which is but temporal; they ſhall not be received into Heavenly, but into Earthly Manſions; they ſhall not be glorified with him, appear with him in Glory, be like him in his Glory, or *ſee him as he is*, till they have ſpent a thouſand years on Earth to fit them for thoſe bleſſed Manſions, and to prepare them for this Beatifick Viſion. Moreover, it is ſaid of all the Dead in Chriſt, of all that ſlept in *Jeſus*, *that they ſhall be raiſed firſt*, and that then immediately we *that are alive ſhall be ſnatched up with them in Clouds to meet the Lord in the Air, and then we ſhall be for ever with the Lord*. Now if this be ſo, ſurely we cannot afterwards expect to live on Earth a thouſand years; For as (m) *Nyſſen* puts the Queſtion, τί ὅτι χρεία τῆς κάτω γῆς οἷς ἡ μετάθεσις ζωὴ ἐν ἐλπίσιν ὄφιν, *what need is there that they ſhould live below on Earth, who hope thus to live in Heaven*, and to be *ever with the Lord*? Eſpecially ſince theſe words plainly ſeem to ſpeak not of a temporal, but an eternal Life with Chriſt, not by enjoyment of him upon Earth, but by Tranſlation from it to Heaven? Again when the ſame *Apoſtle* ſaith, *this I ſay, Brethren, that fleſh and blood ſhall not inherit the Kingdom of God, neither ſhall Corruption inherit Incorruption*, 1 Cor. 15. 20. and thence concludes that the *dead ſhall be raiſed incorruptible, and we ſhall be changed*; does he not ſufficiently inſinuate that we ſhall be raiſed not to enjoy an Earthly but an Heavenly Kingdom; and that our raiſed Bodies being glorified, ſhall not conſiſt of Fleſh and Blood? And what then will they do with all that plenty, and that great affluence of the Goods of Fortune which the *Millennaries* do ſo highly value? In a word, the comfort which the *Apoſtle* gives the (n) *Theſſalonians* concerning their departed Friends who had ſuffered much Affliction, Perſecution, Tribulation, and doubtleſs many of them Death, for Chriſt's ſake, is only this, that they who remained alive ſhould not prevent them in the enjoyment of the Happineſs promiſed to the Body, but *the dead in Chriſt ſhould riſe firſt*, and then the living ſhould be changed; not this, that theſe Sufferers for the ſake of *Chriſt* ſhould riſe a thouſand years before the reſt to Reign with Chriſt on Earth; which yet is by the *Millennaries* deemed great matter of their Conſolation, and ſo was very proper to have been mentioned there, had it been any Article of Chriſtian Faith.

Arg. 3. §. 3. 3*dly*. This Reign of *Chriſtians* upon Earth agrees not with the genius of *Chriſtian* Faith, or with the nature of *Chriſtian* Promiſes, or with that frame and temper of Spirit it requires from the Profeſſors of *Chriſtianity*. For,

1*ſt*. The *Chriſtian* is repreſented as one who is entirely dead to the World, and to the things of the World; one who is not to love it, or the things of it, who is to uſe it as if he uſed it not, as one *whoſe Converſation is in Heaven*, Phil. 3. 19. and it is made the Character of one who is *an Enemy to the Croſs of Chriſt*, that he *minds earthly things*; whereas if this be a true Goſpel-promiſe made to *Chriſtians* for their Conſolation and Encouragement under the troubles of this preſent World, that they ſhall after this Life ended, live again on Earth a Life of Indolence, and Peace, and Plenty in the Enjoyment of the Goods of Fortune: If this be one great part of the Reward which God hath promiſed to thoſe that ſuffer for his Name, ſure it becomes them to have their Minds and their Affections ſet upon it, to live in expectation of it, and to deſire to enjoy theſe Goods of Fortune, this Peace and Plenty upon Earth; and it would rather be the Character of thoſe who bear the Croſs in proſpect of theſe Bleſſings *to mind earthly things*. That, ſaith St. *Paul*, which makes the ſufferings of this preſent World ſo light unto us, is this conſideration, That *we look not at the things which*

(m) Caten. in Mat. 5. p. 119. (n) 1 Theſſ. 1. 6. 2. 14, 15. 3. 3. 2 Theſſ. 1. 4, 5, 6, 7.

are

are ſeen, but which are not ſeen, not at things *Temporal* but *Eternal*, 2 Cor. 4. 17, 18. even at *an houſe not made with hands, eternal in the Heavens*, Chap. 5. 1. Whereas if this be one of the great and precious Promiſes contained in the Goſpel, and made for the encouragement of *Chriſtians* to ſuffer for *Chriſt*'s ſake, they muſt then look not only at things Eternal, but things Temporal, or for a temporal Houſe on Earth, as well as one eternal in the Heavens, for their ſuppoſed Reign on Earth will be but temporal.

Again, the Exhortation of our Lord in his admirable Sermon on the Mount runs thus, *Lay not up for your ſelves treaſures upon Earth, but lay up treaſures in the Heaven; for where your treaſure is, there will your hearts be alſo*, Mat. 6. 19, 20, 21. And again, *provide your ſelves bags that wax not old, a treaſure in the Heavens that faileth not*, Luke 12. 33, 34. St. *Paul* exhorts all that are riſen with Chriſt, to *ſet their hearts, and their affections not on things on the Earth, but on things above, where Chriſt ſitteth at the right hand of God*, Col. 3. 1, 2, 3. and that becauſe they are Dead with Chriſt unto theſe worldly things, *and their Life is hid with Chriſt in God*; ſo that when *Chriſt, who is their Life, ſhall appear, they ſhall appear with him in Glory*. And yet if our Lord Chriſt in that very Sermon, as the *Millennaries* ſuppoſe, encouraged them to ſuffer with Patience and Meekneſs upon this Conſideration that they *ſhould inherit the Earth*, and had pronounced them *bleſſed* upon this account, ſurely they might have ſuffered upon this very proſpect of laying up for themſelves Treaſures upon Earth in this *Millennium*, and might have had their Hearts and Affections placed upon them; for wherefore are they bid to lay up Treaſures in the Heaven, and to ſet their Affections on things above, but becauſe theſe are the Bleſſings promiſed as the Reward of Chriſtian Piety and Patience: If then theſe Bleſſings to be enjoyed on Earth after the Reſurrection be one great part of the Reward which God hath promiſed to the Piety and Patience of the *Chriſtian*, what reaſon can be given why he ſhould not ſeek, and ſet his Heart upon them alſo? If it be ſo great a Priviledge to have a part in the firſt Reſurrection, to enjoy this Indolency, Peace, and Plenty upon Earth, that the *Apoſtle* ſtiles them *bleſſed who have a part in it*, ſhould they not ſeek, and ſet their Hearts upon that very thing in which their Happineſs conſiſts? And yet the comfort which our *Lord*, and his *Apoſtles* do afford theſe *Chriſtian* ſufferers is only this, that *great is their reward in Heaven*, Mat. 5. 12. Luke 6. 23. that *when they are tried they ſhall receive a Crown of Glory*, Jam. 1. 12. and that they *have in Heaven a better, and more enduring ſubſtance*, Heb. 10. 34. which as it placeth the Reward and Comfort of Chriſt's ſuffering Members not on Earth, but in the Heavens, and ſo gives us juſt reaſon to conclude our *Lord*, and his *Apoſtles* knew nothing of this Reign on Earth, or thought it no great matter of their Conſolation, ſo did it give occaſion to the *Ancients* to conclude thus (o) *If the Inheritance of Martyrs be in Heaven, their reign on Earth can be no better than a Fable.*

Moreover, It is evident that all the ancient *Patrons* of the *Millennium* held that *Abraham, Iſaac*, and *Jacob*, and all the *Patriarchs* and *Prophets* were to be Sharers with the *Chriſtians* in this Reign on Earth, and that then would the promiſed *Canaan* be made good to them; Whereas the *Apoſtle* plainly tells us, that they expected no Reward on Earth, nor did they mind that *Canaan* where they dwelt, but only waited for an heavenly Country; *They confeſſed*, ſaith the *Apoſtle, that they were Strangers and Pilgrims upon Earth*, that *they were not mindful of that Country whence they came out, but ſought a better Country, that is, an Heavenly*, Heb. 11. 13, 16. ſince then theſe holy *Patriarchs*, and choice Friends of God, not only ſought not after, but even diſdained any Inheritance on Earth, ſeeing the only Country they did expect and look for, was an *heavenly Country*; ſeeing this only was the Inheritance God, as their God, provided for them, and therefore that only which they were to enjoy at their Reſurrection, when they compleatly were to be made, and treated as the Sons of God: Surely in vain muſt *Chriſtians* hope for any Reign on Earth with them, who profeſſing themſelves Pilgrims and Strangers in it, declared they were not mindful of ſuch an Habitation in the Land of *Canaan*, and who are at the Reſurrection to be made *like the Angels*, and to enjoy not any earthly, but that *heavenly Country* which God hath graciouſly prepared for them.

In a word, to foretel Times of Peace and Plenty to ſucceeding Ages, to raiſe the expectation of a People whoſe Backs are bowed down, and have been long enſlaved and afflicted, is very ſuitable to this Divine Oeconomy; but, to promiſe Plenty, and the Goods of Fortune as the Reward of *Chriſtian* Piety and Patience, and let them know that if they ſuffer for the ſake of Chriſt, he will be ſure to raiſe them up to plentiful enjoyments of the Goods of Fortune, this is too mean, too much beneath the ſublime Spirit of *Chriſtianity*, to be one of her great and precious Promiſes.

(o) Εἰ ἐν οὐρανοῖς ἡ κληρονομία, μυθώδης ἡ χιλιόετης ἀποκατάστασις. Oecum.

A Chronological Index TO THE NEW TESTAMENT.

The Year before CHRIST.	*Luke* II. 6,	CHriſt our Lord and Saviour in the fulneſs of time, is born of the Bleſſed Virgin *Mary* at *Bethlehem*, and laid in a Manger.
	21.	On the Eighth Day after his Nativity, he is Circumciſed, and Named *Jeſus*.
	Matth. II. 1, 12,	The Men of the Eaſt bring Preſents to the new-born King of the *Jews*.
	14,	*Joſeph* flies into *Egypt* with the Child *Jeſus*, and *Mary* his Mother.
	16,	*Herod* commands the Infants in and about *Bethlehem* to be ſlain.
3.	20. *Joſ. Antiq. l.* 17. *cap.* 10.	*Herod* dieth, and his Son *Archelaus* is by *Cæſar* made Tetrarch of *Judæa*; other Dominions which belonged to *Herod* are divided among his Sons.
	Matth. II. 21, 23,	*Chriſt*, by God's Appointment, is brought back out of *Egypt* into *Nazareth*.

The Firſt Year of the Vulgar Chriſtian Æra begins here.

The Year after CHRIST.	*Luke* II. 46.	BY occaſion of the Paſſover our Lord goes up with his Parents to *Jeruſalem*, and there diſputes with the Doctors in the Temple.
8.		*Auguſtus* dies, and *Tiberius* ſucceedeth him.
14.		*Joſephus*, called *Caiaphas*, is made High-Prieſt of the *Jews*, by the Favour of *Valerius Gratus*, the *Roman* Governor.
26.	*Joſ. Antiq. l.* 18. *cap.* 3.	Towards the end of this Year *Pontius Pilate* is ſent to be Procurator of *Judæa*, in the place of *Valerius Gratus*.
27.	*Matth.* III. 1.	*John the Baptiſt* begins to Preach and Baptize in the Deſarts of *Judæa*, thereby preparing the way of the Lord, and doing his endeavour, that Chriſt's coming after him, may be made known unto *Iſrael*. Unto *John* God gives a Sign whereby he may know the Lord's Chriſt, that upon whom he ſhall ſee the Spirit deſcending, and remaining on him, the ſame is he which ſhall Baptize with the Holy Ghoſt.
	Mark I. 2. *Luke* III. 3.	
	John I. 7. *Iſa.* XLI. 1.	
	Matth. III. 13. *Mark* I. 13.	Jeſus entring upon the 30th Year of his Age, comes from *Galilee* to *Jordan*, and is Baptized of *John*, at which time a moſt illuſtrious Manifeſtation is made of the Bleſſed Trinity, for the Son of God aſcending out of the Water, and praying, the Heavens are opened, and the Spirit of God, in the ſhape of a Dove, deſcends upon him, and the Voice of the Father is heard from Heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed.*
	Luke III. 22.	
	John I. 34.	*John* ſees it, and bears Record that this is the Son of God.

Jeſus

The Year after CHRIST.		
	Matth. IV. 1. *Mark* I. 12. *Luke* IV. 1,	*Jesus* full of the Holy Ghoſt, returns from *Jordan*, and is led by the Spirit into the Wilderneſs, where he faſteth forty Days, and forty Nights, and is tempted by the Devil.
	14.	After this our Lord returns into *Galilee*.
30.	*John* I. 35, 47.	*John* gives Teſtimony to our Saviour, paſſing by him; *Andrew*, *Peter*, *Philip* and *Nathaniel*, acknowledge him to be the Meſſias, and become his Diſciples.
	II. 1,	Chriſt at a Marriage in *Cana* of *Galilee*, turneth Water into Wine; this was his firſt Miracle.
		The firſt Paſſover of Chriſt's Publick Miniſtry, from which the firſt Year of the Seventieth, and laſt of Daniel's *Weeks begins:* In which the Covenant is confirmed with many, *Dan.* IX. 27. *compared with* Matth. XXVI. 28.
	13.	JESUS cometh to *Jeruſalem* at the time of the Paſſover, and entring into the Temple, ſcourgeth out thoſe that bought and ſold there: The *Jews* require a Sign of his Authority, Chriſt bids them deſtroy the Temple, (underſtanding the Temple of his Body) and in three days he will raiſe it up.
	Matth. XIV. 3. *Mark* VI. 17.	*Herod* the Tetrarch caſteth *John the Baptiſt* into Priſon, for reprehending the Inceſt with his Brother *Philip*'s Wife, and other Evils done by him.
	Luke III. 19.	Chriſt diſcovers himſelf to the Woman of *Samaria*.
31.	*John* IV. 7, 42.	He goes throughout all *Galilee*, teaching in the Synagogues, and working Miracles.
	Luke IV. 43. V. 27.	*Matthew* called to be a Diſciple.
		The Second Paſſover of Chriſt's Miniſtry, John V. 1. *compared with* IV. 3, 5. *from which the Second Year of the Seventieth Week of* Daniel *begins.*
	John V. 1.	JESUS comes up to *Jeruſalem*, at the time of the Feaſt, and heals on the Sabbath-day a Man that had an Infirmity 38 Years, lying at the Pool of *Bethesda*. He makes a moſt Divine Apology to the *Jews* that ſought to kill him, becauſe he ſaid that God was his Father.
	Luke VI. 13.	Chriſt out of the multitude of his Diſciples chuſeth 12, whom he calleth Apoſtles; namely, *Peter*, *Andrew*, *James*, *John*, *Philip*, *Bartholomew*, *Matthew*, *Thomas*, *James* the Son of *Alpheus*, *Simon* called *Zelotes*, *Judas* the Brother of *James*, and *Judas Iſcariot*. To theſe our Saviour chiefly directs his Diſcourſe in that glorious, full, and admirable Sermon on the Mount.
	Matth. V. VI, VII. *Luke* VI. 10.	
	IX. 1.	*Jeſus* ſends his Twelve Apoſtles by two and two, to preach and heal the Sick.
	Mark VI. 7. *Matth.* X. 1.	*John the Baptiſt* is beheaded in Priſon by *Herod*'s Com-
32.	XIV. 6.	mand.
	Mark VI. 35. *Luke* IX. 12.	*Jeſus* feeds 5000 Men, beſides Women and Children, with
	John VI. 1, 15.	five Barley Loaves, and two little Fiſhes. He refuſes to be made a King.
		The Third Paſſoever of Chriſt's Miniſtry, John VI. 4. *from which the Third Year of the Seventieth Week of* Daniel *begins.*
	Matth. XVII. 1. *Mark* IX. *Luke* IX. 28.	JESUS is transfigured on the Mount, *Moſes* and *Elias* are ſeen to walk with him, and a Voice from Heaven is heard a ſecond time, ſaying, *This is my beloved Son, hear him.*

Chriſt

The Year after CHRIST.		
	Matth. XVII. 24.	*Chriſt* payeth Tribute to *Cæſar.*
32.	*Luke* IX. 51.	A certain Village of the *Samaritans* refuſeth our Saviour Entertainment in his way to *Jeruſalem*, the Diſciples deſiring to call for Fire from Heaven to conſume them, are ſeverely reprehended.
	X. 1.	The Seventy Diſciples are ſent out by two and two, to work Miracles, and to Preach.
33.	XI. 1.	*Chriſt* teacheth his Diſciples to pray.
	John XI. 1.	*Chriſt* raiſeth *Lazarus*, that had been buried four Days.
	47.	*Caiaphas*, High-Prieſt of the *Jews*, propheſieth concerning the Death of *Chriſt.*
	Luke XIX. 1.	*Zacchæus* a Publican, converted.
	Mark X. 46.	*Chriſt* reſtored to Blind *Bartimæus* his Sight.
	John XII. 3.	*Mary*, the Siſter of *Lazarus*, anoints our Saviour's Feet with coſtly Spikenard, and wipeth them with the Hair of her Head.
	Matth. XXI. *Mark* XI.	*Chriſt* rideth in Triumph to *Jeruſalem*, the Multitude ſpread their Garments in the way, and cry *Hoſanna to the Son of David.*
	Luke XIX. *John* XII. *Iſa.* LII. *Zach.* IX. 9.	Coming near the City, he weeps over it, and foretels its Deſtruction: He enters the Temple, and caſteth out thoſe that bought and ſold there, and heals the Blind and Lame.
	Matth. XXI. 17.	He curſeth the fruitleſs Fig-Tree, and the next Morning it is found dried up and withered: Thence he taketh occaſion to ſhew the Power of Faith.

The Fourth Paſſover in which Chriſt *our Paſſover was ſacrificed,* 1 Cor. V. 7. *and ſo an end put to all legal Sacrifices prefiguring this great Expiation; the Fourth or middle Year of* Daniel's *laſt Week begins,* Dan. IX. 27.

	Matth. XXVI. *Mark* XIV. *Luke* XXII.	ON the firſt day of unleavened Bread, when the Paſſover of the *Jews* was to be ſlain, (*April* 2.) in the Evening, *Jeſus* eateth the Paſſover with his Diſciples, and inſtitutes the Sacrament of his Body and Blood in Bread and Wine.
	John XIII.	*Chriſt* waſheth his Diſciples Feet, and exhorteth them to Humility and Charity.
	XVIII.	In the ſelf-ſame Night *Chriſt* is betrayed by *Judas*, mocked, buffeted and ſpit upon by the Soldiers.
	Matth. XXVII. *Mark* XV. *Luke* XXIII. *John* XIX. *Pſ.* XXII.	Next day he is condemned by *Pilate*, and crucified; the Sun during the Crucifixion is darkned, and the Veil of the Temple rent in the midſt. *Chriſt* praying for his Enemies gives up the Ghoſt. *Joſeph* of *Arimathea* begs the Body, and lays it in a new Sepulchre.
	Matth. XXVIII. *Mark* XVI. *Luke* XXIV. *John* XX.	On the third day, the next after the Jewiſh Sabbath, (*April* 5.) *Chriſt* riſeth from the Dead, his Reſurrection is declared by Angels to the Women that came to the Sepulchre. *Chriſt* firſt appeareth to *Mary Magdalen*, and afterwards to his Diſciples, and dineth with them.
	Acts I.	*Chriſt* bringeth his Apoſtles to *Mount Olivet*, commandeth them to expect in *Jeruſalem* the ſending down of the Holy Ghoſt.
	Matth. XXVIII.	Sends them to Teach and Baptize all Nations, and bleſſes them, and while they behold, he is taken up, and a Cloud receives him out of their ſight. After his Aſcenſion the Diſciples are warned by two Angels to depart, and to ſet their Minds upon his ſecond Coming; they accordingly return, and giving themſelves to Prayer, chuſe *Matthias* to be an Apoſtle in the place of *Judas.*
	Acts II.	On the day of *Pentecoſt* (*May* 24.) the Holy Ghoſt deſcendeth on the Apoſtles in the form of Cloven Tongues,

The Year after CHRIST.		
	Matth. IV. 1. *Mark* I. 12. *Luke* IV. 1,	*Jesus* full of the Holy Ghost, returns from *Jordan*, and is led by the Spirit into the Wilderness, where he fasteth forty Days, and forty Nights, and is tempted by the Devil.
	14.	After this our Lord returns into *Galilee*.
30.	*John* I. 35, 47.	*John* gives Testimony to our Saviour, passing by him; *Andrew*, *Peter*, *Philip* and *Nathaniel*, acknowledge him to be the Messias, and become his Disciples.
	II. 1,	Christ at a Marriage in *Cana* of *Galilee*, turneth Water into Wine; this was his first Miracle.

The first Passover of Christ's Publick Ministry, from which the first Year of the Seventieth, and last of Daniel's *Weeks begins:* In which the Covenant is confirmed with many, *Dan.* IX. 27. *compared with* Matth. XXVI. 28.

	13.	JESUS cometh to *Jerusalem* at the time of the Passover, and entring into the Temple, scourgeth out those that bought and sold there: The *Jews* require a Sign of his Authority, Christ bids them destroy the Temple, (understanding the Temple of his Body) and in three days he will raise it up.
	Matth. XIV. 3. *Mark* VI. 17.	*Herod* the Tetrarch casteth *John the Baptist* into Prison, for reprehending the Incest with his Brother *Philip*'s Wife, and other Evils done by him.
	Luke III. 19.	Christ discovers himself to the Woman of *Samaria*.
31.	*John* IV. 7, 42.	He goes throughout all *Galilee*, teaching in the Synagogues, and working Miracles.
	Luke IV. 43. V. 27.	*Matthew* called to be a Disciple.

The Second Passover of Christ's Ministry, John V. 1. *compared with* IV. 3, 5. *from which the Second Year of the Seventieth Week of* Daniel *begins.*

	John V. 1.	JESUS comes up to *Jerusalem*, at the time of the Feast, and heals on the Sabbath-day a Man that had an Infirmity 38 Years, lying at the Pool of *Bethesda*. He makes a most Divine Apology to the *Jews* that sought to kill him, because he said that God was his Father.
	Luke VI. 13.	Christ out of the multitude of his Disciples chuseth 12, whom he calleth Apostles; namely, *Peter*, *Andrew*, *James*, *John*, *Philip*, *Bartholomew*, *Matthew*, *Thomas*, *James* the Son of *Alpheus*, *Simon* called *Zelotes*, *Judas* the Brother of *James*, and *Judas Iscariot*. To these our Saviour chiefly directs his Discourse in that glorious, full, and admirable Sermon on the Mount.
	Matth. V. VI, VII. *Luke* VI. 10.	
	IX. 1. *Mark* VI. 7. *Matth.* X. 1.	*Jesus* sends his Twelve Apostles by two and two, to preach and heal the Sick.
32.	XIV. 6. *Mark* VI. 35. *Luke* IX. 12. *John* VI. 1, 15.	*John the Baptist* is beheaded in Prison by *Herod*'s Command. *Jesus* feeds 5000 Men, besides Women and Children, with five Barley Loaves, and two little Fishes. He refuses to be made a King.

The Third Passoever of Christ's Ministry, John VI. 4. *from which the Third Year of the Seventieth Week of* Daniel *begins.*

	Matth. XVII. 1. *Mark* IX. *Luke* IX. 28.	JESUS is transfigured on the Mount, *Moses* and *Elias* are seen to walk with him, and a Voice from Heaven is heard a second time, saying, *This is my beloved Son, hear him.*

Christ

The Year after CHRIST.		
32.	*Matth.* XVII. 24.	*Chriſt* payeth Tribute to *Cæſar.*
	Luke IX. 51.	A certain Village of the *Samaritans* refuſeth our Saviour Entertainment in his way to *Jeruſalem*, the Diſciples deſiring to call for Fire from Heaven to conſume them, are ſeverely reprehended.
	X. 1.	The Seventy Diſciples are ſent out by two and two, to work Miracles, and to Preach.
33.	XI. 1.	*Chriſt* teacheth his Diſciples to pray.
	John XI. 1.	*Chriſt* raiſeth *Lazarus*, that had been buried four Days.
	47.	*Caiaphas*, High-Prieſt of the *Jews*, propheſieth concerning the Death of *Chriſt.*
	Luke XIX. 1.	*Zacchæus* a Publican, converted.
	Mark X. 46.	*Chriſt* reſtored to Blind *Bartimæus* his Sight.
	John XII. 3.	*Mary*, the Siſter of *Lazarus*, anoints our Saviour's Feet with coſtly Spikenard, and wipeth them with the Hair of her Head.
	Matth. XXI. *Mark* XI.	*Chriſt* rideth in Triumph to *Jeruſalem*, the Multitude ſpread their Garments in the way, and cry *Hoſanna to the Son of David.*
	Luke XIX. *John* XII. *Iſa.* LII. *Zach.* IX. 9.	Coming near the City, he weeps over it, and foretels its Deſtruction: He enters the Temple, and caſteth out thoſe that bought and ſold there, and heals the Blind and Lame.
	Matth. XXI. 17.	He curſeth the fruitleſs Fig-Tree, and the next Morning it is found dried up and withered: Thence he taketh occaſion to ſhew the Power of Faith.

The Fourth Paſſover in which Chriſt *our Paſſover was ſacrificed,* 1 Cor. V. 7. *and ſo an end put to all legal Sacrifices prefiguring this great Expiation; the Fourth or middle Year of* Daniel's *laſt Week begins,* Dan. IX. 27.

	Matth. XXVI. *Mark* XIV. *Luke* XXII.	ON the firſt day of unleavened Bread, when the Paſſover of the *Jews* was to be ſlain, (*April* 2.) in the Evening, *Jeſus* eateth the Paſſover with his Diſciples, and inſtitutes the Sacrament of his Body and Blood in Bread and Wine.
	John XIII.	*Chriſt* waſheth his Diſciples Feet, and exhorteth them to Humility and Charity.
	XVIII.	In the ſelf-ſame Night *Chriſt* is betrayed by *Judas*, mocked, buffeted and ſpit upon by the Soldiers.
	Matth. XXVII. *Mark* XV. *Luke* XXIII. *John* XIX. *Pſ.* XXII.	Next day he is condemned by *Pilate*, and crucified; the Sun during the Crucifixion is darkned, and the Veil of the Temple rent in the midſt. *Chriſt* praying for his Enemies gives up the Ghoſt. *Joſeph* of *Arimathea* begs the Body, and lays it in a new Sepulchre.
	Matth. XXVIII. *Mark* XVI. *Luke* XXIV. *John* XX.	On the third day, the next after the Jewiſh Sabbath, (*April* 5.) *Chriſt* riſeth from the Dead, his Reſurrection is declared by Angels to the Women that came to the Sepulchre. *Chriſt* firſt appeareth to *Mary Magdalen*, and afterwards to his Diſciples, and dineth with them.
	Acts I.	*Chriſt* bringeth his Apoſtles to *Mount Olivet*, commandeth them to expect in *Jeruſalem* the ſending down of the Holy Ghoſt.
	Matth. XXVIII.	Sends them to Teach and Baptize all Nations, and bleſſes them, and while they behold, he is taken up, and a Cloud receives him out of their ſight. After his Aſcenſion the Diſciples are warned by two Angels to depart, and to ſet their Minds upon his ſecond Coming; they accordingly return, and giving themſelves to Prayer, chuſe *Matthias* to be an Apoſtle in the place of *Judas.*
	Acts II.	On the day of *Pentecoſt* (*May* 24.) the Holy Ghoſt deſcendeth on the Apoſtles in the form of Cloven Tongues,

The Year after CHRIST.		
		like as of Fire, and enableth them to ſpeak all Languages. *Peter* the ſame day preacheth *Chriſt* and the Reſurrection, and about 3000 Believers are added to the Church.
	III.	*Peter* by Faith in *Chriſt*'s Name healeth a lame Man.
33.	IV.	The Rulers of the *Jews* offended at *Peter*'s Sermon, and his miraculous cure of the lame Man, caſt both him and *John* into Priſon; upon their Examination they boldly avouch the lame Man to be healed by the Name of *Jeſus*, and that by the ſame *Jeſus* we muſt be eternally ſaved. After this the *Jews* forbid them to ſpeak any more in that Name; but the Apoſtles Anſwer, That it is fit they ſhould obey God rather than Men. They are threatned and let go.
	V. 1.	*Ananias* and *Sapphira* for their Hypocriſy are ſuddenly ſtruck dead.
	Acts V. 17.	The Apoſtles are again caſt into Priſon by the High Prieſt, but an Angel ſets them at liberty, and bids them preach the Goſpel to the People without fear; being taken again teaching in the Temple, they are brought before the Council, where by the Advice of *Gamaliel* a Phariſee, and Doctor of the Law, they are delivered.
34.	VI.	The number of Believers encreaſing at *Jeruſalem*, the Apoſtles Ordain ſeven Deacons, who ſhould diſtribute the Alms of the whole Church to the Widows, and poorer ſort of Believers.
	VII.	*Stephen*, one of theſe Deacons, having confounded ſome that diſputed with him, is by them falſly accuſed of Blaſphemy, and brought before the Council, where he reprehends their Rebellion and murdering of *Chriſt*; whereupon they caſt him out of the City and ſtone him; he in the mean time praying for them.
	VIII.	A great Perſecution of the Church at *Jeruſalem*, follows after the Death of the firſt Martyr *Stephen*.
	5,	*Philip*, one of the ſeven Deacons, preacheth at *Samaria*, and converteth many; working Miracles, and healing the Sick.
		Simon the *Sorcerer* ſeeing the Wonders that are done by *Philip*, believeth and is baptized.
	15,	The Apoſtles at *Jeruſalem* hearing that *Samaria* had received the Faith, ſend thither *Peter* and *John* to confirm and enlarge the Church. The Apoſtles by Prayer and Impoſition of Hands, confer the Holy Ghoſt on all Believers. *Simon Magus* offers them Money that he may receive Power of conferring the ſame; whoſe Impiety is ſharply reproved by *Peter*.
		Having compleated their Miniſtry in thoſe Parts, they return to *Jeruſalem*.
35.	26.	An Angel ſendeth *Philip* to teach and baptize the *Æthiopian* Eunuch.
	IX. 1.	*Saul*, a violent Perſecutor of all that call on the Name of *Jeſus*, and one who conſented to the Death of *Stephen*, goes now towards *Damaſcus*, with Commiſſion from the High Prieſt and the Council to apprehend all Chriſtians in thoſe Parts, and to bring them bound to *Jeruſalem*; on the Way he is miraculouſly converted by a Voice from Heaven; and three days after baptized by *Ananias* at *Damaſcus*, where he preacheth the Goſpel of *Chriſt* with great boldneſs, to the aſtoniſhment of thoſe that knew upon what Deſign he was ſent thither.
38.	23.	*Saul* having preached the Goſpel at *Damaſcus* a long time, the *Jews* lay wait to kill him, but he eſcapeth from thence, and comes to *Jeruſalem*, there he ſees *Peter*, and *James*, the Brother of our Lord, and abides with them fifteen Days. Here he ſpeaks boldly in the Name of *Je-*
	2 *Cor.* XI. 32.	

ſus

The Year after CHRIST.		
38.	*Gal.* I. 18.	*ſus*, and diſputes with the *Græcians*, or rather *Jews* that uſed the Greek Tongue. Theſe alſo conſult how they may kill him.
	Acts XXII. 17.	While *Saul* prays in the Temple he is in a Trance, and the Lord appears unto him, and bids him depart from *Jeruſalem*, becauſe they will not receive his Teſtimony; adding that he will ſend him to the *Gentiles*.
	Acts IX. 30. *Gal.* I. 21.	*Saul* leaving *Jeruſalem*, goes to his own Country *Tarſus*, and from thence travels into *Syria* and *Cilicia*.
	Acts IX. 32, 36.	*Peter* viſits the Churches of *Judea*, *Galilee*, and *Samaria*, &c. at *Lydda* he cureth *Eneas* of the Palſie, and at *Joppa* reſtoreth *Tabitha* to life.
41.	X.	At *Cæſarea*, *Cornelius* a *Centurion*, by Prayer and Alms, finds favour in the ſight of God, and is commanded by an Angel to ſend for *Peter* now at *Joppa*. God by a Viſion teacheth *Peter* not to deſpiſe the *Gentiles*; and being ſent for by *Cornelius*, goes and preacheth *Chriſt* to him, and a great Company that were met at his Houſe; while *Peter* preacheth, the Holy Ghoſt falls upon them all; and immediately the Apoſtle baptizeth them.
	XI.	*Peter*, at his return to *Jeruſalem*, is accuſed by thoſe of the Circumciſion for converſing with the *Gentiles*, but he declares to them his Viſion, and the whole matter concerning *Cornelius*, and they glorifie God for granting to the *Gentiles* alſo repentance unto Life. The Believers, who ever ſince the Martyrdom of *Stephen*, and the Perſecution thereupon enſuing, had been diſperſed throughout all *Phœnice* and *Cyprus*, come now to *Antioch*, and preach the Goſpel to the *Greeks* there, having before preached to none but the *Jews*. The Church at *Jeruſalem* underſtanding this, and that the number of Believers increaſed exceedingly, ſends *Barnabas* thither to confirm them; he goes to *Tarſus* and takes *Saul* along with him to *Antioch*, where they continue a whole Year, converting Multitudes to the Faith. Here the Diſciples were firſt called Chriſtians.
44.	XII.	About this time *James* the Brother of *John* is beheaded by the Command of *Herod Agrippa*; He alſo impriſoneth *Peter*, whom an Angel delivers upon the Prayers of the Church. This ſame *Herod* not long after ſpeaking to the People at *Cæſarea*, ſome of them cry out, *It is the Voice of God, and not of Man*, and immediately an Angel of the Lord ſmites him, becauſe he gave not the Glory to God, and he is eaten of Worms and dieth.
45.	XIII.	*Barnabas* and *Saul* ſet forward in their preaching of the Goſpel; They plant the Chriſtian Faith in *Seleucia*, *Cyprus*, and other places. At *Paphos* they preach the Goſpel to *Sergius Paulus*, Governor of that Country; *Elymas* the *Sorcerer* withſtanding them, and endeavouring to turn away *Sergius* from the Faith, is at *Saul*'s Rebuke ſtruck blind. From this time *Saul* is always called by his new Name, *Paul*; he preacheth at *Antioch*, the *Gentiles* believe, but the *Jews* gain-ſay and blaſpheme; whereupon he and his Aſſiſtants, turn to the *Gentiles*, and come to *Iconium*.
46.	*Acts* XIV.	At *Iconium* they are perſecuted, and ready to be ſtoned; from hence they fly to *Lyſtra* and *Derbe*, Cities of *Lycaonia*. At *Lyſtra Paul* healing a Cripple, the Multitude cry out, that the Gods are come down, and call *Barnabas*, *Jupiter*, and *Paul*, *Mercurius*, and would have Sacrificed to them, had not the Apoſtles with Clothes rent, run in among them, and aſſured them, that they were Men like themſelves. Soon after there came *Jews* from *Antioch* and *Iconium*, who excite the People againſt them. *Paul* is by

The Year after CHRIST.		
	2 *Cor.* XI. 25.	the furious Multitude ſtoned and drawn out of the City, as dead; but whilſt the Diſciples ſtand about him, he riſeth up, and the next day departs with *Barnabas* to *Derbe*.
46.	2 *Cor.* XII. 2.	In this Year, perhaps at this very time, *Paul* was caught up into the Third Heaven, and heard unſpeakable Words, fourteen Years before he wrote his Second Epiſtle to the *Corinthians*.
	2 *Tim.* I. 2, 5.	About this time, *Timothy*, though a Child, with his Mother *Eunice*, and his Grand-Mother *Lois*, embrace the Chriſtian Faith preached by *Paul*.
52.	*Acts* XV.	Certain Judaizing Chriſtians come from *Judæa* to *Antioch*, and teach that the *Gentiles* ought to be circumciſed, and obſerve the Law of *Moſes*; theſe *Paul* and *Barnabas* oppoſe, and a Council is held by the Apoſtle and others at *Jeruſalem*, to determine this Controverſie. The Decrees of the Synod are ſent to the Churches.
53.	36.	*Paul* and *Barnabas* thinking to viſit the Churches together, fall at ſtrife, and part aſunder; *Barnabas* and *Mark* go into *Cyprus*; *Paul* and *Silas* into *Syria* and *Cilicia*.
	XVI.	*Paul* coming to *Derbe*, finds there *Timothy*, whom (becauſe his Mother was a believing *Jew*, though his Father a *Gentile*,) he cauſed to be circumciſed, and takes along with him.
		He is by a Viſion admoniſhed to go into *Macedonia*; coming to *Philippi*, the chief City of that part of *Macedonia*, he converts *Lydia*; caſteth out of a certain Maid-Servant a Spirit of Divination, whoſe Maſter loſing a conſiderable gain thereby, brings *Paul* and *Silas* before the Magiſtrates; theſe cauſe them to be whipped and impriſoned; but at Mid-night *Paul* and *Silas* ſinging Pſalms, the Doors of the Priſon fly open, and their Bonds are looſed: The Jaylor ready to kill himſelf, is converted to the Faith, and baptized the ſame Night with his whole Family. Next Day the Magiſtrates come themſelves and pray them to depart the City.
54.	XVII.	From *Philippi Paul* takes his Journey through *Amphipolis* and *Apollonia*, and comes to *Theſſalonica*, where he finds a Synagogue of the *Jews*, there he preacheth three Sabbath-Days; ſome believe, others perſecute him: Leaving *Theſſalonica* he comes to *Beræa*, and ſoon after arrives at *Athens*, diſputes with the Philoſophers, and declares unto them that *UNKNOWN GOD* whom they had ignorantly worſhipped. He converts *Dionyſius* the *Areopagite*, and thence paſſeth to *Corinth*.
	Acts XVIII.	*Paul* at *Corinth* meets with *Aquila* and *Priſcilla*, not long before baniſhed *Rome* by the Decree of *Claudius*. Here he continues a Year and ſix Months, and thence writes to the *Theſſalonians*.
55.		*Paul* is accuſed by the *Jews* and brought before *Gallio*, Proconſul of *Achaia*, who refuſeth to be a Judge in a Controverſie about Religion, and ſo drives them away from the Judgment-Seat.
56.	18.	*Paul* departs from *Corinth*, and paſſeth to *Epheſus*, thence he ſets out towards *Jeruſalem*, that he may be at the Feaſt; he lands at *Cæſarea*, goes down to *Antioch*, and comes into the Regions of *Galatia* and *Phrygia*, confirming the Diſciples in all thoſe places.
57.	XIX.	*Paul* returns to *Epheſus*, diſputes daily in the School of *Tyrannus*, and continues preaching there, and the Parts thereabouts. He writes his Epiſtle to the *Galatians*.
58. 60.		At *Epheſus Demetrius*, a Silver-Smith, jealous of his gain, raiſeth a Tumult againſt *Paul*, which is appeaſed by the Town-Clerk.

About

The Year after CHRIST.		
60.	1 *Cor.* I. 11. XVI. 8.	About this time a Schiſm ariſeth in the Church of *Corinth*, which cauſeth *Paul*, (now in or about *Epheſus*) to write his Firſt Epiſtle to the *Corinthians*.
	Acts XX. 2 *Cor.* VIII. 1, 2, 6, 19.	*Paul* departs from *Epheſus*, and comes into *Macedonia*, and gathers a Contribution for the Relief of the Saints at *Jeruſalem*.
	1 *Cor.* XVI. 5.	The Apoſtle having learnt from *Titus* the ſucceſs of his Firſt, writes now his Second Epiſtle to the *Corinthians*; out of *Macedonia* he goes into *Greece*, and comes to *Corinth*, where he writes his Epiſtle to the *Romans*.
	Acts XX. 3, 4.	*Paul* purpoſing to go directly from thence into *Syria*, that he may carry the Collections to *Jeruſalem*, the *Jews* lay wait for him; he underſtanding this, thinks it beſt to return into *Macedonia* the ſame way he came, and thence to paſs into *Aſia*.
	XX. 6.	After the Days of unleavened Bread, *Paul* ſails from *Philippi*, and comes to *Troas*, there he reſtores *Eutychus* to Life. Having paſſed through ſeveral Cities of *Greece*, he arrives at *Miletus*, from thence he ſends to call the Elders of the Church of *Epheſus*, whom he earneſtly exhorts to the Performance of their Duty.
	XXI.	*Paul* comes to *Jeruſalem*, is apprehended in the Temple, and ſecured in the Caſtle, he claimeth the Privilege of a *Roman*, and eſcapeth ſcourging.
	Acts XXII. XXIII.	*Paul* pleadeth his Cauſe before *Ananias* the High Prieſt. The Chief Captain underſtanding that above Forty *Jews* had bound themſelves under a Curſe, neither to eat nor drink till they had killed him, ſends him to *Felix* the Governor of the Province, by whom he is impriſoned at *Cæſarea*.
62.	XXIV.	*Paul* is accuſed before *Felix* by *Tertullus* the Orator; *Felix* goes out of his Office, and to gratifie the *Jews*, leaves *Paul* in Priſon. *Portius Feſtus* ſucceeds him in the Government.
	Acts XXV.	The *Jews* come to *Cæſarea* and accuſe *Paul* before *Feſtus*. He anſwers for himſelf, and Appeals to *Cæſar*. King *Agrippa* comes to *Cæſarea*, and *Feſtus* opens the matter to him.
63.	XXVI.	*Paul* makes his Defence in the Preſence of *Agrippa*, who thereby is almoſt perſuaded to be a Chriſtian, and the whole Company pronounce him innocent.
	XXVIII.	*Paul* comes to *Rome*, is a Priſoner at large, and Preacheth there two Years.

Here ends the Hiſtory of the Acts of the Apoſtles, *written by St.* Luke, *St.* Paul's *beloved Companion in his Travels.*

ST. *Paul* from *Rome* writes his Epiſtles,
To the *Philippians*.
To *Philemon*.
To the *Coloſſians*.
To the *Epheſians*.

65.	*Hebr.* XIII. 24.	About the latter end of this Year, St. *Paul* is ſet at Liberty, and a little before his Departure out of *Italy* into *Aſia*, he writes his Epiſtle to the *Hebrews*.
	Tit. I. 5.	He Preacheth the Goſpel in the Iſle of *Crete*, and leaves *Titus* there to ſet things in order, and Ordain Elders in every City.

St. *Paul*

The Year after CHRIST.		
66.		St. *Paul* writes his Epiſtle, To *Timothy* I. To *Titus.* To *Timothy* II. About this time the Epiſtles of St. *Peter*, St. *John*, and St. *Jude* ſeem to be written.
67.	*Euſeb. Hiſt. Eccl. l.* 2. *c.* 24.	St. *Peter* and St. *Paul* are ſaid to have ſuffered Martyrdom at *Rome* towards the latter end of *Nero*'s Reign.
70.	*Luke* XIX. 43, 44.	This Year *Jeruſalem* (according to *Chriſt*'s Prophecy) is beſieged, taken, ſack'd, and burnt by *Titus*, 1100000 of *Jews* periſh, 97000 are taken Priſoners, beſides an innumerable Company that in other places of *Judæa* kill themſelves, or periſh through Famine, Baniſhment and other Miſeries.
96.		St. *John* is Baniſhed into the Iſle of *Patmos* by *Domitian*, and there receives, and writes his *Revelation.* After the Death of *Domitian*, St. *John* returns to *Epheſus*, and at the Requeſt of the Church, writes his Goſpel.

An

A Map of such Places mentioned in the NEW TESTAMENT. as were in Greece, Cyprus, Asia &c.

THE EUXINE SE

Nicopolis

THRACE

Constantinople

PONTUS

Philippi

Amphipolis

Neapolis

Thessalonica

Apollonia

Samothracia I.

MACEDO-

BITHYNIA

Troas

Berea

NIA.

MYSIA

PHRYGIA

GALATI

Assos

Adramyttum

Lesbus

Pergamus

Thyatira

Mitylene

Sardes

Chius

Philadelphia

Hierapolis

ASIA

Laodicea

Lystra

PISIDIA

Smyrna

Iconium

Antiochia

Ephesus

Samos I.

Colossæ

Trogyllium

Perga

LYCAONIA

Miletus

Pamphilia

Derbe

LYCIA

Patmos

Attalia

Cnidus

CILICIA

Coos

Patara

Myra

Rhodes

Rhodes

SEA OF PAMPHYLIA & CILI

Miletus

Salmone Pr.

Candia

Crete or Candy I.

Phœnix

Lasea

Fair Haven

Clauda

Assos

Paphos Nova

CYPRUS

Sala

Phœnix Haven

Paphos Vetus

MEDITERRANEAN SEA.

GRE ECE

AEGEAN SEA.

Athens

Corinth

Cenchrea

Gaul.

Part of Scythia.

CASPIAN SEA.

P. OF SCYTHIA.

THE EUXINE SEA.

Corcyra

Sardinia

Sicily.

Putcoli

Rhegium

Adria or Adriatick Sea

Syracuse

Melita I.

THRACE.

Pontus.

BITHYNIA.

GALATIA.

ASIA.

Cappadocia.

Euphrates R.

MEDIA.

LYCIA.

Pamphilia

CILICIA.

Syria

Mesopotamia.

Tigris R.

Crete I.

Damascus

Ninive

IUDEA.

Babylon

Cyprus

Jerusalem

ARABIA.

ELAM or PERSIA.

Cyrene

Alexandria

Egypt.

Sinai M.

ETHIOPIA ASIATICK.

LIBYA.

Ld. & City of Midian

ETHIOPIA.

Red Sea.

Persian

A MAP of the

several Regions mentioned in the New Testament together wth ye Cities & Towns most remote from ye Holy Land.

A NEW MAP

of ye severall Countries, Cities, Towns, & other Places

mentioned in ye NEW TESTAMENT.

The Names of the Places &c. being taken from Mr. Wells Map.

+ This Mark is to shew; that ye Names so marked, are not in ye N. Testament.

55 56 57

+MEDITERRANEAN SEA

PART OF SYRIA.

Called in ye Old Testament

Sidon

Abylene

Damascus

ITUREA.

Sarepta

Galilee of the Gentiles.

Cæsarea Philippi

Tyre

Trachonitis

Ptolemais

CANAAN or SYROPHENICIA.

Decap olis

THE GREAT SEA.

Capernaum

Cana

Co. of Gen: et

Gennesaret

Bethsaida

Sea of Galilee or Tiberias Also Lake of Gennesaret.

Chorazin

Nazareth

Cæsarea

GALILEE.

Tiberias

Naim

Magdala

Dalmanutha

Gergesa

Gadara

Antipatris accor. to some

Samaria

Saron

Salim

SAMARIA.

Enon

Lydda

Sychar or Sichem

Ioppa

Antipatris acc. to Ptol.

Ephraim as some

Jordan R.

Bethabara

Arimathea

Rama

Mt. Oliver

Bethany

Jericho

Azotus

The Hill Country

Bethlehem

Bethphage

Ephraim

Brook Cedron

Emmaus

Ierusalem

Sodom

IUDEA.

Gomorra

Bethlehem as some

Gaza

Rama as some

IDUMEA.

Part of Egypt.

P, OF ARABIA.

Sinai M.

54 55 56 57

31 30

This Map shews such Places mentioned in ye NEW. TESTAMENT, As were in the Holy Land and Parts adjoining.

55

E SEA.

U S

40

ALATIA

CAPPADOCIA

nium

AONIA

erbe

Tarsus

CILICIA

Alexandria

Seleucia

Antiochia

YLIA & CILICIA.

P, OF

Salamis

CYPRUS

35

SYRIA

P. of Canaan

P, of Palestine

Sidon

55

75

CASPIAN SEA.

40

DIA.

PARTHIA.

35

ELAM or PERSIA.

30

70

An Alphabetical TABLE *of all the Places mentioned in the* Goſpels, Acts, *or the* Epiſtles.

A.

1. ABYLENE is one of the Four Tetrarchies, mentioned *Luke* 3. 1. it fell, ſay St. *Luke* and *Joſephus*, (a) to the ſhare of *Lyſanias*; it was ſo named from the City *Abyla* in *Cœloſyria*, mentioned by (b) *Pliny*, and from the Tetrarch of it bore his Name; for ſaith *Ptolemy*, Ἄβιλα ἐπικληθεῖσα Λυσανίᾳ, *Abila bears the Name of Lyſanias.*

2. *ACHAIA* in the largeſt ſenſe comprehends *Greece* properly ſo called, and ſo is bounded on the Weſt by *Epirus*, on the Eaſt by the *Ægean Sea*, on the North by *Macedonia*, on the South by *Peloponneſus*; and ſo it ſeems to ſignifie when St. *Paul*, according to the *Roman* Acceptation, mentions *all the Regions of Achaia*, and directs his Second Epiſtle *to all the Saints in Achaia*, 2 Cor. 11. 10. Thus what is *Achaia*, *Acts* 19. 21. is *Hellas*, i. e. *Greece*, *Acts* 20. 2. and ſo *Mela* ſpeaks of it. 2dly. *Achaia* ſtrictly ſo called, is the Northern Region of *Peloponneſus*, bounded on the North by the Gulph of *Corinth*, on the South with *Arcadia*, on the Eaſt with *Sycionia*, and on the Weſt with the *Ionian Sea.*

3. *ACELDAMA* was a place without the South-Wall of *Jeruſalem*, beyond the River of *Siloam*, and was called the *Potters Field*, *Matth.* 27. 7, 10. becauſe they dug thence the Earth of which they made their Pots; and the *Fullers Field*, becauſe they dried their Cloth there; but being afterwards bought, by that Money by which the *High-Prieſt* and *Rulers* of the *Jews* purchaſed the Blood of the Holy *Jeſus*, it was, by the Providence of God ſo ordering it, called *Aceldama*, that is, *the Field of Blood*, Acts 1. 19. Matth. 27. 7, 8.

4. *ADRAMYTTIUM* (mentioned *Acts* 27. 2. where 'tis ſaid that St. *Paul* entred into a Ship of *Adramyttium*) is by (c) St. *Jerom* and others ſaid to be a City of *Egypt*, built by *Alexander M.* as a Monument of his Triumphs, at the *Cannobick* Mouth of the River *Nile*, from which it received its Water, and is by *Livy*, the old *Etymologus* and *Phavorinus*, made to be (d) the ſame with *Thebes*; but it was rather *Adramyttium* in *Myſia*, mentioned by *Strabo*, l. 13. p. 417. by *Pliny*, l. 5. c 30. p. 298. and by *Mela*, l. 1. c. 18. l. 17. for in this Ship St. *Paul* and his Company ſail from *Cæſarea* to *Myra* in *Lycia*, the direct way to *Adramyttium* in *Myſia*, Ver. 5. whither ſhe being bound, and not to *Italy*, they there quit her, and *finding a Ship of Alexandria ſailing into Italy*, went aboard her, *Ver.* 6.

5. *ADRIA* is mentioned *Acts* 27. 27. where St. *Paul* ſaith that they were *toſſed in Adria*; he ſaith not in the *Adriatick Gulph*, which ends with the *Illyrican Sea*, but in the *Adriatick Sea*, which, ſaith *Heſychius*, is the ſame with the *Ionian Sea*; and therefore to the Queſtion, how St. *Paul*'s Ship which was near to *Malta*, and ſo either in the *Lybian*, or *Sicilian Sea*, could be in the *Adriatick*, it is well anſwered, that not only the *Ionian*, but even the *Sicilian Sea*, and part of that which waſheth upon *Crete*, was called the *Adriatick.* Thus *Ptolemy* ſaith, that *Sicily* was bounded on the Eaſt (e) ὑπὸ τῆς Ἀδρίας, *by the Adriatick*, and that *Crete* was compaſſed on the Weſt (f) ὑπὸ τῆς Ἀδριατικῆς πελάγους, *by the Adriatick Sea*; and (g) *Strabo* ſaith that the *Ionian Gulph*, μέρος ὄντι τοῦ νῦν Ἀδρίου λεγομένου, *is a part of that which in his time was called the Adriatick Sea.*

6. *ÆNON* or *Enon* ſignifies the Place of Springs, which made it a convenient place for St *John*'s Baptiſm, *John* 3. 23. it is uncertain where it was, whether in *Galilee*, or *Judæa*, or *Samaria*, where *Lubin* places it, *viz.* in the half Tribe of *Manaſſeh*, within *Jordan.*

7. *ALEXANDRIA*, that noble Mart, whence Merchandiſes were carried through all the World, was, after the Deſtruction of *Carthage*, the chief City of the World next to *Rome*, and was therefore called Emphatically, * πόλις, as that was called *Urbs*, and *A-*

(a) Λυσανία ᾧ αὐτὴ ἐγεγόνει τετραρχία. Antiq. l. 20. c. 5. Luke 3. 1. (b) Lib. 5. c. 18.
(c) *In locis Act.* (d) Θῆβαι ἢ νῦν Ἀδραμύττειον (e) *Geogr.* l. 3. c. 4. (f) Cap. 16
(g) Lib. 7. p. 219. * Steph. de Urbibus.

then

thens Acts. The *Ptolomy*'s of *Egypt* chuſing it as their Seat, beautified it to that Degree, that it gave place to *Rome* only; and the *Romans*, when they had taken it, were careful to preſerve its Splendor, divers *Emperors* adding new Ornaments to it, and confirming its Privileges. It was a large City, ſaith (h) *Joſephus*, in length thirty Furlongs, in breadth ten, which provided *Rome* with four Months Corn, and paid as much Tribute to it in a Month, as *Jeruſalem* did in a Year. Here was a celebrated *Academy*, which bred famous Phyſicians, and Philoſophers, as *Philo* the *Jew*, and Hiſtorians; and a great Library collected by *Ptolomy Philadelphus*, containing 500000 Volumes, and conſumed in the Wars betwixt *Cæſar* and *Pompey*; near to it is the Iſland *Pharos*, where ſome deceitful *Jews* ſhewed *J. Martyr* the Remains of the Cells where the LXXII *Interpreters* tranſlated the Hebrew Bible into Greek apart, and yet in the ſame words; of which ſee the Preface to St. *Matthew*. Here dwelt the *Jews* in vaſt numbers; *Alexander M.* for the Service they did him in his Wars, permitting them to dwell there, and giving them equal Privileges with the *Gentiles*; here they had many Synagogues, a famous *Cathedral* of Seventy Stalls, and afterwards a Temple built by *Onias*; but they found the *Alexandrians* their conſtant Enemies, they cruelly murthering many thouſands of them in the time of *Cajus*, of which *Philo* gives a large account in his Embaſſy to him; and 50000 of them in the time of *Nero*, ſaith *Joſephus*, *de B. Jud. l.* 2. *c.* 36.

8. *ÆTHIOPIA* is only mentioned in the Hiſtory of the Baptiſm of the *Eunuch*, *Acts* 8. 27. where I have ſhewed the *Evangeliſt* ſpeaks not of *Æthiopia* in *Arabia*, where the Queen of *Sheba* dwelt, but of *Æthiopia* in *Africa*, under *Ægypt*, where *Candace* had been long the Name of their *Queens*, whence (i) *Strabo* makes mention of a *Candace*, ἡ καθ' ἡμᾶς ἦρξε τῶν Αἰθιόπων, *who in his time was Queen of* Æthiopia, and (k) *Dio* of the ſame *Candace* living in *Æthiopia* under *Egypt*. See the Note on *Acts* 8. 27.

9. *AMPHIPOLIS*, mentioned *Acts* 17. 1. is a City of *Macedonia*, in the Confines of *Thrace*, ſo called, ſaith (l) *Thucydides*, becauſe the River compaſſeth it about. *Suidas*, who places it as others do in *Thracia*, ſays it was alſo formerly called the *Nine Ways*. See Mr. *Wells Geogr.* p. 134. and *Stephanus de Urbibus*.

10. *ANTIOCHIA*, the *Metropolis* of *Syria*, was built, ſay ſome, by *Anticchus Epiphanes*, ſay others, by *Seleucus Nicanor*, the firſt King of *Syria* after *Alexander M.* in memory of his Father *Antiochus*, and was (m) the Royal Seat of the Kings of *Syria*, or the Place where their Palace was; for Power and Dignity, ſaith (n) *Strabo*, it is not much inferior to *Seleucia*, or *Alexandria*; it was, ſaith (o) *Joſephus*, the third great City of all that belonged to the *Roman* Provinces; it was called *Antiochia apud Daphnem*, near *Daphne*, i. e. the Village where her Temple was, to diſtinguiſh it from the other fourteen, mention'd by *Stephanus de Urbibus*, and by *Euſtathius* in *Dionyſ.* p. 170. or as others, and among them *Appianus* in *Syriacis*, ſixteen Cities in *Syria*, and elſewhere, which bore that Name. It was celebrated among the *Jews* for the *Jus Civitatis*, which *Seleucus Nicanor* had given to them in that City with the *Græcians* and *Macedonians*, and which, ſaith (p) *Joſephus*, they ſtill retained; and for the Wars of the *Maccabæans* with thoſe Kings; among *Chriſtians* for being the place where they firſt received that Name, and where both St. *Luke* and *Theophilus* were born and inhabited: There was alſo another *Antioch* in *Piſidia*, mentioned *Acts* 13. 14.

11. *ANTIPATRIS*; this place was formerly called *Capharſalama*, 1 *Macchab.* 7. 31. and was of little Repute till it was rebuilt by *Herod* in the Plain of *Capharzaba*, which, ſaith (q) *Joſephus*, was watry and fit for Plants, with a River, and a Grove compaſſing the City; it was eighteen Miles from *Jeruſalem*, and in the Way to *Cæſarea Paleſtinæ*, *Acts* 23. 31. and within the Borders of *Samaria*, and the half Tribe of *Manaſſeh*.

12. *APOLLONIA* was a City of *Macedonia*, lying betwixt *Amphipolis* and *Theſſalonica*; for, ſaith St. *Luke*, *when we had paſſed through Amphipolis and Apollonia, we came to Theſſalonica*. *Geographers* ſay there were 14 *Cities* and two *Iſlands* of that Name, and *Stephanus* reckons 25.

13. *ARABIA* is only mentioned by St. *Paul*, ſaying, that after his Converſion, he went firſt into *Arabia*, Gal. 1. 17. where ſome make him to have ſtaid three Years without any buſineſs he did there that they know of, and without any ground; for both the deſign of St. *Paul*, which was to prove that he received not his Goſpel from Man, but from the immediate Revelation of *Jeſus Chriſt*, and his Declaration that he preached firſt at *Damaſcus*, and then at *Jeruſalem*, Acts 26. 20. ſeem to make it no improbable Conjecture, that as *Chriſt* after his Baptiſm went immediately into the Wilderneſs of *Judæa*, ſo did St. *Paul* after his Baptiſm go into *Arabia Deſerta*, where he received his knowledge of that Goſpel which he preached by Revelation from *Chriſt Jeſus*, and

(h) De B. Jud. l. 2. c. 28. p. 807, 808. (i) Lib. 17. p. 564. (k) Lib. 54. p. 599.
(l) Lib. 4. p. 321. (m) Τὸ Βασιλεῖον ἐνταῦθα ἵδρυτο τοῖς ἄρχουσι τῆς χώρας. (n) Lib. 16. p. 517.
(o) Lib. 3. c. 1. p. 832. (p) Antiq. l. 12. c. 13. (q) Antiq. l. 16. c. 9.

thence

thence returning to *Damaſcus*, Gal. 1. 17. he ſtraightway preached Chriſt at *Damaſcus*, *Acts* 9. 20. and ſo continued to do many days, or a conſiderable time, *Ver.* 23. We read alſo of *Cretes* and *Arabians*, Acts 2. 11. where by *Cretes* ſome think we are not to underſtand the Inhabitants of *Crete*, that Iſland being far from *Arabia*, but the *Cherithim a Philiſtine* Nation and Country, rendred Κερήτες by the *Septuagint*, Ezek. 25. 16. Zeph. 2. 5, 6. but *Libya* and *Rome* mentioned *Ver.* 10. were at a greater Diſtance. The *Arabians* were anciently called *Iſhmaelites* and *Hagarens*, the firſt from *Iſhmael* the Son of *Hagar*, the 2d from *Mount Hagar* in *Arabia*. See Note on *Gal.* 4. 25. This large Country, reaching from *Euphrates* to *Egypt*, was divided into three parts; *Arabia deſerta*, ſo called probably from the word *Araba*, which ſignifies *deſert*, which lay full Eaſt of *Judæa*, and is called by (r) *Strabo*, *Schenitis*, by reaſon of the Tents in which that wandring Nation dwelt; and the Inhabitants of it are in *Scripture* called the Men of the *Eaſt*, Gen. 25. 6. Judg. 6. 3. having *Syria* on the *Weſt*, *Meſopotamia* on the *North*, *Arabia Fœlix* on the *Eaſt*, and *Petræa* on the *South*. 2 *Petræa*, ſo called from the Rockineſs of it, or from the ſtrong City *Petra* built on a Rock, whence the *Soldans* keep their Treaſure in it; and in this *Arabia* was *Mount Sinai*, where the Law was given. 2*dly*. It had *Paleſtine* and *Arabia deſerta* on the *North*, on the *Eaſt* and *South Arabia Fœlix*, on the Weſt part of *Ægypt* and the *Arabian* Gulph. 3*dly*. *Arabia Fœlix* lying betwixt the *Perſian* Gulph, and the *Red-Sea*, a fertile Country producing *Laudanum*, *Myrrh*, *Caſſia*, and many other Drugs and Spices, celebrated on that account not only by the *Poets*, (ſee *Lloyd*'s Dictionary) but by *Dionyſius P.* and (ſ) *Euſtathius* upon him, by *Strabo*, *Pliny*, *Herodotus*, and *Q. Curtius*, and that part of it eſpecially, ſaith *Strabo*, p. 535. which is the moſt happy Nation of the *Sabæans*, and where is Gold, which the *Arabian Magi* brought with them when they came to *Chriſt*. See the Note on *Matth.* 2. 1.

14. *ASIA*, as it is mentioned by ancient *Geographers*, is one of the largeſt Diviſions of the World into three parts, but in the *New Teſtament* it is always taken for *Aſia Minor* only, as it contains the *Proconſular Aſia*, conſiſting of four Regions, of *Phrygia*, *Myſia*, *Caria*, and *Lydia*, ſaith (t) *Cicero*; of which ſee Biſhop *Uſher* in his Treatiſe of the *Leſſer Aſia*; in this *Proconſular Aſia* were the *ſeven Churches* mentioned in the *Revelations*, Chap. 2. and 3.

15. *ASSOS*, Acts 20. 13. is a Town in *Troas*; for St. *Paul* went from *Troas* to it; it is memorable, ſaith (u) *Pliny*, for the *lapis ſarcophagus*, which burns up, and conſumes Fleſh; of which ſee *Voſſius in P. Melam*, p. 88, 89. beſides this there ſeems to have been another *Aſſos* in *Crete*, of which ſee the Note on *Acts* 27. 13.

16. *ATHENS* was a City of *Greece* properly ſo called, and of the ſubdiviſion of it named *Achaia*; it was ſo called from Ἀθήνη, i. e. *Minerva*, to whom it was conſecrated. In it was a celebrated Academy, which, ſaith (x) *Cornelius N.* for Antiquity, Humanity and Learning, made it excel all the Cities of the World; whoſe Inhabitants ſaith (y) *Cicero*, were the Inventers of all Learning, the Men who invented, and perfected Eloquence, and from whom Humanity, Learning, Religion, Laws were diſperſed through the whole World; but then to qualifie theſe commendations, he adds, *they only knew what was right, but would not do it*; they were, ſaith (z) *Plutarch*, *ſuſpicious and vain-glorious*; they were, ſaith the *Apoſtle*, δεισιδαιμονέστεροι, *very ſuperſtitious*, and great worſhippers of Idols, and ſo were *vain in their Imaginations, and their fooliſh heart was darkned.* See the Note on *Acts* 17. 16.——22. and Dr. *Hammond* there, and *Lloyd* in Voce.

17. *ATTALIA* was a City of *Pamphylia*, built by King *Attalus*, whence St. *Paul* goes from *Perga* in *Pamphylia* to it, *Acts* 14. 25. It was a Sea-port, and the chief Reſidence of the *Prefect*. Strabo l. 14. p. 459.

18. *AZOTUS*, the *Aſhdod* of the *Philiſtines*, where the Ark of God triumphed over their *Dagon*, 1 *Sam.* 5. 2. and where *Jonathan* (a) having routed the Army of *Apollonius*, burnt both their God and their Temple, and all who fled to it for refuge; it lay above thirty miles diſtant from *Gaza* toward *Joppa*, ſo that the Angel, when he caught up *Philip*, Acts 8. 40. carried him ſo many miles. It was in the Tribe of *Dan*, and lay in the middle betwixt *Accaron* and *Geth*.

(r) *Lib.* 16. *p.* 528. (ſ) Λέγει δὲ Ἡρόδοτος ἐν μόνῃ τῇ Ἀραβίᾳ φύεσθαι λιβανωτὸν καὶ σμύρνην καὶ κασίαν καὶ κινάμωμον καὶ λήδανον, *in Dionyſ.* à *v.* 927.---935. *Herodot. l.* 3. *c.* 112, 113. *Plin. l.* 5. *c.* 11. *l.* 12. *c.* 17, 18, 19. *Strabo* l. 16. *p.* 532. *Q. Curt. l* 5.

(t) Aſia veſtra conſtat ex Phrygia, Myſia, Caria, Lydia. *Orat. pro Flacco. N.* 51.

(u) *Lib.* 2. *c.* 96. (x) In vita Attici. (y) Omnium Doctrinarum inventrices Athenas, *l. de Orat. N.* 7. adſunt Athenienſes unde Humanitas, Doctrina, Religio, jura, leges ortæ. *Or. pro Flacco. N.* 48.

(z) *De Polit. præcept. p.* 799. (a) *Joſ. Antiq. l.* 13. *c.* 8. *p.* 436.

B.

1. *BABYLON.* By *Babylon*, the *Jews* underſtand not only *Chaldæa*, but alſo *Meſopotamia*, *Aſſyria*, and even all thoſe Kingdoms to which they were carried in the *Babylonian* Captivity, and for this they have ground from the *Scriptures* of the *Old Teſtament*, which extend that Name to the whole Empire of *Babylon*; as when the Deſtruction of *Babylon* is repreſented as the Deſtruction ὅλης τῆς οἰκουμένης *of the whole Empire*, Iſa. 12. 9, 11. and from the uſe of the word among the *Heathens*, for *Pliny* ſaith, *Babylon* of the *Chaldaick* Nation had long the Eminency over the whole World, (b) *on which account the reſt of Meſopotamia and Aſſyria was reckoned a part of it.* I have ſhewed, Note on 1 *Pet.* 5. 13. that according to the *Fathers*, the Name of *Babylon* was given to *Rome* by St. *Peter*, and according to the ſame *Fathers* the Name of (c) *Myſtical Babylon* was given to her alſo, partly for her Greatneſs, Pride, and Oppreſſion of God's People, and partly for her reſemblance of it in Idolatry, that Kingdom ſo fully repreſenting the *Idolatry* of the Church of *Rome*, in the Deſcription given of it in the ſixth Chapter of *Baruch*, that ſcarce any real difference betwixt them can be obſerved.

2. *BEREÆA*, mentioned *Acts* 17. 10. is a City of *Macedonia*; (d) *a great and populous City*, ſaith *Lucian*; This was the City to which *Paul* and *Silas* fled from *Theſſalonica*, and where they found a Synagogue of the beſt natured *Jews and Proſelytes* they met with, for they received the Word with all readineſs, and examined it by the beſt Teſt of Truth the *Scriptures*, and ſo the Converts there were many of both ſorts, *Ver.* 11, 12.

3. *BITHYNIA* is a Region of *Aſia Minor*, (e) bounded on the North with the *Euxine Sea*, on the South with *Phrygia*, on the Weſt with the *Propontis*, on the Eaſt with *Galatia*; it was anciently called *Bebraica*, and *Mygdonia*, ſay (f) *Servius*, *Solinus* and *Mart. Capella*, and afterwards *Bithynia*, from *Bithynus* the King of it, ſay moſt *Geographers*; from *Bethen*, the Belly or interior parts, ſaith *Bochart*, both (g) *Pliny* and *Mela*, repreſenting them as poſſeſſing the inward parts of that Region only. The old *Geographer* publiſhed by *Gothofrid*, ſtiles them * *the Greateſt and moſt Happy Nation*, in which the firſt General Council of *Nice* was held.

4. *BETH-HABBARA* ſignifies a place of paſſage; it was a Water diſtinct from *Jordan*, and removed ſomewhat from it, *John* 1. 28. 10. 40. to which Men paſſed over *Jordan*; the Town was out of the *Precincts* of *Judæa*, in the *Scythopolitan* Country, where the *Jews* dwelt among the *Syro-græcians*, and was over againſt *Galilee*; So Dr. *Lightfoot*; over againſt *Jericho*, Joſh. 3. 16.

5. *BETHANY* took its Name from a Tract of ground ſo called from *Athene*, which ſignifies the Dates of Palm-Trees, which grew there plentifully; the Town of *Bethany* where *Lazarus* dwelt, and where he was raiſed from the Dead, was fifteen furlongs from *Jeruſalem*, *John* 11. 8. but the Tract of ground that bore that Name reached within eight furlongs of *Jeruſalem*, it being only a *Sabbath days Journey* from it, *Luke* 24. 50. *Acts* 1. 12. and then began the Tract called *Bethphage*, from the *Phagi*, i. e. the green Figs which grew upon it, which ran along ſo near to *Jeruſalem*, that the outmoſt ſtreet within the Walls was called by that Name. St. *Jerom* ſaith there was *Villula*, a little Village there of the ſame name.

6. *BETHLEHEM*, the Houſe of Bread, was the place where *Chriſt the Bread of Life* was born, as the *Jeruſalem Gemariſts* confeſs; it was a City in the time of *Boaz*, for he ſtiles it *the City of his People*, Ruth 3. 11. and goes up to the *Gates* of it, Chap. 4. 1. it was a City fortified by *Rehoboam* 2 Chron. 11. 6. it is called *David's City*, 1 Sam. 20. 6, 29. and therefore when every Tribe and Family went up to their reſpective Cities to be taxed, *Luke* 2. 3. *Joſeph* goes up to this City of *David*, v. 4. Though therefore it be called by the *Jews* κώμη a *Town* or *Village*, Joh. 7. 42. that only ſignifies that being one of the leaſt Cities it might comparatively be called ſo, as *Nain* is by *Joſephus*, v. *Nain*; and the *Hebrew* עיר a City, is often rendred by the *Seventy* κώμη, where our Tranſlation ſpeaks of Cities, as *Joſh.* 10. 37. 15. 9. 1 *Chron.* 27. 25. *Iſa.* 42. 11. it might be after the Deſtruction of *Jeruſalem*, a Village, as it is twice called by (h) *Juſtin M.* In St. *Jerom* it is ſometimes a City, and ſometimes a Village,

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(b) *Propter quam reliqua pars Meſopotamiæ, Aſſyriæque Babylonia appellata eſt*, l. 6. c. 26. p. 356.

(c) *Sic & Babylon apud Johannem noſtrum Romanæ urbis figuram portat (figura eſt) proinde & magnæ & Regno ſuperbæ & Sanctorum debellatricis.* Tertull. contra Marcion. l. 3. c. 13. adv. Jud. cap. 9. p. 193. vide Downam de fede Antichriſt. l. 1. c. 7.

(d) Μεγάλη καὶ πολυάνδρου, de Aſino, p. 639. D.

(e) Ortel.

(f) Bebraica ipſa eſt Bithynia, Æn. 5. V. 373.

(g) *Tenent oram omnem Thyni, interiora Bithyni.* Plin. l. 5. c. 32. *interius Bithyni.* Mela, l. 1. c. 19. * Μεγίστη καὶ βελτίστη.

(h) Dial. p. 303, 304.

but

but then that he ſtiles it only comparatively a Village, may be gathered from his (i) own words on *Mic.* 5. 2.

7. *BETHESDA*, the Pool of *Betheſda*, is the ſame with the Pool of *Siloam*, of which ſee there, and Note on *John* 5. A. B. It was a Pool in *Jeruſalem*, ſaith St. *Jerom*, and had the Name προβατικὴ, the *Sheep-Pool*, from the Sacrifices waſhed there by the Prieſts; he adds that *there is yet a Lake there* (k) *whoſe Waters are very red, as if mixt with blood, giving Teſtimony of what was done there of old.* Dr. *Lightfoot* ſaith theſe Sacrifices were waſhed elſewhere, and that the unclean waſhed in this Pool, and whilſt they did ſo laid up their Cloathes in one of the Porches: Of the Miracles wrought there by the *Angel* deſcending, and of the Miracle wrought by our *Lord*, ſee the Note there.

8. *BETHSAIDA*, ſaith *Bochart*, is a place of fiſhing, as it might be called, becauſe ſituated, ſaith (l) *Pliny*, on the Eaſt of the Lake *Genneſareth*; in *Batunea*, and the lower *Gaulonitis*, ſaith (m) *Joſephus*, at the beginning of the mountainous Country; it is a place of hunting, ſaith Dr. *Lightfoot*, ſo called becauſe it ſtood near *Nephthali*, where there were ſtore of Deer, *Nephthali* abounding in Veniſon, *Gen.* 49. 21. It was raiſed by *Philip* from a Village to the honour of a City, and called *Julia* in honour of the *Emperor*'s Daughter; it was one of the Cities againſt which *Chriſt* denounced a Wo, *Matth.* 11. 21. for her impenitence and infidelity, after the mighty Works he had done in her; it alſo was the City where three *Apoſtles* dwelt, *viz. Philip*, *Andrew* and *Peter*, John 1. 45.

C.

1. *CANA*. There were two *Cana*'s without *Galilee*, one in the Tribe of *Aſer*, Joſh. 19. 28. called by St. *Jerom*, *Cana the Great*; another in the Tribe of *Ephraim*, Joſ. 16. 8. 17. 9. and two in *Galilee*, one in the north part of the *Lower Galilee*, and dividing it from the upper, and *Cana of Galilee*, or the leſs, ſituated over againſt *Julius Betharampta*, on the Weſt of *Capernaum*, whence *Chriſt*, after he had wrought his firſt Miracle there, went down to *Capernaum*, John 2. 12. and when he was returned thither, the *Nobleman* comes from *Capernaum* to him there, John 4. 46, 47. Of this *Cana* *Joſephus* ſpeaks ſaying, ἐν κώμῃ τῆς Γαλιλαίας ἡ προσαγορδύεῖ Κάνα, (n) *in a Village of Galilee which was called Cana.*

2. *CANAAN* was two-fold, the larger terminated on the South part with the deſert of *Sin* or *Cades*; on the North with *M. Libanus* and *Antilibanus*; on the Eaſt with the River *Euphrates*, and with the *Mediterranean Sea* on the Weſt: So *Deut.* 11. 24. *Joſh.* 1. 3, 4. *Every place that the Sole of your foot ſhall tread upon, that have I given you, from the Wilderneſs* (of Paran) *and* (or, *even to*) *Libanus, and to the great River Euphrates, and to the great Sea ſhall your coaſt be*; accordingly *Joſhua* ſaith, God gave to *Iſrael all the land which he ſware to give to their Fathers, and they poſſeſſed it and dwelt in it*, Joſh 21. 43, 45. and Chap. 23. 14. *There failed not any good thing which the Lord had ſpoken to the houſe of Iſrael; all came to paſs.* How this could be ſaid by him who had left ſo much of the Seven Nations unſubdued, *Judg.* 1. and who divided not to them the whole Land of *Canaan*, but only that part of it which was poſſeſſed by the Seven Nations, is a great Queſtion; to which the uſual Anſwer is, That he gave them a Right to the whole Country, dividing it among them by a Lot ordered, and directed by him, and he gave them the actual Poſſeſſion of the greateſt part of it, with Power to ſubdue the reſt if they continued Obedient, and more was not intended preſently, the Lord not having promiſed to give them the whole Land at once, they being not ſufficient to people the whole Country, but by degrees, as their Increaſe ſhould make them ready for, and their Obedience ſhould continue their Right to it; for thus ſaith God by *Moſes*, Exod. 23. 29. *I will not drive them out before thee in one year, leſt the land become deſolate, and the beaſts of the field multiply againſt thee; but by little and little I will drive them out before thee, until thou be encreaſed to inherit the Land.* To which may be added, that *Joſhua* gave them all the Land *their feet had trod on*, and more *God* did not promiſe to them in the words cited from him.

CANAAN the leſs is extended from the *Wilderneſs* in the South to *Libanus* in the North, and from *Jordan* on the Eaſt, to the *Mid-land Sea* on the Weſt, the length of

(i) Minima quidem es in civitatibus Judæ, & tantis Millibus comparata, vix parvus es viculus.
(k) Mirum in modum rubens quaſi cruentis aquis antiqui operis ſigna teſtatur, nam hoſtias in eo lavari à ſacerdotibus ſolitas ferunt, unde & nomen accepit. *De locis Heb. F.* 4. *C.*
(l) *Lib.* 5. *c.* 15. (m) *De B. Jud. l.* 2. *c.* 13. *l.* 4. *c.* 27. (n) *De vitâ ſuâ, p.* 1005.

it being 160 miles, the breadth of it only 50; and it is thus deſcribed, *Gen.* 20. 19. *The borders of the Canaanites* (i. e. the Seven Nations of them voted to deſtruction) *was from Sidon* (i. e. the Country of *Sidon*, which extended it ſelf Eaſt as far as *Jordan*) *as thou comeſt to Gerar unto Gaza, and* (the Southern border is) *as thou goeſt to Sodom and Gomorrah, Adma and Zeboim, even unto Laſhah*, i. e. the Λάσα in (o) *Joſephus*, towards *Arabia Petræa*. See *Bochart. Phaleg. l.* 4. *c.* 37.

3. *CAPERNAUM* was a City ſeated near to the Sea of *Galilee*, at the bottom of the Lake of *Genneſareth*; for *Chriſt*'s Diſciples came from the Wilderneſs of *Bethſaida* over the Lake to the Land of *Genneſareth*, Matth. 14. 34. Mark 6. 46. and yet to *Capernaum*, John 6. 16, 24. it was in the borders of *Zebulon* and *Nephthali*, Matth. 4. 13. renowned on the account of *Chriſt*'s Habitation and his many Miracles, which brought a woe upon them for their infidelity, *Matth.* 11. 23. Near this Town was the Mountain where *Chriſt* preached his excellent Sermon, for coming down thence he went to *Capernaum*, Matth. 8. 5. i. e. a Journey of ten miles, if *Thabor* was that Mount as 'tis conjectur'd by St. *Jerom* on the place; and near it alſo was the Cuſtom-houſe at which *Matthew* the Publican ſat when *Chriſt* called him, for he called him *as he paſt from his own City, Matth.* 9. 1, 9.

4. *CAPPADOCIA* was a Kingdom bounded on the (p) Eaſt with *Armenia*, on the Weſt with *Paphlagonia* and *Galatia*, on the North with the *Euxine Sea*, on the South with that part of *Mount Taurus* which looks toward *Cilicia*; it was famed for (q) Mules and Horſes, of which it gave yearly to the *Perſians*, Horſes 1500, Mules 2000. It was a Nation ſo ſervile, ſaith (r) *Strabo*, that when the *Romans* offered them their freedom to live by their own Laws, they ſaid they could not endure liberty; they were, ſaith *Cicero, de Grege Venalium.* Orat. poſt red. in Senat. N. 12.

5. *CÆSAREA-PALÆSTINÆ*, ſo called as being the Metropolis of *Paleſtine* and the Seat of the *Roman Proconſul*, was formerly named the Tower of *Strato*, but being a Mart-Town whoſe Haven was very incommodious, *Herod* the Great built there a large City with many (ſ) ſtately Marble Buildings, a Theatre of Stone, and a moſt capacious *Amphitheatre* (where *Herod Antipas* was ſmitten by an Angel of God. See the Note on *Acts* 12. 23.) and an admirable Haven, with Marble Edifices and Towers, the greateſt of which he called *Druſus*, in honour of the *Emperor*'s Son; the City *Cæſarea* in honour of *Cæſar*; it was ſituated between *Doron* and *Joppa*, thirty five miles from *Jeruſalem*, and was inhabited (t) partly by the *Jews*, who had their Schools there, but chiefly by the *Greeks* or *Syrians*, betwixt whom there were feuds περὶ τῆς ἰσοπολιτείας, *concerning equal Privileges*, the *Cæſareans* killing about 1200 *Jews*, when *Florus* was *Procurator* of *Judæa*. Here *Peter* converted *Cornelius* and his Kinſmen, the firſt Fruits of the *Gentiles*, Acts 10. Here liv'd *Philip* the *Evangeliſt*, Acts 21. 8. and here *Paul* defended himſelf againſt the *Jews* and their *Orator Tertullus*, Acts 24.

6. *CÆSAREA-PHILIPPI*, mentioned *Matth.* 16. 13. *Mark* 8. 27. was firſt called *Lais*, or *Laſhem*, Judg. 18. 7. and when ſubdued by the *Danites*, *Dan.* 5. 29. It was built by *Philip* the *Tetrarch* of *Ituræa* and *Trachonitis*, Luke 3. 1. who made it the place of his Reſidence, as being conveniently ſeated between both; He built it, ſaith (u) *Joſephus* at *Paneas by the Springs of Jordan, and called it* Cæſarea-Philippi, and alſo *Nerodiada* in honour of *Nero*; it was ſeated at the Springs of *Jordan* the leſs, not far from *Libanus* in the midland *Phœnicia*, ſaith *Ptolemy*, and was a *Decàpolitan City* called *Cæſarea Panias*, or *Sub Panio*, not becauſe of the worſhip of *Panius Philoſtorgius*, or by reaſon of the Springs of *Paneas*, as *Pliny*, † but by reaſon of the Mountain *Panius* mention'd by *Joſephus* and *Euſebius*, under which it lies. What *Euſebius* ſaith of the two Statues of *Corinthian Braſs*, erected here by the Woman cured at *Capernaum* of the bloody Flux, ſee confuted in the Note on *Mark* 5. 26.

7. *CEDRON.* Of the Brook *Cedron*, which our Lord paſſed over to go into the Garden where he was betrayed, *John* 18. 1. mention is made when *David* fled from *Abſolom*, for he paſſed over the Brook *Kidron*, 2 Sam. 15. 23. and when King *Solomon* ſaith to *Shimei, in the day that thou paſſeſt over the Brook Kidron thou ſhalt ſurely die.* See alſo *Jer.* 31. 40. where the *Septuagint* always ſpeaks of Κέδρων or τῶν Κέδρων, in the Plural; it was, ſaith (x) *Jerom*, a Torrent or Valley near to *Jeruſalem*, on the Eaſt ſide betwixt it and *Mount Olivet*; *a deep Valley*, ſaith (y) *Joſephus*; and into this Valley was conveyed the blood poured out at the foot of the Altar, which becauſe it made the River look black, ſome think it was called *Cedron* from the word *Kiddar*, which

(o) Antiq. l. 14. c. 2. (p) Strab. l. 12. p. 367. (q) Lib. 11. p. 362. (r) Lib. 12. p. 372.
(ſ) Joſ. Antiq. l. 15. c. 13. (t) Ἰδουμίας πόλιν καὶ τὸ πλεῖον ὑφ' ἑλλήνων ἐποικουμένην. Joſ. de B. Jud. l. 3. c. 28. Antiq. l. 20. c. 6. l. 2. c. 33. (u) Πρὸς ταῖς Ἰορδάνου πηγαῖς, ἐν Πανεάδι πόλιν κτίζει Καισάρειαν. Antiq. l. 18. c. 3. l. 20. c. 8. † L. 5. c. 15. de B. Jud. l. 1. c. 16. Hiſt. Eccl. l. 7. c. 17.
(x) In locis Hebr. F. 5. (y) De B. Jud. l. 5. c. 8.

ſignifies

ſignifies blackneſs; others from the Cedar Trees planted on each ſide, whence, ſay they, it is ſtill named in the plural, τῶν Κέδρων, from theſe Cedar Trees.

8. *CHALDÆA*, is only mentioned in theſe words, *Acts* 7. 4. *and Abraham came out of the land of the Chaldæans, and dwelt in Charran*, where by the Land of the *Chaldæans*, we are not to underſtand the Country ſo named in *Aſia Major*, which was in the Plain, but a mountainous Country, which is part of *Meſopotamia*, as appears from theſe words, *God appeared to Abraham while he was in Meſopotamia, before he dwelt in Charran* V. 2. *then came he out of the land of the Chaldæans, and dwelt in Charran*; That both this *Charran* and *Chaldæa* lay in *Meſopotamia*, ſee *Bochart Phaleg. l.* 2. *c.* 6. and the Note on *Acts* 7. 4.

9. *CENCHREA* was the *Iſtmus* of *Corinth*, diſtant 70 furlongs from it, where were celebrated the *Iſtmian* Games, whence the *Apoſtle* in his *Epiſtle* to the *Corinthians*, ſpeaks ſo oft in alluſion to theſe Games; ſee Note on 1 *Ep.* 9. H. I. K. 2 *Ep.* 4. 7, 8, 9. Hence he tells them of a *corruptible Crown* for which they wreſtled, their Coronets being either of the σέλινον *Parſley*, which quickly withered, or of πίτυς the *Pine Tree* which ſoon decayed.

10. *CLAUDA* Acts 27. 16. was an *Iſland* near *Crete*, ſituated at the meeting of the Southern and the Weſtern Sea, of which *Geographers* ſay nothing, unleſs it be the *Gaudos* mentioned by *Pliny*, *l.* 4. *c.* 12. and by *Mela l.* 2. *c.* 7.

11. *CHIOS*, Acts 10. 15. is an Iſland of the *Ægean Sea*, between *Lesbos* and *Samos*, celebrated by (z) *Horace* and (a) *Martial*, for the Wine and Figs that came from thence, and alſo by *Pliny*, l. 5. c. 31. and *Strabo*, l. 14. p. 444. for its Marble and white Earth.

12. *CILICIA*, a Country of *Aſia Minor*, betwixt *Pamphilia* on the Weſt, and *Pieria* on the Eaſt, the *Mount Taurus* on the North, and the *Cilician Sea* on the South, celebrated on the account of *Cicero*, *Proconſul* there, but more on the account of St. *Paul*'s birth at *Tarſus* a City of *Cilicia*, Acts 21. 15.

13. *COLOSS* was a City of *Phrygia Major*, built by the River *Lycus*, near the place ſaith *Herodotus* *, where it begins to run underground, as it doth for five furlongs before it riſes again, and ſlides into *Meander*. To this City ſituated at an equal diſtance betwixt *Laodicea*, and *Hierapolis*, mentioned *Coloſſ.* 2. 1. came *Xerxes* in his Expedition againſt *Greece*, and to this City St. *Paul* writ an Epiſtle. † All theſe three Cities periſhed by an Earhquake, ſaith *Euſebius*, in the 10*th* of *Nero*, that is, but two years after St. *Pauls* Epiſtle was ſent to them.

14. *COOS*, Acts 21. 1. was an Iſland in the *Ægean* or *Icarian Sea* near *Myndus* and *Cnidus*, which had a City of the ſame Name, from which *Hippocrates* the celebrated *Phyſician*, and *Apelles* the famous *Limner* were called *Coi*; here was a large Temple of *Æſculapius*, and another of *Juno*; it abounded in rich Wines, and here were made thoſe *Coæ Veſtes* which were tranſparent, and are ſo often mentioned by the *Poets*.

15. *CHORAZIN*, ſaith St. *Jerom*, is a Town in *Galilee*, which our Lord deplores for her incredulity, *Matth.* 11. 22. Dr. *Lightfoot* wonders how ſuch a Wo ſhould be denounced againſt it, when we read not in the whole *New-Teſtament* that our Lord had ever been there; but that our Lord was frequently at *Bethſaida* and *Capernaum*, Copartners in that Woe, we read; now *Chorazin* being by Dr. *Lightfoot* placed betwixt them, and being, ſaith (b) St. *Jerom*, but two miles diſtant from *Capernaum*, and in many Maps but little diſtant from *Bethſaida*, and it being ſaid expreſly, *that mighty works were done in her*, doubtleſs *Chriſt* muſt be often there.

16. *CNIDUS*, mentioned *Acts* 27. 7. was a City and Promontory in the *Peninſula* of *Caria*, celebrated for the worſhip of *Venus*, hence called *Venus Cnidia*; whence * *Horace* ſings thus, *O Venus Regina Cnidi*; and for the Statue of *Venus* made by *Praxiteles*, and by † *Pliny* reckoned among the admirable works of that Artificer.

17. *CORINTH* was a moſt noble City of *Achaia propria* called anciently *Ephyre*, ſaith (c) *Pliny*, and after *Corinth* from one *Corinthus* who took and rebuilt it. It was conſiderable among *Heathen* Authors for its Cittadel *Acro-Corinthus*, built on a very high Mountain, and for its (d) Inſolence againſt the *Roman Legates*, which cauſed *L. Mummius*, thence ſtiled *Achaicus*, to deſtroy it, in the Conflagration of which City ſo many Statues were melted down, that the remains of them made that famous *Corinthian Braſs* which was eſteemed above Gold or Silver; and of which, ſaith *Joſephus*, the beautiful Gate of the Temple of *Jeruſalem* was made. See the Note on *Acts* 3. 2. The *Corinthians*

(z) Serm. l. 1. Sat. 10. l. 7. c. 30. p. 396.
(a) Mart. 7. 25, 31.
† Chron. ad An. Neronis 10.
* Εἰς πόλιν μεγάλλω ϕ Φρυγίης, Paterc. l. 1. c. 13.
† L. 7. 38. 36. 5. Athen. l. 13. p. 591.
(b) De locis Hebr. F. 4. C.
(c) L. 5. c. 4.
(d) Vel.

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3. *DERBE* was a City of *Lycaonia* near *Iſauria*, mentioned *Acts* 14. 6. it was the Seat of *Antipater Derbæus*, and the Country of *Timothy*.

(e) *Legati quod erant appellati ſuperbius, Patres veſtri Corinthum totius Græciæ lumen extinctum voluerunt.* Orat. pro leg. Manil. N. 6. (f) L. 2. c. 16. l. 8. p. 263. (g) Ibid. (h) *Tertium Cypro inſula, odoris ſuavitate*, l. 12. c. 24. (i) Ἀπὸ ἄνθους ἐκεῖ πολλοῦ φυομένου Κύπρος λεγομένη. In Dionyſ. p. 100. (k) L. 14. p. 468. 469. *Belus opimam — vaſtabat Cyprum.* Virg. Æn. 1. v. 625. Euſtath. in Dionyſ. p. 100.

(l) Ἄθυρμα δὲ ἦν ἡ νῆσος τῇ δαίμονι ἀφ' ἧς καὶ Κύπρεις παρωνόμασται, τοῦτο δὲ διὰ τὴν τῶν ἐκεῖ μαχλοσύνην καὶ τὸ ἐπαφρόδιτον. Euſtath. ibid. p. 99. Τῶν περὶ Κύπρον ἁπλῶς τῶν ἑταιρισμῶν τὰς ἑαυτῶν κόρας ἀφοσιούντων. Athen. l. 12. p. 516. Τῆς Κύπρος ὅτι φιλοξενίσης τούτῳ νόμος. Herodot. l. 1. c. 199.

(m) Καὶ ἀπώλοντο καὶ ἐκεῖ μυριάδες τέσσαρες καὶ εἴκοσι, καὶ διὰ τοῦτο ἐδέοντο ἐπιβῆναι αὐτῆς ἔξεστι. Epitome Trajani, p. 255. (n) Antiq. l. 1. c. 7. p. 15. (o) Lib. 5. c. 18. (p) L. 16. p. 539. (q) Joſ. de Bell. Jud. l. 2. c. 31. 7. 34. p. 992. (r) *Jungitur ei latere Syriæ Decapolitana Regio, à numero oppidorum, in quo non omnes eadem obſervant*, l. 5. 10. (ſ) De Vita ſuâ, p. 1025. A. (t) Ib. p. 1030. (u) P. 1001. A.

E.

1. EGYPT, was bounded on the North with the *Mediterranean*; on the Eaſt by *Arabia Petræa* and the *Red Sea*; on the South by *Æthiopia*, and *Nubia*; on the Weſt by *Libya*, and the deſart of *Barca*. It is divided into the upper *Egypt*, through which *Nile* runneth with a ſingle Stream, and into lower *Egypt* which begins where *Nile* divides, and ſo makes the Iſland, from its reſemblance of the *Greek* Δ called *Delta*, and then runs down to the *Mediterranean* ſhoar, whence it is alſo called *Egyptus Maritima*; of the River *Nile*, the *Pyramides*, their Mummies, Cities, Cuſtoms, ſee *Geographers*; of the Names it hath in the *Old Teſtament*, ſee *Bochart*. For explication of ſome Paſſages in the *New*, conſider,

1ſt. The *Ægyptian* Language, which differed from the *Greek*, as (x) *Bochart* proves againſt *Kircher*, and from the *Hebrew*, whence the *Jews* in it are ſaid to have *heard a ſtrange Language*, Pſal. 81. 6. and coming from it, to have come *from a barbarous People*, Pſal. 114. 1. See the Note on 1 *Cor.* 14. 11. Hence *Joſeph* repreſenting an *Egyptian*, ſpeaks to his Brethren by an Interpreter, *Gen.* 42. 23. and it is propheſied by *Iſaiah*, Ch. 19. 18. that *five Egyptian Cities ſhould ſpeak the Language of Canaan*, i. e. of thoſe who lived there. Hence *Chiun*, which in the *Hebrew* is put for *Saturn*, as alſo it ſignifies among the *Perſians* and *Iſhmaelites*, is by the *Septuagint*, who made their Tranſlation in *Egypt*, turned into Ραιφὰν, *Amos* 5. 26. which in the *Egyptian* Language is put for *Saturn*, and is cited by St. *Stephen* Ρεμφὰν, *Acts* 7. 43. See the Note there.

2dly. The *Egyptian* learning, which had it not been conſiderable, ſure we ſhould not have heard of *Homer*, *Solon*, *Muſæus*, *Dædalus*, *Pythagoras*, *Plato*, *Democritus*, and others going thither to learn Wiſdom, and bringing to their reſpective Countries the learning they had there acquired; *Egypt* would not have been called by *Horus* in *Macrobius* (y) *the Mother of Arts*, nor the Inhabitants *the Parents of all Philoſophy*: Nor would (z) *Athenæus* have told us, that both the *Greeks* and *Barbarians* had all their learning from the *Alexandrians*; but of this ſee more in the *Commentary* on theſe words, *And Moſes was learned in all the Wiſdom of the Egyptians*, Acts 7. 22.

3dly. *Egypt* is by prophane Authors, as well as by the *Fathers*, ſaid to be guilty of moſt vile Idolatry. (a) *Herodotus* informs us they Firſt made Altars, Images, and Temples for the Gods, and that almoſt all the Names of the Gods came from *Ægypt* (b) into *Greece*. And *Jupiter* in (c) *Lucian* confeſſes that the *Egyptian* Gods were ἀίσχεα καὶ γελοιότερα, *filthy and more ridiculous*, than thoſe of other Nations; their Gods were called, not only by the (d) *Fathers*, but even by the Poets (e), *Portenta magis quam numina*. They are alſo noted in Scripture for afflicting, perſecuting, and deſtroying the People of God; upon both theſe accounts the great City *Rome* is by St. *John* ſtiled, ſpiritually *Egypt*, Rev. 11. 8.

4thly. That *Moſes* led the Children of *Iſrael* out of *Egypt*, is atteſted by many (f) prophane Authors; and that he led them through the Sea, and that the *Egyptians* following after them were drowned, is owned by *Artabanus*; (g) *Diodorus Siculus* adds, that the fame of this drying up of the *Red Sea*, was preſerved till his time among the (h) *Ichthyophagi*, who lived near to it; And (i) *Origen* informs us, that it was common among the Heathens, *to exerciſe Demons by that God who did* καταποντίσαι ἐν τῇ ἐρυθρᾷ θαλάσσῃ τὴν Αἰγυπτίων βασιλέα, καὶ τὰς Αἰγυπτίους, *overthrow the Egyptians and their King in the Red Sea*, according to thoſe words of St. *Paul*, *by faith they paſſed through the Red Sea, as by dry land, which the Egyptians aſſaying to do were drowned*, Heb. 11. 30.

2. *ELAMITES* are only mentioned in theſe words, *Acts* 2. 9. *Parthians, Medes and Elamites*, where St. *Luke* goes from Eaſt to Weſt, the *Elamites* lying Weſt of the *Medes*;

(x) Phaleg. l. 1. c. 15. p. 68. (y) *Cum Ægypti matris artium ratione conſentit.* Saturn. 1. c. 1. *Plato Ægyptios omnium Philoſophiæ diſciplinarum parentes ſecutus eſt.* De Somn. Scip. l. 1. c. 19.

(z) Ὅτι Ἀλεξανδρεῖς εἰσιν οἱ παιδεύσαντες πάντας τοὺς Ἕλληνας, καὶ τοὺς Βαρβάρους. Deipnoſ. l. 4. p. 184.

(a) L. 2. c 4. (b) Ibid. c. 50. (c) De Concil. Deorum. (d) Lact. l. c. 20. Minut. &c.

(e) *Quis neſcit qualia demens Ægyptus portenta colat?* Juvenal Sat. 15.

(f) Juſtin ex Trogo Pompeio, l. 36. cap. 2. Artabanus apud Euſeb. præpar. Evang. l. 9. c. 27. p. 436. Manethon apud Joſeph. l. 1. contra Appion p. 1042, 1052. Chæremon & Lyſimachus, ibid. 1057, 1085. Strabo l. 16. p. 523. Tacitus Hiſtor. l. 5. p. 615.

(g) Dicunt Heliopolirani Τὸν Μωϋσῆν ὅπισθεν τῇ ῥάβδῳ τὸ ὕδατος, καὶ ὅτε τὸ μὲν νᾶμα διαξῆναι, καὶ ἓν δυνάμιν διὰ ξηρᾶς ὁδὸν παρθεῖναι, συμβάντων δὲ τῶν Αἰγυπτίων, καὶ διωκόντων, ὑπό τε τὸ πυρὸς καὶ τὸ πλημμυρίδος πάντας διαφθαρῆναι. Ibid.

(h) Παρὰ δὲ τοῖς πλησίον κατοικοῦσιν ἰχθυοφάγοις ᾠδή τις λόγος ἐκ παραδόσεως, ἔχων φυλαττομένην καὶ φήμην ὅτι μεγάλης τινὸς ἡμερήσιος ἀμπώτεως ἐγγενομένης τὸν κόλπον ξηρὸς πᾶς ὁ τόπος, μεταβάσης καὶ θαλάττης εἰς τἀναντία μέρη. l. 3. p. 122. (i) Lib. contra Celſ. p. 184.

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2. *DECAPOLIS*, ſaith St. *Jerom*, was a Country of ten Cities beyond *Jordan*, which all do not reckon alike, ſaith (r) *Pliny*, who places them all beyond *Jordan*, except *Schythopolis*: (ſ) *Joſephus* ſaith that *Juſtus* of *Tiberias* τὰς ἐν τῇ Συρίᾳ Δεκαπόλεις ἐπολεμεῖτο, *fought againſt the Cities of Decapolis in Syria*, and that when *Veſpaſian* came to *Ptolemais* (t) οἱ πρῶτοι τῶν τῆς Συρίας Δεκαπόλεων, *the chief Men of the Cities of Decapolis in Syria* complained to him againſt *Juſtus* upon that account; and of theſe Cities (u) he ſaith, that *Hippo* and *Gadara* were two; whence it is evident *Bochardus* muſt miſtake when he places all theſe Cities in *Galilee*, and makes *Tiberias* to be one of them, it being *Juſtus* of *Tiberias* that fought againſt them. They were all Cities inhabited chiefly by the *Gentiles*, though ſome of them might be within the Region of *Judæa*.

3. *DERBE* was a City of *Lycaonia* near *Iſauria*, mentioned *Acts* 14. 6. it was the Seat of *Antipater Derbæus*, and the Country of *Timothy*.

(e) *Legati quod erant appellati ſuperbius, Patres veſtri Corinthum totius Græciæ lumen extinctum voluerunt.* Orat. pro leg. Manil. N. 6. (f) L. 2. c. 16. l. 8. p. 263. (g) Ibid. (h) *Tertium Cypro inſula, odoris ſuavitate*, l. 12. c. 24. (i) Ἀπὸ ἄνθους ἐκεῖ πολλοῦ φυομένου Κύπρου λεγομένου. In Dionyſ. p. 100. (k) L. 14. p. 468. 469. *Belus opimam— vaſtabat Cyprum.* Virg. Æn. 1. v. 625. Euſtath. in Dionyſ. p. 100.

(l) Ἄδυρμα δὲ ἦν ἡ νῆσος τῇ δαίμονι ἀφ' ἧς καὶ Κύπρεις παρωνόμασται, τοῦτο δὲ διὰ τὴν ἐκεῖ μαχλοσύνην καὶ τὸ ἐπαφρόδιτον. Euſtath. ibid. p. 99. Τῶν περὶ Κύπρον ἁπλῶς τῶν ἑταιρισμῶν τὰς ἑαυτῶν κόρας ἀφοσιούντων. Athen. l. 12. p. 516. Τῆς Κύπρου ὅτι φιλαπλήσου τοῦτο νόμος. Herodot. l. 1. c. 199.

(m) Καὶ ἀπώλοντο καὶ ἐκεῖ μυριάδες τέσσαρες καὶ εἴκοσι, καὶ διὰ τοῦτο ἀδενὶ Ἰουδαίῳ ὁπτεύειν αὐτῆς ἔξεστι. Epitome Trajani, p. 255. (n) Antiq. l. 1. c. 7. p. 15. (o) Lib. 5. c. 18. (p) L. 16. p. 539.

(q) Joſ. de Bell. Jud. l. 2. c. 31. 7. 34. p. 992. (r) *Jungitur ei latere Syriæ Decapolitana Regio, à numero oppidorum, in quo non omnes eadem obſervant*, l. 5. 10. (ſ) De Vita ſuâ, p. 1025. A.

(t) Ib. p. 1030. (u) P. 1001. A.

E.

1. EGYPT, was bounded on the North with the *Mediterranean*; on the Eaſt by *Arabia Petræa* and the *Red Sea*; on the South by *Æthiopia*, and *Nubia*; on the Weſt by *Libya*, and the deſart of *Barca*. It is divided into the upper *Egypt*, through which *Nile* runneth with a ſingle Stream, and into lower *Egypt* which begins where *Nile* divides, and ſo makes the Iſland, from its reſemblance of the *Greek* Δ called *Delta*, and then runs down to the *Mediterranean* ſhoar, whence it is alſo called *Egyptus Maritima*; of the River *Nile*, the *Pyramides*, their Mummies, Cities, Cuſtoms, ſee *Geographers*; of the Names it hath in the *Old Teſtament*, ſee *Bochart*. For explication of ſome Paſſages in the *New*, conſider,

1ſt. The *Ægyptian* Language, which differed from the *Greek*, as (x) *Bochart* proves againſt *Kircher*, and from the *Hebrew*, whence the *Jews* in it are ſaid to have *heard a ſtrange Language*, Pſal. 81. 6. and coming from it, to have come *from a barbarous People*, Pſal. 114. 1. See the Note on 1 *Cor.* 14. 11. Hence *Joſeph* repreſenting an *Egyptian*, ſpeaks to his Brethren by an Interpreter, *Gen.* 42. 23. and it is propheſied by *Iſaiah*, Ch. 19. 18. that *five Egyptian Cities ſhould ſpeak the Language of Canaan*, i. e. of thoſe who lived there. Hence *Chiun*, which in the *Hebrew* is put for *Saturn*, as alſo it ſignifies among the *Perſians* and *Iſhmaelites*, is by the *Septuagint*, who made their Tranſlation in *Egypt*, turned into Ραιφὰν, *Amos* 5. 26. which in the *Egyptian* Language is put for *Saturn*, and is cited by St. *Stephen* Ρεμφὰν, *Acts* 7. 43. See the Note there.

2dly. The *Egyptian* learning, which had it not been conſiderable, ſure we ſhould not have heard of *Homer*, *Solon*, *Muſæus*, *Dædalus*, *Pythagoras*, *Plato*, *Democritus*, and others going thither to learn Wiſdom, and bringing to their reſpective Countries the learning they had there acquired; *Egypt* would not have been called by *Horus* in *Macrobius* (y) *the Mother of Arts*, nor the Inhabitants *the Parents of all Philoſophy*: Nor would (z) *Athenæus* have told us, that both the *Greeks* and *Barbarians* had all their learning from the *Alexandrians*; but of this ſee more in the *Commentary* on theſe words, *And Moſes was learned in all the Wiſdom of the Egyptians*, Acts 7. 22.

3dly. *Egypt* is by prophane Authors, as well as by the *Fathers*, ſaid to be guilty of moſt vile Idolatry. (a) *Herodotus* informs us they Firſt made Altars, Images, and Temples for the Gods, and that almoſt all the Names of the Gods came from *Ægypt* (b) into *Greece*. And *Jupiter* in (c) *Lucian* confeſſes that the *Egyptian* Gods were ἀίσχεα καὶ γελαιότερα, *filthy and more ridiculous*, than thoſe of other Nations; their Gods were called, not only by the (d) *Fathers*, but even by the Poets (e), *Portenta magis quam numina*. They are alſo noted in Scripture for afflicting, perſecuting, and deſtroying the People of God; upon both theſe accounts the great City *Rome* is by St. *John* ſtiled, ſpiritually *Egypt*, Rev. 11. 8.

4thly. That *Moſes* led the Children of *Iſrael* out of *Egypt*, is atteſted by many (f) prophane Authors; and that he led them through the Sea, and that the *Egyptians* following after them were drowned, is owned by *Artabanus*; (g) *Diodorus Siculus* adds, that the fame of this drying up of the *Red Sea*, was preſerved till his time among the (h) *Ichthyophagi*, who lived near to it; And (i) *Origen* informs us, that it was common among the Heathens, *to exerciſe Demons by that God who did* καταποντίσαι ἐν τῇ ἐρυθρᾷ θαλάσσῃ τ' Αἰγυπτίων βασιλέα, καὶ τὰς Αἰγυπτίους, *overthrow the Egyptians and their King in the Red Sea*, according to thoſe words of St. *Paul*, *by faith they paſſed through the Red Sea, as by dry land, which the Egyptians aſſaying to do were drowned*, Heb. 11. 30.

2. *ELAMITES* are only mentioned in theſe words, *Acts* 2. 9. *Parthians*, *Medes and Elamites*, where St. *Luke* goes from Eaſt to Weſt, the *Elamites* lying Weſt of the *Medes*;

(x) Phaleg. l. 1. c. 15. p. 68. (y) *Cum Ægypti matris artium ratione conſentit.* Saturn. 1. c. 1. *Plato Ægyptios omnium Philoſophiæ diſciplinarum parentes ſecutus eſt.* De Somn. Scip. l. 1. c. 19.

(z) Ὅτι Ἀλεξανδρεῖς εἰσιν οἱ παιδεύσαντες πάντας τοὺς Ἕλληνας, καὶ τοὺς Βαρβάρους. Deipnoſ. l. 4. p. 184.

(a) L. 2. c 4. (b) Ibid. c. 50. (c) De Concil. Deorum. (d) Lact. l. c. 20. Minut. &c.

(e) *Quis neſcit qualia demens Ægyptus portenta colat?* Juvenal Sat. 15.

(f) Juſtin ex Trogo Pompeio, l. 36. cap. 2. Artabanus apud Euſeb. præpar. Evang. l. 9. c. 27. p. 436. Manethon apud Joſeph. l. 1. contra Appion p. 1042, 1052. Chæremon & Lyſimachus, ibid. 1057, 1085. Strabo l. 16. p. 523. Tacitus Hiſtor. l. 5. p. 615.

(g) Dicunt Heliopolirani Τὸν Μωϋσῆν ὁπότε ἵκεσθαι τῇ ῥάβδῳ τὸ ὕδατος, καὶ ὅτε μὲν νᾶμα διαῤῥῆναι, καὶ ἧς δυνάμεν διὰ ξηρᾶς ὁδοῦ πορεύεσθαι, συνεμβάντων δὲ τῶν Αἰγυπτίων, καὶ διωκόντων, τότε τε τοὺς πυθεῖν καὶ τὸ πλημμυρεῖσθαι πάντας διαφθαρῆναι. Ibid.

(h) Παρὰ δὲ τοῖς πλησίον κατοικοῦσιν ἰχθυοφάγοις φέρεσθαι λόγον ἐκ προγόνων, ἔχων φυλακὴν μέχρι καὶ φήμην ὅτι μεγάλης τινὸς ῥωμφαίας ἀμπώσεως ἐγκυρήσει τὸ κόλπε ξηρὸς πᾶς ὁ τόπος, μεταπίπτοντος τοῦ θαλάττης εἰς τἀναντία μέρη. l. 3. p. 122. (i) Lib. contra Celſ. p. 184.

for

for the *Suſians* are joined to the *Elamites*, ſaith *Strabo*, and to them the *Medes*. *Elam* and *Madai* are alſo mentioned in Scripture together, *Iſa.* 21. 2. *Jer.* 25. 25. They were ſo called from *Elam* the Son of *Sem*, *Gen.* 10. 22. and their Capital City was *Elymais*; they were a Warlike People living by Rapine, and fighting with Bows and Arrows, *Iſa.* 22. 6. *Jer.* 49. 35. as the *Suſians* and *Perſians* did, but were a different People from them, for they were joyned to *Suſia*, ſaith (k) *Strabo*, and there was an ingreſs to them from *Perſia*, and the *Suſians* and *Elamites* are mentioned apart, *Ezr.* 4. 9. though they are both comprehended ſometimes under the Name of *Elam*. See *Dan.* 8. 2.

3. *EMMAUS*, ſay St. *Luke*, Chap. 24. 15. and (l) *Joſephus* in his Book of the Wars of the *Jews*, was a Village diſtant ſixty furlongs from *Jeruſalem*; it was after made a City, and a *Roman* Colony, and called *Nicopolis*.

4. *EPHESUS*, the Metropolis and noble Mart of the *Proconſular Aſia*, ſituated upon the River *Layſter*, was famous for the Temple of *Diana*, one of the ſtatelieſt Structures in the World; it was as (m) *Pliny* ſaith, the wonder of Magnificence, built at the common charge of all *Aſia*, properly ſo called, and was 220 years in building, it was 425 foot long, 220 broad, and ſupported by 127 Pillars 60 foot high, and was generally accounted one of the Seven Wonders of the World; it was burnt the ſame day that *Socrates* was poyſoned, 400 years before *Chriſt*; and again the ſame Night that *Alexander M.* was born, but rebuilt and adorned by the *Epheſians*, whence that City is ſtiled νεωκόρος, *Acts* 19. 35. an Adorner of the Temple of the Goddeſs *Diana*, from κοσμεῖν which, ſay the *Scholiaſts* upon *Ariſtophanes*, and *Suidas*, ſignifies to (n) adorn and beautifie. See Note there. The *Epheſians* were noted for their Skill in the Art of Magick; See the Note on *Acts* 19. 19. and for their luxury and laſciviouſneſs, ſee the Note on *Eph.* 5. 5. The *Jews* dwelt here in abundance, having obtained the Privilege of Citizens, ſaith (o) *Joſephus*: But this City was chiefly celebrated among *Chriſtians* for St. *Paul*'s ſtay here almoſt three years, *Acts* 20. 31. his mighty Miracles done there, *Acts* 19. 11. 1 *Cor.* 16. 9. and the oppoſition he met with from the *Jews*, *Acts* 20. 19. for *Timothy*, made Biſhop there; for the beloved *Apoſtle* who governed the *Aſiatick* Churches; and for being one of the Seven Churches to which *Chriſt* ſent Inſtructions, *Rev.* 2. 1.

5. *EPHRAIM*. We read *John* 11. 54. that *Chriſt* went from *Jeruſalem to a Country near the Wilderneſs*, and to a City named *Ephraim*: Now *Ephraim* and *Bethel*, ſaith (p) *Joſephus* were πολιχνία, *little Cities* ſituated in the Land of *Benjamin*, near the Wilderneſs of *Judæa*, in the way from *Jeruſalem* to *Jericho*.

G.

GADARA was, according to (q) *Joſephus*, the Metropolis of *Peræa*, or the Region beyond *Jordan*; it is now called *Hippodion*, ſaith (r) *Pliny*, and hath the River *Hieramax* or *Jarmoc* flowing by it; both make it a (ſ) *Decapolitan City*, and ſo of Heathen Juriſdiction, whence perhaps it was deſtroyed by the *Jews*, but was rebuilt by *Pompey* in favour of *Demetrius Gadarenſis*, his manumitted Servant, ſaith (t) *Joſephus*. The Inhabitants of this City being rich, ſent Legates to *Veſpaſian* coming againſt *Judæa*, and gave up this ſtrong City to him; both the City and Villages belonging to it, lay within the Region of the *Gergeſens*, whence *Chriſt* going into the Country of the *Gadarens*, *Mark* 5. 1. is ſaid to go into the Region of the *Gergeſens*, Matth. 8. 28.

2. *GALATIA* is a Province of the leſſer *Aſia*, ſo called from the *Gauls*, who ſaith (u) *Strabo*, ſeated themſelves there under their Captain *Leonorius*; it was bounded on the Weſt by *Phrygia*, on the Eaſt by the River *Halys*, on the North by *Paphlagonia*, and on the South by *Lycaonia*; its chief Cities were *Ancyra*, *Tavium*, and *Peſſinuntum*, whence *Grotius* ſaith St. *Paul* writing to the Churches of *Galatia*, writ to theſe. They worſhipped the Mother of the Gods, and eſpecially they of *Peſſinuntum*, and ſo, as St. *Paul* ſaith, *Galat.* 4. 8. *They knew not God*. *Callimachus* in his Hymns, and *Hilary* who was himſelf a *Gaul*, repreſent them as (x) *a very fooliſh People*, whence St. *Paul*, ſaith, Ch. 3. 1. O *fooliſh Galatians who hath bewitched you?* This Church was ſo dangerouſly perverted and almoſt overturned by the *Judaizers* there, that the *Apoſtle* in his Epiſtle to them, doth not call them *Saints*.

(k) Lib. 16. p. 512. (l) Lib 7. 27 (m) Lib. 36. c. 14.
(n) Κορεῖν γὰρ λέγουσι τὸ καλλύνειν. Suidas. Κορεῖν γὰρ καλλωπίζειν, ὅθεν νεωκόρος. Neſ. p. 125.
(o) Contr. Appion. l. 2. p. 1063. (p) De B. Jud. l. 4. c. 33. (q) Lib. 4. c. 24. (r) Lib 5. 18.
(ſ) V. Decapolis. (t) De B. Jud. l. 1. c. 5. p. 720. (u) Lib. 12. p. 390. (x) Ἀφρονι λάμῳ in Delum. V. 184. Gallos indociles. Hymn. Hieron. Præfat. 2. in Ep. ad Galat.

3. *GALILEE* contained the Tribes of *Iſſachar*, *Zebulon*, *Nephthali*, *Aſher*, with part of *Dan*, and *Peræa*, beyond the River; it was bounded on the North by *Lebanon* and *Syria*, on the Weſt by *Phœnicia*, on the South by *Samaria*, on the Eaſt moſtly by the River *Jordan*, and the Sea of *Galilee*; it is divided by (k) *Joſephus* into the upper and the lower *Galilee*; but Dr. *Lightfoot* divides it into three parts; the upper *Galilee*, ſo called becauſe it abounded in Mountains; it was eminently called *Galilee of the Gentiles*, Matth. 4. 15. becauſe it abounded with them, being partly inhabited, ſaith (l) *Strabo*, by *Egyptians*, *Arabians*, and *Phœnicians*; this contained the Tribes of *Aſher* and *Nephthali*. The lower, which contained the Tribes of *Zebulon* and *Iſſachar*, becauſe it was Champain, was called *the Great Field*; and 3dly. the Vale which is the Border of *Tiberias*. It was, ſaith (m) *Joſephus*, very populous, containing 204 Cities and Towns, the leaſt of which Towns had πεντακισχιλίους ἀνδρῶν τῶν μυείοις ὀικήτορας, *above* 15000 *Inhabitants*. It was alſo a very rich Country, as paying for its Tribute, ſaith he, 200 Talents; they were, ſaith he, a warlike People, defending themſelves againſt all the Aſſaults of their Enemies round about, and their Wealth and Proweſs made them a ſeditious People, and prone to rebel againſt the *Romans*.

4. *GAZA*, or *AZZA*, was a City in the Tribe of *Judah*; it was taken by *Judah*, Judg. 1. 18. but becauſe they deſtroyed not the Inhabitants, as they ſhould have done, but only made them Tributaries, *v.* 28. it was regained by them after the time of *Jeptha*, when *the Children of Iſrael did evil again, and the Lord delivered them into the hands of the Philiſtines*, Ch. 13. 1. it was one of the five *Satrapies* of the *Philiſtines*, which offered their Golden *Emerods* to the *God* of *Iſrael* for a Treſpaſs-Offering, 1 *Sam.* 6. 17. and the City whoſe Gates *Sampſon* took away, *Judg.* 16. 2. and whither he was carried when taken, *v.* 22. and where he pulled down the Houſe of their God *Dagon* upon the Lords of the *Philiſtines*, *v.* 30. This old Town was deſtroyed by *Alexander*, and ſo *made deſolate* as the Prophet had foretold, *Zeph.* 2. 4. and is therefore called, ſaith (n) *Strabo*, a continued deſert. See the Note on *Acts* 8. 26. for whereas this old City was ſeven Furlongs from the Bay, the new built by *Conſtantine*, was, ſaith (o) St. *Jerom*, in another place nearer to it.

5. *GENNESARETH* was a Region 30 Furlongs in length, and in breadth 20; a very pleaſant and fruitful place, abounding in the Gardens of great Men, whence it had its Name from *Gen* and *Sar*, as being *the Garden of Princes*, it lay at the bottom of the Lake of *Genneſareth*, and gave that name to it, *Luke* 5. 1. The celebrated City of *Tiberias*, was built cloſe by it on the Eaſt, and gave it the Name of *the Sea of Tiberias*, *John* 21. 1. and it was called *the Sea of Galilee*, *John* 6. 1. as being ſituated in *Galilee*, in the Tribe of *Nephthali*, ſaith Dr. *Lightfoot*; of *Zebulon*, ſay others; it was, ſaith (p) *Joſephus*, forty Furlongs in breadth, and an hundred in length; ſaith (q) *Pliny*, ſixteen Miles long, and ſix in breadth; its Waters were ſweet and pleaſant, and as the *Jews* ſay that God loved this more than all the other Seas, ſo did our *Saviour* much frequent it, and after his Reſurrection appeared to his Diſciples at it, *John* 21. 1.

6. *GERGESA* was a Town near *Gadara*, ſo called either from the *Gergiſites*, the Poſterity of *Canaan*, for neither did *Zebulon* nor *Nephthali* drive out all the *Canaanites*, Judg. 1. 30, 33. or from *Gergiſhta* ſignifying Clay, the Soil being Clay; it gave name to a Region ſo called which comprehended in it, *Gadara*, *Hippo*, and *Magdala*. See *Gadara*.

7. *GETHSEMANE* was a Garden beyond *Kedron* at the foot of *Mount Olivet*, ſo called from the Wine-preſſes in it.

8. *GOLGOTHA* ſignifies a Skull, from the rolling of it, as we read *Luke* 23. 33. *the place was called the place of a Skull*, Matth. 27. 33. Mark 15. 32. John 19. 17. of which St. (r) *Cyril* gives this very improbable reaſon, that it was called ſo *prophetically*, becauſe Chriſt our Head was crucified there, he being not Κρανίον our Skull, but ἡ Κεφαλή, our Head; others think it was ſo called from the Head of *Adam* buried there; this we have received by Tradition, ſay (ſ) *Origen*, *Cyprian*, *Athanaſius*, St. *Baſil*, *Epiphanius*, *Ambroſe*, *Chryſoſtom*, St. *Auguſtin*, whereas they could receive no ſuch Tradition from the *Jews*, who taught that *Adam* was buried at *Kiriath-Arbe*, or *Hebron*; whence St. *Jerom* on the place ſays this Tradition is pleaſing, but not true; he therefore ſaith it was ſo called as being a place full of Skulls, by reaſon of the Malefactors executed

(k) De B. Jud. l. 3. c. 4. (l) Lib. 16. p. 523. (m) De B. Jud. l. 2. c. 9.
(n) Κατασασμὸν ἀπὸ Ἀλεξάνδρου καὶ μέχρι Ἐρημῶν. l. 16. p. 522.
(o) *Antiquæ Civitatis locum vix fundamentorum præbere veſtigia, hanc autem quæ nunc cernitur in alio loco pro illa quæ corruit ædificatam.* De locis Hebr. F. 6. D.
(p) De B. Jud. l. 3. c. 35. (q) L. 5. c. 5. (r) Catech. 13. p. 133. (ſ) Apud Maldon. in Matth. 27. 33.

and buried there; againſt which Opinion it may be objected, that it is never called *the place of Skulls*, but *of a Skull*; others therefore ſay it was ſo called becauſe it was a little Hill in form like to a Man's Skull.

9. *GREECE*, called alſo *Hellas*, was celebrated throughout the World for Learning and Wiſdom; it was that little part of *Europe*, ſaith (t) *Cicero*, *which flouriſhed in Fame, Glory, in Learning, and in moſt Arts.* Hence (u) *Tatian* ſaith, *they divided Wiſdom among themſelves*, and ſaid *it belonged to them alone*; and to this the *Apoſtle* ſeemeth to refer, when he ſaith, *I am debtor to the Greek and to the Barbarian, to the wiſe and to the unwiſe*, Rom. 1. 14. they calling all other Nations *Barbarians*: (See the Note on 1 *Cor.* 14. 11.) becauſe ſaith (x) *Strabo*, τὸ παιδείας καὶ λόγων οἰκεῖον, *Learning and Reaſon obtained among them, but was neglected by other Nations*, (y) *who the more they were diſtant from them, the more were they ignorant*: But then the *Apoſtle* alſo adds, that which all the (z) *Apologiſts* for the *Chriſtian* Faith obſerve, that *profeſſing themſelves wiſe they became fools* by their Idolatry, *Rom.* 1. 21, 22. none being more addicted to it than the *Græcians*, and the *Athenians*, (ſee there) who were eſteemed as the Eye of *Greece*; (a) *Tatian* ſaith, they rather choſe *to have more Dæmons* than *one God.* Their Gods, ſaith (b) *Cicero were firſt Men*, and with theſe *We*, ſaith he, *and they have filled the Heavens*; and yet it is with the higheſt reaſon ſaid in the ſame Author, that nothing can be more abſurd, quam homines morte deletos reponere in Deos, *than to make Gods of dead Men.* De Nat. Deorum l. 1. N. 29. Note alſo that *Greece* in its largeſt acceptation comprehended all *Macedonia*, *Theſſaly*, *Epirus*, *Achaia*, (i.e. *Greece*, properly ſo called) *Peloponneſus*, and the circumjacent Iſlands, and ſo was bounded on the North with the *Scardican* Mountains, on the Weſt with the *Ionian*, on the South with the *Cretian*, and on the Eaſt with the *Ægean* Seas: Hence in *Daniel*, Chap. 8. 22. 10. 20. 11. 2. it is uſed in the largeſt acceptation to denote *Macedonia* as well as the more Southern parts of *Greece*; whereas in *Acts* 20. 2. it is uſed excluſively of *Macedonia*, when it is ſaid that St. *Paul* going through the parts of *Macedonia* came to *Greece*.

H.

1. *FAIR HAVEN*, Acts 27. 8. ſtiled by *Stephanus* καλὴ ἀκτὴ, *the Fair ſhore*, is a part of *Crete*, where, ſaith he, was a City, or great Village; but whereas it is there ſtiled a part, ᾧ ἐγγὺς ἡ πόλις Λασαία, *near to the City of Laſæa*, that troubles the *Commentators* who can find no City in *Crete* of that name, beſides one mentioned by *Pliny*, which he places in the Continent. St. *Jerom*, and from him other *Geographers*, ſpeak of it as *Civitas littoralis*, *a City by the Shore*; moreover, Dr. *Lightfoot* ſhews, that ἐγγὺς and ὁ πόρρω are ſometimes uſed by *Geographers* of places diſtant almoſt One hundred Miles.

2. *HIERAPOLIS*, mentioned *Coloſſ.* 2. 1. is a City of *Phrygia*, as appears from its nearneſs to *Laodicea*, celebrated by (c) *Strabo* for its hot lapidifick Waters, and for an hollow place called *Plutonium*, not much exceeding a Man's length, whoſe noiſom Exhalations ſuffocate every thing that enters into it, except a *Capon*: It was ſo called, ſaith *Stephanus*, ἀπὸ τῶν ἱερῶν πολλὰ ἔχειν, *from the many Temples it had in it.*

I.

1. *ICONIUM* was a City of *Lycaonia*, the chief of the fourteen belonging to that *Tetrarchy*, ſaith (d) *Pliny*; a well-built City in the richeſt part of *Lycaonia*, ſaith (e) *Strabo.* Here was a Synagogue of *Jews* and *Proſelytes*, to whom *Paul* and *Barnabas* preaching, and confirming their Doctrine by Miracles, made many *Proſelytes*, Acts 14. 1, 2, 3. and where the unbelieving *Jews* and *Gentiles* made an Aſſault upon them, *to uſe them deſpitefully, and to ſtone them*, v. 5.

2. *IDUMEA*, Mark 3. 8. is not the Region of *Syria*, in which the *Edomites*, or the Poſterity of *Eſau* dwelt, but the *Jewiſh Idumea*, or the South part of *Judæa*; and hence in *Diodorus Siculus*, the Sea of *Sodom* which is in the South of *Judæa*, is ſaid to be (f) κατὰ μέσην τὴν σαλεμπείαν τὴν Ἰδουμαίας, *in the midſt of the Province of Idumea*:

(t) *Quæ Famâ, quæ Gloriâ, quæ Doctrinâ, quæ plurimis artibus floruit.* Orat. pro Flacco.
(u) Φάσκετε σοφίαν εἶναι παρ' ὑμῖν. Orat. ad Gr. § 43. μειζόντως τὴν σοφίαν. Ibid.
(x) Lib. 1. p. 46. (y) P. 114. (z) Juſtin. Cohort. ad Græcos, p. 21. Athenag. p. 13, 14. Theophil. 2. ad Autol. p. 85. Clem. Alex. Admon. ad Græcos, p. 25. (a) Orat. contra Græc. § 23.
(b) *Jam vero in Græcia multos habent ex hominibus Deos.* De Nat. Deorum. l. 3. N. 27. *Totum pene Cœlum nonne humano genere completum eſt?* Tuſc. qu. 1. N. 24. (c) Lib. 13. p. 433. (d) Lib. 5. c. 27. p. 288. (e) Lib. 12. p. 391. (f) Lib. 19. p. 724.

In

In the Book of *Maccabees* are many places mentioned as in *Idumea*, which were almoſt in the middle of *Judæa*, V. G. *Bethoron* is κώμη Ἰδουμαίας, *a Village of Idumea*, 1 Maccab. 4. 29. it is κώμη τῆς Ἰουδαίας, *a Village of Judea*, ſaith (g) *Joſephus*; and v. 61. *Bethſura* near to *Jeruſalem*, is fortified to be a defence againſt the *Idumeans*; *Joſephus* adds that *Judas* and his Brethren left not off fighting with the *Idumeans*, but fell upon them every where, (h) taking the Cities of *Hebron*, *Mariſſa* and *Azotus*, which were all in the Land of *Judah*. It therefore is conjectured, that in the time of the Captivity of the *Jews* in *Babylon*, the *Edomites* had invaded their Poſſeſſions, and fixed their Tents there, tho' afterwards by the powerful Arms of the *Maccabees* and *Aſmoneans*, they were either rooted out, or conſtrained to embrace *Judaiſm*: Thus *Joſephus* informs us, That when *Hircanus* had taken *Sechem* and *M. Gerizim*, and the Country of the *Cutheans* or *Samaritans*, he proceeds to take the Cities of *Idumea*, *Ador* and *Mariſſa*, both in *Judæa*; and having ſubdued all the *Idumæans*, he declares he would expell them from their Seats, if they would not be circumciſed, and ſubmit to the *Jewiſh Laws*, and that hereupon they out of Love to their Country, (i) κ) τὴ περιτομὴ κ) τὴ ἄλλω τὸ βίω δίαιταν ἀκόλουθον τῇ παρ' αὐτοῖς Ἰουδαίοις ποιήσασθαι, *received Circumciſion, and conformed to the ſame Courſe or Diet with the Jews*, and from that time were reckoned among the *Jews*, and ſtiled themſelves their Domeſticks, and *Com-patriots*, *de B. Jud. l.* 4. *c.* 16, 17.

3. *JERICHO* was a wealthy City in *Benjamin*, which *Joſhua* deſtroyed, with a Curſe upon him that ſhould rebuild it, Chap. 6. 26. Nevertheleſs *Hiel* the *Bethelite* rebuilt it in the Days of *Ahab*; and the Curſe pronounced upon him by *Joſhua*, for ſo doing, was punctually fulfilled, 1 *Kings* 16. 34. After its Reſtauration it was ennobled by the Schools of the *Prophets*; near to it was a large Spring, but unwholſom, and making the Land unfruitful, till *Eliſha* cured it, 2 *Kings* 5. 21. and from that time it produced Fruitfulneſs and Abundance. The Country, ſaith (k) *Joſephus*, was ſeated in a *Plain*, narrow, but long; for it runs out Northward to the Country of *Scythopolis*, and Southward to the Land of *Sodom*, being 150 Miles in length, and 15 in breadth: Oppoſite to it lay a Mountain beyond *Jordan*, and this great Plain is by St. *Matthew* ſtiled ἡ περίχωρος τοῦ Ἰορδάνου, *the Region about Jordan*, Matth. 3. 5. It was planted, ſay *Strabo* and *Pliny*, with a Grove of Palm-Trees, (whence *the City of Palm-Trees*, *Deut.* 34. 3. *Judg.* 1. 16. is by the *Targum* called *Jericho*) and well water'd with Springs, and fruitful with Balſam, which, ſaith (l) *Joſephus* is the beſt Commodity of the Place. Under the ſecond *Temple* it gave place to no City of *Judæa*, but *Jeruſalem*, had a (m) Royal Palace in it, where *Herod* ended his days; an *Hippodromus*, where the Jewiſh Nobility being impriſoned by him were to be ſlain after his Death, and an *Amphitheatre* where his Will was publickly opened and read; it was diſtant from *Jeruſalem* almoſt 19 Miles; but the way from *Jeruſalem* to it being deſert and rocky, it was infeſted with Thieves, (ſee the Note on *Luke* 10. 30, 32.) and *Jericho* having 12000 *Prieſts* and *Levites*, which ſerved at the *Temple*, it is no wonder that a *Prieſt* and *Levite* ſhould paſs by that way.

4. *JERUSALEM* may be conſidered either (1ſt) as the Capital City of *Judea*, in compaſs ſix Miles and a quarter, ſtanding in the two Tribes of *Benjamin* and *Judah*, and built upon three Mountains; Mount *Zion*, on which the Upper City which was on the North of *Jeruſalem*, was built; *Acra*, on which ſtood the Lower City, properly called *Jeruſalem*; and Mount *Moriah*, *the Mountain of the Lord's Houſe*, which was compaſſed about by the *City* as a *Theatre*, and walled round; it was a perfect Square of 500 Cubits on each ſide, and 2000 in the whole; and as the City of *Jeruſalem* is called *the Holy Place*, Matth. 24. 15. and *the Holy City*, Matth. 4. 5. and was ſo eſteemed by the *Jews*, 1 Maccab. 10. 31 ſo this Mountain was called *Holy Ground*, to which they who had Iſſues, or were menſtruous, or Women in Child-bed, during the time of their Uncleanneſs, might not come. Or,

2dly, It may be conſidered as the Place where our *Lord* was crucified, where the *Goſpel* was firſt preached, and where it found the greateſt Oppoſition: And, in reference to this, it hath been ſhewed,

1ſt, That before *Chriſt*'s Paſſion the *Scribes* and *Phariſees* were the great Enemies to our Lord's Perſon, and his Doctrine; but when the *Apoſtles* began to aſſert his Reſurrection, and the Reſurrection of Believers, by his Power, the *Sadducees* alſo were vehement Oppoſers of his Doctrine. See the Note on *Acts* 4. 2.

(g) Antiq. l. 12. c. 10. (h) Ibid. l. 12. c. 12. p. 418.
(i) Antiq. l. 13. c. 17. (k) De B. Jud. l. 4. c. 27.
(l) Ὁ τῆς βαλσάμου φυόμενος, l. 16. p. 525. l. 5. c. 14. Φέρει δὲ κ) ὀποβάλσαμον ὃ δὴ πιωότερον τῶν τῇδε καρπῶν. De B. Jud. l. 16.
(m) Joſeph. Antiq. l. 17. c. 8. & de B. Jud. l. 1. c. ult.

2dly, That they not only perſecuted the *Chriſtians* in *Judea*, and throughout all the *Synagogues* of the *Jews*, but inſtigated all *Heathen Governors* where they had any Footing, they perſecuting and killing them with their own hands, where they had Power, and perſwading others ſo to do where they had Intereſt ſufficient, *Acts* 13. 50. 14. 2, 5. 17. 5, 13. See the Note on *Gal.* 3. 4. and the Preface to the *Epiſtle* of St. *James*.

3dly, That for their Infidelity and Oppoſition to the *Goſpel*, *the Kingdom of God was taken from them*, Matth. 21. 43. they were blinded and *given up to a ſpiritual Slumber*, Rom. 11. 7, 8. were *rejected and broken off*, V. 15, 17. *for their Unbelief*, V. 20. Or,

3dly, We may diſcourſe of it as it was the City, which, with the *Temple*, and the Inhabitants, was therefore to be *deſtroyed*, *laid waſte*, *and trodden down by the Gentiles*: And here obſerve,

1, That both our *Lord* and his *Forerunner* declared their Ruine was at hand, if they would not repent, and believe the *Goſpel*. That *the Ax was then laid to the Root of the Tree*, Matth. 3. 10. That *Jeruſalem ſhould be left* deſolate, and *all the Blood of the Prophets, ſhed from* Abel, *ſhould be required of that Generation*, Matth. 23. 35, 38. That all he had foretold concerning the Deſtruction of the Temple, the City, the People of *Jeruſalem*, ſhould be fulfilled before that Generation paſſed away, *Matth.* 24. 34. See *Matth.* 16. 28. 26. 64. *Luke* 19. 41, 42, 43. and the Notes there.

2dly, That this was the conſtant Doctrine taught in moſt of the *Epiſtles*, and the continual Expectation of the believing *Jews* and *Chriſtians*, that Wrath was coming upon that Nation, for their Infidelity and Perſecution of the *Chriſtians*, and that *Chriſt* would ſhortly come to deſtroy them for thoſe Sins. See *Rom.* 11. 22. 1 *Theſ.* 2. 15, 16. Chap. 5. 9. 2 *Theſ.* 2. 8. *Heb.* 10. 36. *James* 5. 8. 1 *Pet.* 4. 17, 18. and the Notes on thoſe Places, and *Gal.* 4. 20. 6. 12. *Phil.* 3. 18, 19.

3dly, That *Joſephus* ſpeaks frequently of the τέρατα καὶ σημεῖα, *the Signs*, *Wonders*, and certain Indications then given of their approaching Ruine, *de B. Jud. l.* 1. *c.* 1. *l.* 4. *c.* 17. *l.* 7. *c.* 30, 31. as alſo doth the *Heathen Tacitus*. (n) *Joſephus* adds, That *God* was now ἀπεσχαμμένου καὶ τὰ ἅγια, *rejecting their Holy things*, and would have both their *Temple and City purged by Fire*; That he *in vain attempted to ſave* τοὺς ὑπὸ Θεοῦ κατακείτους, *them whom God had condemned*, and that their Ruine was foretold by their own Prophets, and not to be avoided, τὸ γὰρ τέλος ἦν τοῦ Θεοῦ. (o) *Eleazar* from what was done takes notice, that all might thence know that once beloved Nation now ἀπολείᾳ κατέγνωστο, *was condemned to Deſtruction*; and even (p) *Titus* ſays their Actions ſhewed their Deſtruction was wrought Θεοῦ μήνιδι, *by the Anger of God*, and that they proſpered in their Attempts againſt them Θεοῦ σωτηρίαις, *by the Divine Aſſiſtance*: In a word, the *Hiſtory* of theſe Wars, compoſed by that *Jewiſh Prieſt*, is the beſt Comment on, and the greateſt Confirmation of the Truth of Chriſt's Predictions of all the Circumſtances of their Ruine, as is ſhewed on *Matth.* 24.

5. *JOPPA*, Acts 9. 13. was a famous Port-Town betwixt *Cæſarea* and *Azotus*, ſo called as ſome think, from *Japhet* the Son of *Noah*, who built, or rather rebuilt it after the Flood; for (q) *Solinus* and (r) *Mela* ſay it was built before the Flood; it was famous among the *Heathens*, for the Fable of *Andromeda* and *Perſeus*; among the *Jews*, for being a Port-Town from whence they went up to *Jeruſalem*, which they might ſee, ſaith (s) *Strabo*, from *Joppa*, tho' it were above a Days Journey, and for the miſerable (t) Shipwreck of the *Jews* when *Veſpaſian* took it; and among the *Chriſtians* for *Tabitha*, there raiſed from the Dead by *Peter*, Acts 9.

6. *JORDAN* is a River ariſing in the Region of *Daphne*, near to *Libanus*, not out of two Fountains or Rivers, *Jor* and *Dan*, as St. *Jerom* and *Suidas* ſay; but from one that is in the Cave, called *Phanium*, as (u) *Pliny* ſaith, and *Joſephus* often: Tho' in his third Book of the *Jewiſh* Wars, he ſays, that it was found out by *Philip* the *Tetrarch*, to have its Riſe from the Springs of *Phialæ*, which run under ground 26 Furlongs, and appear only at the Cave of *Phanium*, which therefore is aſſigned for its apparent Riſe. It is called *Jordan the Leſs*, till it falls into the Lake *Samochonitis*, whence coming forth augmented, it is called *Jordan the Greater*, and falling into the Lake of *Genneſareth* it paſſes thro' it, and ends in the *dead Sea*: It is famous among the *Jews* for being dried up at a time when it overflowed all its Banks, to give a Paſſage to the Children of *Iſrael* into *Canaan*; and among *Chriſtians*, for being the Place of our *Lord*'s Baptiſm by St. *John*.

7. *ITUREA*, mentioned as Part of the *Tetrarchy* of *Philip*, Luke 3. 1. was ſo called from *Jethur* the Son of *Iſhmael*, Gen. 25. 15. and lay edging upon *Arabia*, but was in,

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(n) Hiſt. l. 5. p. 621. l. 2. c. 39. p. 820. l. 4. c. 18 p. 883. C. l. 7. c. 8. p. 948, 957. U. p. 887. A. B.
(o) L. 7. c. 31. p. 990. (p) L. 7. c. 4. p. 944. (q) C. 47. (r) L. 1. c. 11. & Voſſ ib. p. 63. (s) L. 16. p. 522. (t) Joſ. de B. Jud l. 3. c. 29. (u) L. 3. c. 35.

or bordering upon *Cœloſyria:* It was part of the Tribe of *Dan* and *Gad*, and made a Tetrarchy by *Tiberius*, and was partly the ſame with *Auronitis*, in (x) *Joſephus*; for whereas St. *Luke* ſaith, *Philip was Tetrarch of Iturea and Trachonitis*, *Joſephus* ſays, *Batanea*, *Trachon* and *Auronitis* were aſſigned to him by *Cæſar*. Moreover *Iſhmael* being a skilful Archer, *Gen.* 21. 20. the *Itureans* are celebrated by (y) *Poets* and *Hiſtorians* for their Skill in fighting with Bow and Arrow.

8. *JUDEA*, as it ſignifies the whole Land of Promiſe, is by (z) *Tacitus* ſaid to be terminated with *Arabia* on the Eaſt, *Egypt* on the South, *Phœnicia* on the Weſt, and *Syria* on the North; as it is diſtinguiſhed from *Galilee* and *Samaria*, and contains the Tribes of *Judah*, *Benjamin*, *Simeon*, and *Dan*, the (a) Bounds towards the North, are the Village *Annach*, or *Dorcens*; on the South it reaches to a Village called *Jarda* in *Arabia*, and its breadth is from the River *Jordan* to *Joppa*, and *Jeruſalem* is in the Center of it; it is divided into the Mountains, the Plain and the South; the South lay towards *Seor* and *Amalek*, from the Inlets into the Land at the utmoſt part of the *dead Sea*, and reached to the riſing of the Mountains not far below *Hebron*. The Mountains began near *Hebron*, and ran along Northward to, and beyond *Jeruſalem*, having the Plain of *Jordan* skirting on the Eaſt, till you come to the Borders of *Samaria:* Hence the Bleſſed Virgin going to viſit her Couſin at *Hebron*, a City of the *Prieſts*, is ſaid to go into the *Hill Country*, Luke 1. 39. The Plain joins to the Mountainous Country on the Eaſt, and tho' more level than that, yet hath its Hills; to the Plain Eaſtwardly joins a Valley lower than the Plain, which is the Coaſt of *Sodom*, and at length that of *Jordan*. The Wilderneſs of *Judea*, where *John* firſt taught, *Matth.* 3. 1. and *Chriſt* was tempted, lay betwixt *Jericho* and *Jordan*, and from *Jericho* towards *Jeruſalem* both of them were comparatively deſert, (whence (b) *Strabo* ſaith, *Jeruſalem* was a Place not to be envied by any one, as having about it χώρον λυπρὸν καὶ ἄνυδρον, *a dry barren Country*) tho' both theſe Deſerts were alſo populous, and had many Towns.

L.

1. *LAODICEA*, mentioned *Coloſſ.* 2. 1. was that which *Stephanus* calls *Laodicea ad Lycum*, by the River *Lycus*, and which, * *Ptolemy* and *Philoſtratus* ſay, was a City of *Caria*; it was ruined by an Earthquake in the 10*th* of *Nero*; and was rebuilt, † ſaith *Tacitus*, by its own Wealth.

2. *LIBYA* was ſo called from the *Arabick* Word *Lub*, which ſignifieth Thirſt, as being a dry, thirſty Earth, and therefore by ſome *Grammarians* ſaid to have its Name ἀπὸ τοῦ λείπειν καὶ ὕδωρ, from its want of Rain; among the *Greeks* it is uſed as another Name for *Africa*, as it imports a Part of it; 'twas divided into (c) *Libya Interior* and *Exterior:* But the *Libya* mentioned by St. *Luke*, Acts 2. 10. is that which is by *Ptolemy* called *Libya Cyrenaica*, and by (d) *Pliny Pentapolitana Regio*, from its five Chief Cities, *viz. Berenice*, *Arſinoe*, *Ptolemais*, *Apollonia* and *Cyrene*, as appears from theſe Words, *Egypt and* τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, *the Parts of Libya about Cyrene.* It is noted in the *Old Teſtament* for its Chariots and Horſes uſed in Fight, 2 *Chron.* 16. 8. whence it is ſtiled by (e) *Dionyſius Periegetes* Κυρήνη εὐίππου, and by (f) *Strabo* ἱππολεόφου, *the Country that bred the beſt Horſes*; of which ſee *Bochart*, *Phaleg*, *l.* 4. *c.* 33. but it is mentioned by St. *Luke* on account of the *Jews*, who living in ſuch vaſt numbers in *Alexandria*, that 50000 of them were there ſlain at one time, may well be thought to have had ſome Colonies and Proſelytes in this Neighbouring Country.

3. *LYCAONIA.* The *Lycaonia* mentioned *Acts* 14. 6. was not that which is called *Arcadia*, but a Province in the Leſſer *Aſia*, accounted the Southern part of *Cappadocia*, having *Iſauria* on the Weſt, *Armenia Minor* on the Eaſt, and *Cilicia* on the South; its chief Cities are all mentioned in this Chapter, *viz. Iconium*, *Lyſtra* and *Derbe*. *They ſpake*, V. 10. *in the Lycaonian Tongue*; *i. e.* in ſome proper Dialect of the *Greek* Tongue.

4. *LYDDA*, ſaith *Joſephus*, was a Village (g) not yielding to a City for Greatneſs; it was a Part of *Judea*, not far from *Joppa*, Acts 9. 38. eminent for its Schools of *Jews* and learned Men: See the Note there. (h) *Joſephus* elſewhere ſtiles it a City, and ſaith it was burnt by *Ceſtius*, whilſt the Men were gone from it to *Jeruſalem* to cele-

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(x) De B. Jud. l. 2. c. 9. (y) *Ituræis curſus fuit inde Sagittis*, Lucan. l. 7. *Ituræi arcus*, Virgil. Georg. 2. v. 448. *Habes Sagittarios Ituræos.* Vopiſcus in Vitâ Aurel. c. 11. *Cur Ituræos cum ſagittis ſeducis in forum?* Cic. Orat. Philip. 2. (z) Hiſt. l. 5. p. 617.

(a) Joſ. de B. Jud. l. 3. c. 4. p. 833. (b) L. 16. p. 527. * *See* Berk. in Steph.

† *Laodicea tremore terræ prolapſa, nullo a nobis remedio, propriis opibus revaluit.* Anal. l. 14. c. 27.

(c) Παρὰ γὰρ τοῖς παλαιοῖς εὐρίσκομεν καὶ τειχῶς τὴν Λιβύην λέγοντας, τὸ τε ὅλον χώρον, καὶ μέρος τι αὐτῆς εἰς δύο Λιβύας διαιρούμενον. Euſtath. in Dionyſ. Ed. Lond. 1688. p. 32. (d) L. 5. c. 5.

(e) V. 213. (f) L. 17. p. 576. (g) Πόλεως τὸ μέγεθος ἐν Δοσκέρσα. Antiq. l. 20. c. 5.

(h) De B. Jud. l. 2. c. 37.

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brate *the Feaſt of Tabernacles*; God, after they had crucified our *Saviour*, not taking that care of them at theſe Times as formerly: It is now called *Dioſpolis*, ſaith (i) St. *Jerom*.

5. *LYSTRA* was a City of *Lycaonia*, chiefly celebrated for the Cure done there upon the lame Man, which made the *Lycaonians* think the Gods were come down to them *in the likeneſs of Men*, Acts 14. 10, 11. and for the Circumciſion of *Timothy*, Ch. 16. 1.

M.

1. *MACEDONIA* was a vaſt Province of *Greece*, formerly called *Emathia*, and from the Kings of *Macedon*, *Macedonia*; it was bounded on the North by the Mountains of *Hæmus*, on the South by *Epirus* and *Achaia*, on the Eaſt by the *Ægean*, on the Weſt by the *Ionian* and *Adriatick* Seas, celebrated in all Hiſtories for being the third Kingdom that under *Alexander the Great* obtained the Empire of the World, and had under it (k) 150 People. To this Country, whoſe *Metropolis* was then *Theſſalonica*, St. *Paul* was called by a Viſion, *Acts* 16. 9. and the Churches planted by him in it are celebrated for their great Charity, and ready Contribution to the diſtreſſed *Jews* in *Judea*, 2 Cor. Ch. 8, 9. when they themſelves lay under the extremeſt Poverty; and both in *Theſſalonica* and *Macedonia*, ſaith (l) *Philo*, lived a great number of *Jews*.

2. *MAGDALA* was a City and Territory beyond *Jordan*, on the Bank of *Gadara*; it reached to the Bridge above *Jordan*, which joined it to the other ſide of *Galilee*, and contained within its Precincts, *Dalmanutha*: Whence St. *Matthew* ſaying, *Chap.* 15. 39. *Chriſt came into the coaſts of Magdala*, St. *Mark* ſaith more particularly, *Chap.* 8. 10. he came into the Parts of *Dalmanutha*.

3. *MEDIA*, mentioned *Acts* 2. 9. in theſe Words, *Parthians, Medes and Elamites*; was a vaſt Region, having on the North the *Hyrcanian* Sea, on the Weſt *Armenia* and *Aſſyria*, on the South *Perſia*, on the Eaſt *Hyrcania* and *Parthia*; it had its Name from *Madai* the Son of *Japhet*, mentioned *Gen.* 10. 2. and advanced into the ſecond Monarchy, ſtiled the Monarchy of the *Medes* and *Perſians*, under *Darius* the *Mede*, Son of *Aſtyages*: Of the Riches of this Country, and of the Vaſtneſs of its chief City *Ecbatan*, ſee (m) *Bochartus*. In the *Babylonian* Captivity the *Jews* were carried Captive into *Aſſyria*, and placed in the Cities of the *Medes*, 2 Kings 17. 6. 18. 11. Hence we find many of them and their Proſelytes at *Jeruſalem*, when the *Holy Ghoſt* fell on the *Apoſtles*.

4. *MELITE* the Iſland *Malta*, where St. *Paul* was ſhipwreck'd; of which ſee the Note on *Acts* 28. 1.

5. *MESOPOTAMIA* is a Country in *Aſia Major*, between the Rivers *Euphrates* and *Tygris*, as the *Greek* Word imports; hence it is ſtiled in the *Hebrew*, *Aram Narajam*, i. e. *Syria of the Rivers*, and the Inhabitants (n) οἱ ἐν μέσῃ τῶν ποταμῶν, *they who dwell in the midſt of the Rivers*; but that in Scripture and Profane Authors it is ſometimes uſed in a larger Senſe, ſee the Note on *Acts* 7. 2.

6. *MIDIAN*, the Land into which *Moſes* fled from the *Ægyptians*, Acts 7. 29. it was the Place where *Jethro* lived, *Exod.* 12. 11. and the People came from (o) *Madian* the Son of *Abraham* by *Keturah*, Gen. 25. 2. whence we have reaſon to believe they ſtill retained the Worſhip of the True God; it was in *Arabia Petræa*, whence (p) *Philo* ſaith, *Moſes fled*, εἰς τὴν ὁμωνυμον Ἀραβίαν.

7. *MILETUS*, a Port-Town of *Aſia Minor*, and a City of *Ionia*, where, ſaith St. *Jerom*, St. *Paul* Majores Epheſi alloquitur, *ſpeaks to the Elders of Epheſus*, taking no notice of any other *Biſhops* there convened; it was the City where (q) *Thales* one of the Seven wiſe Men, *Anaximander* his Diſciple, *Timotheus* the Muſician, and *Anaximenes* the Philoſopher, were born. There was another *Miletus* in *Crete*, mentioned by (r) *Pliny* and by (s) *Homer*, where St. *Paul* left *Trophimus* ſick. See the Note on 2 *Tim.* 4. 20. and the Preface to *Titus*. There was alſo, ſaith *Euſtathius* in *Dionyſ. P.* κρητικὴ νῆσος, an *Iſland* of that Name in *Crete*.

8. *MITYLENE*, corruptly *Mitylene*, ſaith (t) *Voſſius*, was a large and beautiful City of the Iſland *Lesbos*, where *Pittacus* one of the Seven wiſe Men, *Alcæus* the Poet, *Diophanes* the Orator, and *Theophanes* the Hiſtorian were born. The whole *Iſland* was alſo called by (u) that Name, as alſo *Pentapolis* from the Five Cities in it, *viz.* *Iſſa* or *Antiſſa*, *Pyrrha*, *Ereſſos*, *Arisba*, *Mytilene*; if it had that Name in St. *Luke*'s time, you may underſtand either the Iſland or the City, when he ſaith, Acts 20. 14. *We came to Mytilene*.

(i) De Nom. Hebr. F. 11.
(k) *Centum quinquaginta populorum duobus inclyta Regibus quondamque Terrarum Imperio.* Plin. l. 4. c. 10.
(l) Leg. ad Cajum, p. 978.
(m) Phaleg, l. 3. c. 14.
(n) Arrian. l. 3.
(o) Joſ. Antiq. l. 2. c. 5. p. 59.
(p) De Vitâ Moſis, p. 473.
(q) Mela, l. 1. c. 17.
(r) L. 4. c. 12. p. 113, 290.
(s) Iliad, B.
(t) In Melam, p. 201.
(u) Strabo, l. 13. p. 424. Mela, l. 2. c. 7.

9. *MYRA* was one of the ſix great Cities of *Lycia*, ſaith (x) *Strabo*, and it lay nigh the Sea, ſaith (y) *Pliny*, whence St. *Luke* ſaith, *Acts* 27. 5. that *ſailing over the Sea of Cilicia and Pamphylia*, they *came to Myra in Lycia*. It had its Name ſay *Stephanus de Urbibus* and *Porphyrogenites*, *l.* 1. *Them.* 14. ἀπὸ τῆς μύρων, from the Ointments made there, and is by both of them called a City of *Lycia*. The *Latin* Copies inſtead of *Myra*, read *Lyſtra* in *Lycaonia*, far diſtant from theſe Seas; againſt the *Greek*, and the Authority of St. *Jerom* and *Chryſoſtom*.

10. *MYSIA*, mentioned *Acts* 16. 7, 8. was bounded on the North with *Bithynia*, on the Eaſt with *Phrygia Minor*, on the Weſt with *Troas*, on the South by the *River Hermus*; there perhaps St. *Paul* attempted not to ſtay, becauſe, as (z) *Cicero* notes in his Oration for *Flaccus*, they were a People deſpicable and baſe to a Proverb.

N.

1. *NAIN*, mentioned *Luke* 7. 11, 12. was a City in the extreme Borders of *Iſſachar*, towards *Samaria*, two Leagues from *Nazareth*, and not much more from *Tabor*, ſaith *Brochard*, at the Gates of which our Lord reſtored the Widow's Son to Life; it was ſo called from the Pleaſantneſs of the Place: If *Joſephus* ſpeaks of the ſame Place, and not rather of *Nain*, a Village in *Samaria*; he thrice calls it *a Village*, and ſaith it was walled about by *Simon* Son of *Gejora* the Robber, but St. *Luke* aſſures us it had Gates in our *Saviour*'s time.

2. *NAZARETH* was a City of the lower *Galilee*, in the confines of *Iſſachar*, and *Zebulon*, but within the latter; here the *Bleſſed Virgin* was born and lived; it was of ill Fame in our *Saviour*'s time, as appears from the Queſtion of *Nathanael*, *Can any good thing come out of Nazareth?* John 1. 47. whence *Chriſt* was by contempt called a *Nazarite*, and *Chriſtians Nazarens*. See the Note on *Matth.* 2. 23.

3. *NINEVEH* was the chief City of *Aſſyria*, by the *Greeks* called *Ninus* from the builder of it, named in Scripture, *Nimrod*, and by the *Greeks* Νίνος, which ſome think to be hinted in the Name, as being *Nin-Nave*, the habitation of *Ninus*, who came from *Shinar* to *Aſſyria*, and built it, *Gen.* 10. 10. See the Biſhop of *Ely* there. It is called in the Scriptures πόλις μεγάλη τῷ Θεῷ, Jonas 1. 2. 3. 3. i. e. *a very great City*, (as *Moſes* was ἀστεῖος τῷ Θεῷ, *very fair*, Acts 7. 20. See the Note there,) as well it might, being, ſaith (b) *Diodorus Siculus* in length 150 Stadia, *i. e.* almoſt 19 miles in breadth 90 Stadia, *i. e.* 12 miles and an half; in circuit 480 Stadia, *i. e.* 60 miles, and ſo counting 20 miles for a days Journey, as the *Greeks* uſed to do, a City of three days Journey, not in length, but in circuit, ſay St. *Jerom*, *Cyril* and *Theodoret* upon the place, *Jon.* 3. 3. (c) *Strabo* ſays it was larger than *Babylon*, which contained in circuit 350 Stadia; (d) *Euſtathius* on *Dionyſius Periegetes* adds, that in the building of it 140000 Men laboured eight years. It was famous for being the City in which the firſt *Monarchy* was erected, and which repented at the preaching of *Jonas*, and ſo it ſeems owned the *God* of *Iſrael* as the true God, as generally thoſe *Eaſtern* Kingdoms did, though they had *topical Gods* of their own. See the Note on *Luke* 1. 76. It was taken 58 years after the time of *Jonas*, by *Arbaces* rebelling againſt *Sardanapalus*, and deſtroyed 182 years after by *Nabuchodonoſor* and *Aſſuerus*, Tobit. 14. 15. Al. by *Nabopolaſer* and *Aſtyages*, and was never built again, whence (e) *Strabo* ſaith ἡ μὲν ἦν Νίνος πόλις ἠφανίσθη παντελῶς, μόνα δὲ τῶν Σύρων καπάλυσιν, and (f) *Lucian* to *Charon*, ἡ Νίνος μὲν ἀπόλωλεν ἤδη, καὶ οὐδὲ ἴχνος ἔτι λοιπὸν αὐτῆς, *Ninus was ſo deſtroyed that no footſteps of it now remain*, God having ſaid by his Prophet *Nahum*, Chap. 1. 8. that he would make *an utter end thereof*. As for its Situation it is commonly ſaid, that it was built on the Weſt ſide of the River *Tygris*, but as (g) *Bochartus* ſhews, *Hiſtorians* and *Geographers* differ ſo much as to the Situation of it, that they ſeem thereby to confirm the words of the *Prophet Nahum*, Chap. 3. 17. *It ſhall be as the Locuſts, who when they flee away, their place is not known where they were.*

O.

MOUNT OLIVET, mentioned *Acts* 1. 12. had its Name from the Multitude of *Olive Trees* that grew upon it, whence at the foot of it was *Gethſemane*, Matth. 26. 26. *the place of Oyl-preſſes*, derived from *Gath* a Preſs, and *Shemen* Oyl. It was di-

(x) L. 14. p. 457. (y) L. 15. c. 27. p. 290. (z) *Quid Porro in Græco Sermone tam tritum atque celebratum, quam ſi quis deſpicatui dicitur, ut Myſorum ultimus eſſe dicatur?* N. 51, 52.
(a) Antiq. l. 20. c. 5. De B. Jud l. 2. c. 21. & 30. (b) Μεγίστη τῶν τότε ὅσων ἦν πᾶσαν ἡ ὀκτωκαιδέκα, l. 2. p. 65. (c) L. 6. p. 507. (d) P. 125. (e) Lib. 16. p. 507.
(f) Ἐπισκοπέντες, p. 180. (g) Phaleg. l. 4. c. 20.

ſtant

ſtant from *Jeruſalem*, ſaith St. *Luke*, *a Sabbath-days Journey*, that is a Mile. It lay over againſt the City, ſaith (h) *Joſephus*, that is, the Eaſt part of it, and was diſtant from it five Furlongs; he ſpeaking only of the foot of *Mount Olivet*, which was no farther diſtant from the City; whereas St. *Luke* ſpeaks of the place whence *Chriſt* aſcended, which was three Furlongs farther, whence he informs us that *Chriſt* led his Diſciples out ἕως εἰς Βηθανίαν, *even to the bordors of Bethany*, not to the *Bethany* mentioned *John* 11. 18. which was fifteen Furlongs from *Jeruſalem*, but to that Tract of the Mount, where the name of *Bethphage* ceaſed, and that of *Bethany* began, *Luke* 24. 50, 51.

P.

1. PAMPHYLIA is a Province of *Aſia Minor*, having to the South the *Pamphylian Sea*, mentioned *Acts* 27. 5. *Cilicia* to the Eaſt, *Piſidia* to the North, (whence we find St. *Paul* paſſing through *Piſidia* to *Pamphylia*, Acts 14. 24. and from *Pamphylia* to *Piſidia*, Acts 13. 14.) and *Lycia* to the Weſt. The Cities mentioned in the Scripture as belonging to it, are *Perga* and *Attalia*, Acts 13. 13. Here alſo the *Jews* dwelt, ſaith (i) *Philo*; whence they of *Pamphylia* are mentioned among thoſe who appeared at *Jeruſalem* at the Day of *Pentecoſt*, Acts 2. 10.

2. *PAPHOS* was a City of *Cyprus*, Acts 13. 4, 6. the Metropolis of that *Iſland*, and the place where the Proconſul had his Reſidence, and *Venus*, ſaith *Tacitus*, had the moſt (k) *ancient Temple*, which he deſcribes more largely in the beginning of his ſecond Book of Hiſtories; whence it became, ſaith (*l*) *Arator*, *laſcivus ager ſacrilegæq; libidinis antrum*, being the place where the *Virgins* proſtituted themſelves before Marriage to get a Dowry, as we learn from (m) *Juſtin* and (n) *Herodotus*. Here St. *Paul* ſtruck blind *Elymas* the Sorcerer, and converted *Sergius* the *Proconſul*. That the *Jews* dwelt here in abundance, we learn from *Elymas* a *Jew*, V. 6. See *Cyprus*.

3. Of *PARTHIA* we have only mention indirectly in theſe words, *Acts* 2. 9. *Parthians*, *Medes and Elamites*. It laſted an *Empire* for 400 Years, and diſputed for the Empire of the *Eaſt* with the *Romans*; they were celebrated for the (o) Veneration of their Kings, and for their way of fighting by flight, and ſhooting their Arrows backwards. They are not mentioned in Scripture, ſay *Ethicus* and *Oroſius*, ſave under the name of *Medes*. They dwelt betwixt *Media* and *Meſopotamia*, in all which *Tranſeuphratenſian* Places, except ſome little parts of *Babylon*, and of ſome other little Prefectures, the *Jews*, ſaith (p) *Philo*, abounded, and ſo were at *Jeruſalem* when the *Holy Ghoſt* fell on the *Apoſtles*.

4. *PERGE*, or *PERGA*, is a City of *Pamphylia*, Acts 13. 13. memorable among the *Heathens* for a Temple of *Diana*, built there, when ſhe was called, (ſaith (q) *Mela*, *Diana Pergæa*, Περγαία Ἄρτεμις, ſaith *Stephanus*; among the *Chriſtians* for the departure thence of *John Mark*, from *Barnabas* and *Paul* to *Jeruſalem*, which occaſioned the rupture betwixt them *for a ſeaſon*, Acts 15. 37, 40.

5. *PHOENICIA* was a Province of *Syria* divided into two parts; *Phœnicia-Maritima* which reached from *Tripolis* to *Ptolemais*, ſay ſome; to *Peluſium* in *Egypt*, ſay others; and *Mid-land Phœnicia* of which *Damaſcus* was the *Metropolis*. They had their Names, ſaith *Bochart*, not ἀπὸ τῶν φοινίκων, from the Palm-Trees growing in their Land, nor from the *Red Sea*, nor *à puniceo colore* from their purple colour, nor ἀπὸ τῦ φόνυ, from the ſlaughters they made where they came, but from their riſe, they being *beni ynak* Sons of the *Anakims* in *Canaan*, whence being beaten by *Joſhua*, they fled to the ſide of the *Mediterranean Sea*, where ſaith (r) *Procopius*, they erected Pillars with this Inſcription, ἡμεῖς ἐσμὲν οἱ φεύγοντες ἀπὸ προσώπυ Ἰησῦ τῦ λῃσῦ υἱῦ Ναυη, *we are they who fly from the Face of Joſhua, the Son of Nave the Robber*. They were celebrated for their Navigations, of which, ſaith *Bochart*, they have left indications in all Places; and for the Invention of Letters, for from them, ſaith *Herodotus*, Letters were brought by *Cadmus* into *Greece*, and were thence called φοινικία γεάμματα, *Phœnician Letters*, Herodot. l. 5. c. 58. *Tatian Ed. Ox.* p. 3. *Euſeb. Præp. Evang.* l. 10. c. 5. and they had them, ſaith *Eupolemus*, from the *Jews*, *Clem. Alex. Strom.* 1. *p.* 343.

6. *PHILIPPI* was a City of *Macedonia*, ſo called from *Philip* King of *Macedon*, who repaired it, whence it loſt its former Name of *Dathos*, it is called by St. *Luke*,

(h) Antiq. l. 20. c. 7. (i) Διοικισμὸς Παμφυλίαν καὶ Κιλικίαν, Legat. p. 798.
(k) *Cyprii tribus templis quorum vetuſtiſſimum Paphiæ Veneris*, Annal. l. 3. p. 128. (l) Carm. l. 2.
(m) Lib. 18. c. 5. (n) Lib. 1. c. 190. p. 84. (o) Bochart. Phaleg. l. 3. c. 14. p. 225.
(p) Leg. ad Caium. p. 798. (q) Lib. 1. c. 14. (r) De Vandalicis.

ἡ πρὸς τὴ

ἡ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, not becauſe it was the *Metropolis* of it, for that was *Theſſalonica*: See Note on *Philip.* 1. 1. but becauſe it was the firſt City belonging to it, which they who came from *Neapolis* in *Thrace*, as St. *Paul* did, *Acts* 16. 11. or from the Gulph of *Strymon*, touched at. See the Note on *Acts* 16. 12. It was celebrated among the *Romans* for being a *Roman Colony*, Acts 16. 21. and for the *Campi Philippici*, where *Cæſar* and *Pompey* firſt, and afterwards *Auguſtus* and *Mark Anthony* fought with *Caſſius* and *Brutus*; and among *Chriſtians* for their Converſion by St. *Paul*, and the liberal Contribution they, and they only, ſent him in his neceſſity by *Epaphroditus*, Philip. 4. 15, 18. and for his *Epiſtle* directed to them.

7. *PISIDIA*, mentioned *Acts* 14. 24. was a Country in *Aſia Minor*, having *Pamphylia* on the South, *Galatia* on the North, *Iſauria* on the Eaſt, and *Phrygia* on the Weſt; its chief City was *Antioch in Piſidia*, Acts 13. 14. So called to diſtinguiſh it from *Antioch* in *Syria*; its Inhabitants are commended by (ſ) *Livy* for their Skill in War above other *Aſiaticks*, and were anciently, ſaith (t) *Pliny*, called *Solymi*, who were compared to Lyons for their Courage.

8. *PONTUS*, a Province in *Aſia Minor*, bounded on the North with the *Euxine Sea*, on the South with *Cappadocia*, on the Weſt with the River *Halys*, on the Eaſt with *Chalcis*, celebrated among the *Heathen Poets* for its poyſonous Herbs, and therefore called by (u) *Virgil*, *Viroſa Pontus*, and hence *Medea* is ſaid to have had her Poyſons from thence: Among the *Jews* for the Diſperſions of that Nation through *Pontus*, &c. 1 Pet. 1. 1. (x) *Philo* declaring that they ſent their Colonies, ἄχρι τῶν τοῦ Πόντου μυχῶν, *to the utmoſt bounds of Pontus*: Among *Chriſtians*, for the birth of *Aquila* Acts 18. 2. and from the name of an Epiſtle *ad Ponticos*, given to the Firſt Epiſtle of St. *Peter*, as being ſent unto them. See *Tertul. Scorp.* c. 12. *Cyprian. Teſtim.* l. 3. c. 36, 37.

9. *PHRYGIA* is a Province of *Aſia Minor*, divided into the greater, which had *Bithynia* on the North, *Galatia* on the Eaſt, *Pamphylia* and *Lycia* on the South, *Lydia* and *Myſia* on the Weſt, and was called in the (y) *Notitiæ*, *Pacatiana*, where the chief Cities mentioned in Scripture, *Coloſſ.* 2. 1. are *Laodicea* and *Hierapolis*; and of this St. *Luke* ſeems to ſpeak, *Acts* 2. 10. becauſe he joins it with *Pamphylia* below it; and *Phrygia Minor*, of which he ſpeaketh, *Acts* 16. 6. 18. 22. when he ſaith *they paſſed through Phrygia and Galatia*. The Inhabitants were a ſervile People, kept in their Duty beſt by (z) Stripes, and made wiſe only by ſufferings, ſaith (a) *Cicero*. In all theſe parts of *Aſia Minor*, even to *Bithynia* and the *Euxine Sea*, the *Jews* abounded, ſaith *Philo*, in the place forecited.

10. *PTOLEMAIS* was a City of *Galilee* by the Sea-ſide, dividing the upper from the lower *Galilee*, and the Land of *Iſrael* from *Phœnicia*; it was ſeated in a Plain compaſſed about with Mountains, having on the Eaſt the mountainous part of *Galilee*, on the North the *Scalæ Tyriorum*, on the South *Carmel*. Near to it, ſaith (b) *Joſephus*, is the Sepulchre of *Memnon*, and the Vale of Sand that turns into Glaſs; the fragments of which Glaſs being brought back to the place, will return again into Sand. It was memorable among the *Jews* for the coming of *Petronius* thither to ſet up the Statue of *Caius Caligula*, which at the intreaty of the *Jews*, declaring that their Law admitted no Images either in their Temple or prophane places, he defer'd to execute till he had writ to *Cæſar*, who (c) died before his anſwer came to the hands of *Petronius*; and alſo for the ſlaughter of two thouſand *Jews* by the Inhabitants of *Ptolemais*; and among the *Chriſtians* for St. *Paul*'s Journey in a Ship of *Phœnicia* to *Tyre*, where the Ship *unladed her burthen*, Acts 21. 3. from *Tyre* to *Ptolemais* 32 miles on foot; from thence to *Cæſarea*, v. 7, 8. and from *Cæſarea* to *Jeruſalem*, v. 15. See the Note on *Acts* 21. 7.

11. *PUTEOLI* a famous Mart-Town in *Italy*, having a commodious Haven for Ships, made, ſays (d) *Strabo*, by Art and Labour. It was built, ſay St. *Jerom* and the *Epitomator* of *Stephanus*, by the (e) *Samians* and called *Puteoli*, ſaith (f) *Varro*, from the Pits of hot and cold Water; by the *Greeks* it was called *Dicæarchia*; here St. *Paul* by the favour of the *Centurion*, ſtaid ſeven days. See more Note on *Acts* 28. 13.

(ſ) Feroces ad bellandum, l. 38. c. 13. longe optimi bello, c. 15. (t) Piſidæ quondam Solymi appellati, Plin. l. 5. c. 27. p. 288. Bochart Canaan, l. 1. c. 6. p. 393. (u) Eclog. 8. V. 95. Georg. 1. V. 58.
(x) Leg. ad Caium, p. 798. c. 12. p. 273, 274. (y) Ita Carolus à Sancto Paulo, p. 214, 240, 241.
(z) *Seroſapiunt Phryges*. Eraſm. Adag. Cent. 1. p. 30. (a) *Vetus proverbium Phrygem plagis fieri ſolere meliorem*. Cic. Orat. pro Flacco N. 51. (b) De B. Jud. l. 2. c. 17. (c) Ibid. c. 20.
(d) L. 5. p. 169. (e) *Samii Dicæarchiam condiderunt, quam nunc Puteolos vocant*. Chron. Olymp 64. Ποτίολοι κτίσμα Σαμίων ἥτις πρὶν Δικαίαρχεια. *Dein Puteoli colonia Dicæarchia dicti*. Plin. l. 3. c. 5. p. 146.
(f) *A Puteis oppidum Puteoli, quod ſint apud eum locum aquæ frigidæ & calidæ multæ*. Varro de L. C. lib. 4.

R.

1. RAMA, Matth. 2. 18. was a City in the Tribe of *Benjamin*, distant from *Jerusalem*, saith (g) *Josephus*, forty furlongs, saith St. (h) *Jerom*, six miles, and being on a Hill, as the word *Rama* signifies, might be within sight of *Jerusalem*, as may be probably collected from Judg. 19. 13. It was, saith the Bishop of *Ely*, northward of *Jerusalem*, and not far from it, as appears from the *Levite* going from *Bethlehem-Judah* to *Jebus* or *Jerusalem*, and being benighted when he came there, and not able to reach *Shilo*, whither he was going, consulted with his Servant whether they should lodge at *Rama* or *Gibeah*, Judg. 19. 11, 13, 18. and truly being the place to which he might divert when he was on the West of *Jebus* in his way to *Shilo*, after the Sun went down, and being near to *Gibeah*, Judg. 19. 13. 1 Sam. 22. 6. Hos. 5. 8. it must lie somewhat North-west of *Jerusalem*, and yet not far from it, and so the Coasts of *Bethlehem* four miles from *Jerusalem*, and the Coasts of *Rama* might be at a less distance. But others to avoid this difficulty how the Coasts of *Bethlehem* could reach *Rama* in the Tribe of *Benjamin*, and the Children slain in those Coasts could cause a weeping in *Rama*, give us *Rama* near *Gibeah*, north of *Jerusalem*, and at a greater distance from it on that side, than *Bethlehem* was on the South, and place another *Rama* near *Bethlehem*, and south of it; but it is certain from 1 *Sam.* 10. 2. that *Rachel*'s Sepulchre was in the border of *Benjamin*, and only in the way from *Bethel* to *Bethlehem*, Gen. 35. 16, 20. and so the Voice of *Rachel* weeping at *Rama*, must refer to *Rama* in *Benjamin*; either then their Territories, or the Villages belonging to them, must be near, or the words of St. *Matthew* must be construed thus, καὶ ἀποστείλας (Sub. ἀπὸ τῆς Ἱερουσαλὴμ) *and sending from Jerusalem, he slew all the Children in Bethlehem*, καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, *and in all the Coasts of Jerusalem*, it being ordinary for *pronoun Relatives* to refer to a remoter *Antecedent*, as is shewed note on *Luke* 5. 17. and for *nouns* to be included in a *verb* relating to them.

2. *RHEGIUM* is a Port-Town in *Italy*, opposite to *Sicily*, so called by the *Grecks*, as judging it was broken off from thence by the Sea, of which see *Cluverius de Italiâ antiquâ*. l. 1. p. 276. Here St. *Paul* staid but one day, *Acts* 28. 13. and did nothing which St. *Luke* thought fit to mention; but in that day, say the fabulous Writers of the Church of *Rome*, he converted some of the Inhabitants and Strangers that were there, by burning a large Stone-Pillar with a little Candle, preached to the Fishes of the Sea, and commanded the Grashoppers, which with their noise disturbed his Preaching, to be silent, from which time they left the Land. See *Lorinus* on the place.

3. *RHODES* was an Island in the *Carpathian Sea*, so called, say the *Greeks*, ἀπὸ τῶν ῥόδων *from the Roses* growing there; it is accounted for Dignity among the *Asiatick* Islands next to *Cyprus* and *Lesbos*; it was of so clear an Air, that *Solinus* saith, there was not a day in the year in which the Sun did not shine upon it, whence it is stiled by *Horace Clara Rhodus*. *Tiberius*, saith (i) *Suetonius*, sailed thither *amœnitate & salubritate Insulæ captus*, being taken with the pleasantness and healthiness of the Island, which was therefore by the *Roman* Nobility made a place for their (k) recess; on the north-west of it were *Coos* and *Cnidus*, on the East *Patara*, whence St. *Paul* sails from *Coos* to *Rhodes*, and thence to *Patara*, Acts 21. 1. It was famous for a *College* in which the Students were eminent for Eloquence and Mathematicks; for a *Colossus* of the Sun which passed for one of the Wonders of the World, it being seventy Cubits high, and falling by an Earthquake; but chiefly for the expertness of the Inhabitants of that City and Island in the Art of Navigation, which made them Sovereigns of the Sea; their Constitutions also, and Judgments in Affairs relating to the Sea, being withal so just, as to become incorporated afterwards into the *Roman Pandects*. See *Strabo* l. 14. p. 448.

4. *ROME*. Of this City, because I can never say enough, I will say only that which some way tends to the Interpretation or the Illustration of something contained in the *New Testament*. And

1. I have observed already that it was the Seat of the Fourth *Empire*, and was therefore called *Orbis terrarum, mundi Caput, Regina, Domina, Dea*, The Lord of the whole Earth, the Head and Queen of it. (See *Lloyd de Româ*) and in *Scripture* πᾶσα οἰκουμένη, *the whole World*, Luke 3. 1. See the Note on *Heb.* 2. 5.

2dly. That being so, all the *Roman* Provinces, stiled the World, of necessity repaired to it not for Religious Causes, but on civil accounts, *ob potentiorem principalitatem*; See the

(g) Antiq l. 18. c. 6. p. 284. Josh. 18. 25. (h) Jerom. de Loc. Hebraic. Lit. R.
(i) In vitâ Tib. cap. 11. (k) *Dandus est locus fortunæ, cedendum ex Italiâ Rhodum migrandum*, Brutus Ep. fam. 11. 2. *Quod reliquum est vitæ in otio Rhodi degam.* Ibid. Ep. 50.

Note

Note on *Acts* 28. 15. it being an (l) old Law, that all other Cities ſhould follow the Cuſtom of *Rome*, the Head of the World.

3dly. That the Epiſtle to the *Romans*, though it was written after the Epiſtles to the *Theſſalonians* and *Corinthians*, was placed firſt in order, as ſome of the *Fathers* conjecture, by reaſon of the Dignity of that City. See the Preface to that *Epiſtle*: To which add 1ſt. That it was called *Urbs Septicollis*, and ἑπταλόφος, from the *Seven Hills* on which it was built, and was celebrated on this account when St. *John* wrote his *Revelations*, not only by her famous *Poets*, *Virgil*, *Horace*, *Martial*, *Ovid*, *Propertius*, but by her Orator (m) *Cicero*, and many others, which makes it reaſonable to conceive St. *John* points to this City when he ſpeaks of the *Woman ſitting upon ſeven Hills*, Rev. 17. 9. there being then no other City to which the Character of that Woman could agree, none *drunk with the blood of the Saints and Martyrs* of Chriſt Jeſus, as ſhe was, or having *ſeven heads and ten horns*, or making *the Kings of the Earth drunk with the Wine of her Fornication.*

2dly. That the Beaſt ſitting upon theſe Hills would ſuffer no Man *to buy or ſell who had not his name, or mark upon him*, Rev. 13. 17. now this agrees exactly to the Church of *Rome*, which hath in (n) three ſeveral *Councils* decreed that none of her Members ſhould *ſell any thing to, or buy any thing of Hereticks, or have any commerce or merchandiſe, or any dealings with them.* Add to this,

3dly, That the Name of the Beaſt who made all Men rich and poor, great and ſmall, free and Servants, to take his Character upon them, *Rev.* 13. 16, 17. was the number of a Man whoſe Name contained 666, as (o) *Irenæus* ſays the Name Λατεῖνος given to the *Latin* Church, did; but as for the Name *Evanthus* and *Teiton*, which, ſaith he, contains the ſame number, and other Names added by *Feuardentius*, who can apply any thing of the Characters belonging to this Beaſt, to them? Whence I conclude this Beaſt muſt certainly be *Rome*, and that not *Rome Heathen*, which made no ſuch Decrees, and had many more than *Ten Kingdoms* under her, but *Rome Chriſtian.*

S.

1. *SALAMIS*, mentioned *Acts* 13. 5. was a City in the Eaſtern part of *Cyprus*, where was a Synagogue of the *Jews*, and where the *Jews* in the time of *Trajan* deſtroyed the City, and killed all the Inhabitants. See *Cyprus*. This City was famous among the *Greek* Writers for the Story of the Dragon killed by *Chycreas* their King, and for the Death of (†) *Anaxarchus*, whom *Nicocreon* the Tyrant of *Cyprus* pounded to Death with Iron Peſtles, he crying out, *Tundis Anaxarchi vaſculum, Anaxarchum non tundis*; the Body being ſtiled both by the *Scriptures* and *Philoſophers*, Σκεῦος *the Veſſel*, Θύλακος *the Repoſitory* of the Soul. See 1 *Theſſ.* 4. 4. it is alſo the Name of an Iſland in the *Saronick Gulph*, Strab. l. 9. p. 271.

2. *SALEM*, famous for being the Seat of *Melchiſedek* King of *Salem*, is by (p) *Joſephus* called *Solyma*, and ſaid to be the ſame Place which afterwards was called *Jeruſalem*, that by the *Pſalmiſt* being called *Salem*, in theſe Words, *at Salem is his Tabernacle, and his Dwelling place in Sion*, Pſal. 76. 2. But (q) St. *Jerom* ſaith, it was a Village of the *Sichemites*, and lay in the Vale betwixt *Sodon* and *Damaſcus*, 8 Miles from *Scythopolis*, or *Bethſhan*: So the *Septuagint* muſt underſtand the Word when they ſay, *Gen.* 33. 18. *Jacob* went down εἰς Σαλημ, *to Salem*, a City of *Sichem*, and then it muſt be the Place mentioned, *John* 3. 23. when it is ſaid, *John was baptizing in Enon near Salem*, both theſe Places being in the Tribe of *Manaſſeh.*

3. *SALMONE* is only mentioned by the by, *Acts* 27. 7. and is, ſay *Pliny*, *l.* 4. *c.* 12. *p.* 213. *Mela*, *l.* 2. *c.* 7. and *Dionyſius*, *v.* 110. an Eaſtern Promontory of *Crete*, where alſo was a City of that Name.

4. *SAMARIA*, as it was the Capital City of the Ten Tribes, belongs to the Hiſtory of the *Old Teſtament*; as it is mentioned in the *New*, it comprehends the Two Tribes of *Ephraim* and *Manaſſeh* within *Jordan*, lying in the middle betwixt *Galilee* and *Judea*,

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(l) *Secundum Salvii Juliani Stripturam quæ indicat debere omnes civitates conſuetudinem Romæ ſequi, quæ caput eſt orbis terrarum.* Juſtin Præfat. ad digeſt. § ſed & ſi.

(m) Ἐξ ἀστεως ἑπταλόφου. Cic. ad Attic. Ep. l. 6. Ep. 5. Vide Lloyd in Voce Septicollis.

(n) *Sub Anathemate prohibemus, ne quis negotiationem cum eis exercere præſumat.* Concil. Lateran. G 3. ſub Alex. 30. A. D. 1179. Can. 27. Bin. T. 7. p. 662. *Ne quis — contractus inire, negotiationes, aut mercaturas quaſlibet exercere permittat.* Concil. Conſtant. Seſſ. 45. Bin. To. 7. p. 1121.

(o) *Sed & Λατεῖνος nomen habet ſexcentorum ſexaginta ſex numerum, & eſt valde veriſimile quoniam noviſſimum regnum hoc habet Vocabulum, Latini enim ſunt qui nunc regnant.* l. 5. c. 30. p. 449. Col. 1.

(†) Bochart Canaan. l. 1. c. 2. Laert. l. 9. p. 579. (p) Antiq. l. 1. c. 10.

(q) Ep. ad Evag. To. 3. F. 14. D.

John 4. 3,4. See the Note there. It began at *Ginea* lying in the great Plain, ſaith (r) *Joſephus*, and ended at the *Toparchy* of the *Acrobateni*; it was deſtroy'd by *Hircanus*, but was rebuilt and much augmented by *Herod the Great*, and by him called *Sebaſte*, in Honour of *Auguſtus*; but it ſtill retained the Name of *Samaria*, Acts 8. 5. and *Sichem*, and by the *Jews* in deriſion, *Sychar:* See Note on *John* 4. 5. The *Samaritans*, tho' in our *Saviour*'s Time, and long before, they owned the True God, were circumciſed, and owned the Five Books of *Moſes:* See the Note on *John* 4. 22. yet were they much hated by the *Jews*, by reaſon of the Controverſie betwixt them concerning the Place where they were to worſhip, and to which they were to bring their Sacrifices, they ſaying it was Mount *Gerizim*, the *Jews*, Mount *Zion*, where the *Temple* ſtood: See the Note there. Hence, ſaith the Son of *Syrach*, *My Soul abhorreth them who ſit upon the Mountain of Samaria, and the fooliſh People that dwell at Sichem*, Ch. 50. 25, 26, 27. See the Note on *John* 4. 9. But our Bleſſed *Lord* did not hate them, for as they expected the *Meſſiah*, ſo he declared to them, That he was that *Meſſiah* who was to come, *John* 4. 25, 26. and at his Aſcenſion commanded his Diſciples to go thro' *Judea* and *Samaria*, and then to the *Gentiles*, Acts 1. 8. which they did with good ſucceſs, both in the City and the Villages about it, *Acts* 8. 5, 25. Tho' *Juſtin Martyr* doth inform us, That thro' the Deluſions of their two famous Magicians, *Simon Magus* and *Doſitheus*, they became the worſt of *Chriſtians*, *Apol.* 2. *p.* 88.

5. *SAMOS* was an Iſland in the *Icarian* Sea, of which the Scripture only ſaith, That *Paul* paſſed by *Chios* to *Samos*, and thence to *Miletus*, Acts 20. 15. It had its Name, ſaith (s) *Bochart*, from the high Rocks there named שמי and was famous among the *Heathens* for the worſhip of *Juno*, and for the Earthen Veſſels there; for *Pherecydes* the Maſter of *Pythagoras*, who foretold an Earthquake that happen'd there, by drinking of the Waters; for the Birth of *Pythagoras*, who was *Vir ortu Samius*, ſaith (t) *Ovid*, and for one of the *Sibyls* called *Sibylla Samia*, and for a Place called by *Plutarch*, *Samiorum Flores*, where they did (u) κατ' ἐξοχὴν πυφᾶν, *commit all manner of Lewdneſs* with Women.

6. *SAMOTHRACIA*, An Iſland in the *Egean* Sea, near *Thracia*, where *Hebrus* falls into the Sea, was ſo called, ſaith (x) *Euſtathius*, πρὸς ἀντιδιαστολὴν, *by way of Diſtinction* from the *Ionian Samos*, and from another mentioned by *Homer*, and called *Cephalenia*. Here the (y) *Dii Cabiri*, or great Gods, mentioned in the *Scholiaſt* upon *Apollonius*, were worſhipped, into whoſe ſacred Ceremonies they who were initiated were eſteemed more holy and juſt, and even ſecure from Shipwreck, as alſo of Preſervation in all Dangers whatſoever. See *Bochart. Canaan, l.* 1. *c.* 12. *& Lloyd. in Voce.*

7. *SAREPTA*, Luke 4. 26. was a City of *Sidon*, betwixt that City and *Tyre*; it had the Name *Zarephath*, as being a Conflatory for the boiling of Metals; it was the Place where *Elijah* dwelling, was preſerved by the Widow's Cruiſe of Oil and Barrel of Meal, that waſted not, 1 *Kings* 17. 9. (z) *Joſephus* ſaith, the Three Years Drought which occaſioned his going thither, was mentioned by *Menander*.

8. *SARON*, mentioned *Acts* 9. 35. was a ſpacious, champion, or fertile Vale, betwixt *Lydda*, and the Sea, having ſeveral Villages in it; it was ſo called from *Sharra*, *to let looſe*, becauſe there they turned out their Cattle, and is famous among the *Rabbins* for its Wines.

9. *SELEUCIA*, a City not of *Meſopotamia*, *Cilicia* or *Piſidia*, but of *Syria*, was the firſt City to which *Paul* and *Barnabas* came, when they were ſent on a peculiar, temporary Miſſion by the Direction of the Holy Ghoſt, *Acts* 13. 3, 4.

10 *SICHEM* was, ſaith † *Joſephus*, the Metropolis of *Samaria*, built at the Foot of Mount *Gerizim*, on which Mount hanging over *Samaria* they had a Temple, at which they offered all their Sacrifices. This Temple was (a) there built by *Sanballat* for his Son *Manaſſeh*, chaſed away by *Nehemiah*, becauſe he would not put away the Daughter of *Sanballat*. This Temple was, after it had ſtood Two hundred Years, deſtroyed by *Hyrcanus*, and never was rebuilt in the ſame Place; but that which they called *the Holy Mount*, remaining, and being in their *Pentateuch* (here differing from the *Hebrew* Text) the Place where God commands the Jews to ſet up an Altar, (not on Mount *Gerizim*, as the *Samaritan Copies* have it, but on Mount *Ebal*, Deut. 27. 4, 5.) this they alledge to juſtifie their building a Temple there, and here they had ſtill their Altar for Sacrifice,

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(r) Joſ. Antiq. l. 13. c. 18. (s) Canaan, p. 406, 408. (t) Metam. l. 15.
(u) Athen. l. 12. p 528. (x) In Dionyſ. p. 108. Vide Bochart Canaan, l. 1. c. 8.
(y) Strabo, l. 10. p 325. from כביר Validus. Diod. Sic. l. 5. p. 224. Marſham, p. 123, & p. 35, 36, 39.
(z) L. 8. c. 7. p. 286. † L. 11. c. 8. p. 386.
(a) Ἐπὶ τῷ χαράζιν ὄρυς τῷ χῳ τ Σαμαείαν, ὃ τῶν ἄλλων ὀρῶν ὄξιν ὑψηλότατον. Antiq. l. 11. c. 8. p. 383, 384, 385. Nehem. 13. 28.

which

which made the Schiſm betwixt them and the *Jews*. This Controverſie ſeems to be decided by the *Pſalmiſt*, ſaying, *He choſe not the Tribe of Ephraim* (where that Mountain was) *but he choſe the Tribe of Judah, and the Mount Zion which he loved, and there he built his Sanctuary*, Pſal. 78. 67, 68. and is more certainly decided in Favour of the *Jews* by *Chriſt*, John 4. 22. It was built in a Valley betwixt Mount *Gerizim* and *Ebal*, in the Tribe of *Ephraim*, was eight Miles diſtant from *Samaria*, had its Name from *Sechem* the Son of *Galaad*, Numb. 26. 31. and was after called *Neapolis*, Plin. l. 5. c. 13.

11. *SIDON* is, by (b) *Joſephus*, thought to have had its Name from *Sidon* the Son of *Canaan*; but *Trogus* ſaith, it had its Name *à piſcium ubertate, from the abundance of Fiſhes*, the Sea upon which it lay, ſay the *Hebrews*, abounding with them; accordingly the Hebrew *Said*, from which it is derived, ſignifies Fiſhery, or Fiſhing, and *Beth-ſaida* is a Place of Fiſhing, and it was afterwards called *Saida*, *I came to* Saida, *the greateſt of Cities*, ſaith *Benjamin in Itinerario*. The Men of *Sidon* being great Shipwrights, were famous above other Nations for hewing and poliſhing Timber, there being *none who were skill'd how to hew Timber like the Sidonians*, 1 Kings 5. 6. One of the Gods of the *Sidonians* mentioned in Scripture, is *Aſhtaroth*, Judg. 2. 13. 1 Kings 11. 5. a Goddeſs, by *Philo Biblius*, *Theodoret*, *Nicetas* and *Procopius Gazæus*, called (c) *Venus*; as alſo ſay the *Greeks*, and *Cicero*. Hence ſhe had her Whores to miniſter to them who committed Whoredom in her Service.

12. Of the *Tower* and *Pool* of *SILOAM*.] The Fountain of *Siloam*, ſaith (d) *Joſephus*, was a ſweet and large Fountain on the Weſt of *Jeruſalem* without the Wall, and its Waters bending towards the South, ran all along the South of *Jeruſalem* without the Wall, but at the Eaſt-ſide came within the lower *Jeruſalem*, and made the *Pool* of *Siloam* or *Betheſda*, mentioned *John* 5. 2, 9, 11. and near it toward the Weſt ſtood the Tower of *Siloam*, which fell upon the 18 Perſons, *Luke* 13. 4. ſo proper was the mention of Men ſlaughter'd whilſt they were offering Sacrifice in the Court of the Temple, and in the lower City, by a Tower falling on them, to the very ſame things befalling the *Jews* at the Deſtruction of *Jeruſalem*. See the Note there.

13. *SINAI* was a Mountain in *Arabia Petræa*, where the Law was given; it had two tops, the one lower, called *Horeb*, or *the Mount of God*, Exod. 3. 1. where he appeared to *Moſes* in a Flame of Fire in a Buſh; this *Horeb* is therefore by St. *Stephen*, Acts 7. 30. and by (e) *Joſephus*, called *Sinai*; who alſo ſaith (f) δόξαν ἔχειν ἐνδιαιτᾶσθαι αὐτῷ τὸ θεῖον, *it was believed the Divinity reſided there*, and therefore other Shepherds durſt not feed upon it: The other Top of *Sinai*, where the Law was given was a very high Mountain, ſaith (g) *Joſephus*, to the Top of which one could ſcarce ſee, and was accounted Religious, it being thought that the Divinity dwelt there alſo. That here afterwards dwelt the *Hagarens*, and had Houſes cut out of the Rock. See *Bochart. Phaleg*, *l.* 4. *c.* 27. *p.* 312. and the Note on *Gal.* 4. 25.

14. *SODOM* was the chief of the *Pentapolitan* Cities, and therefore gave the Name to the whole Land; it was burnt, with three other Cities, by Fire from Heaven, for their unnatural Luſts; of the Truth of which we have from the *Heathens*, the Teſtimonies of *Strabo*, *Diodorus Siculus*, *Tacitus*, *Solinus*; from the *Jews*, the Teſtimonies of *Joſephus*, *Philo*, and *the Book of Wiſdom*; of which ſee the Note on *Jude*, V. 7.

15. *SYRACUSE* was a City ſeated on the Eaſt-ſide of the Iſland of *Sicily*, built by *Archias*, the *Corinthian*, ſaith the *Scholiaſt* upon (h) *Pindar*, out of Four Cities which he overthrew, and turned into one; it is called by *Pindar* Μεγαλοπόλις Συρήκοσαι, it being the moſt noble City, not only of *Sicily*, but of all *Greece*; ſix Miles in compaſs, ſaith (i) *Strabo*: It is called by *Auſonius*, *quadruplex Syracuſa*, as being divided into Four Parts, *Acradina*, *Tyche*, *Neapolis*, and the *Iſland*, to which *Strabo* adding *Epipolus*, calls it *Pentapolis*: The firſt of theſe contained in it the famous Temple of *Jupiter*; the ſecond was called τύχη, becauſe it had the Temple of *Fortune* in it, and ſurely Fortune favoured them, ſince when the *Romans* took the City, they found, ſay (k) *Livy* and (l) *Plutarch*, more Riches in it than they did in *Carthage*: In that Part called *Neapolis*, was a great *Amphitheatre*, and a wonderful Statue of *Apollo*, in the midſt of a large Square: In the Iſle of *Ortygia* was *Hiero*'s Palace, two Temples of *Diana* and *Minerva*, and the

(b) Antiq. l. 1. c. 7. p. 14. l. 18. c. 3.
(c) Ὄνομα ὃ τοῦτο τῇ Ἀφροδίτῃ, αὐτῷ γὰρ κεῖσθαι Ἀστάρτῃ. Q. 5. in 4 Reg. Procop. in 2 Kings 23. 7. Nicet. in Gregor. p. 482. Ἀστάρτη ἡ παρ' ἕλλησιν Ἀφροδίτη. Suid. Venus 4ta Syria, Tyroque concepta, quæ Aſtarte Vocatur. de Nat. Deorum, l. 3. N. 41. (d) De B. Jud l. 6. c. 13.
(e) Antiq. l. 2. c. 5. p. 60. B. (f) Ibid. C. (g) Ib. l. 3 c. 4.
(h) Pyth. 2. 1. (i) L. 6. p. 186.
(k) *Captæ Syracuſæ in quibus Prædæ tantum fuit quantum vix capta Carthagine, &c.* l. 25. c. 31.
(l) In M. Marcello, p. 308. F.

famous

famous Fountain of *Arethuſa*; and this, ſaith *Strabo*, was the only part which *Auguſtus* rebuilt after it had been deſtroyed by *Marcellus*. *Archimedes*, who by his Mathematical Engines had much gall'd the *Romans*, was ſlain in the ſtorming of it, while he was intent upon his Figures, as *Livy* and *Plutarch* ſay. *Ibid.*

16. *SYRIA*, among the *Ancients*, viz. *Juſtin*, *Herodotus* and *Strabo*, was as large as *Aſſyria*, they being after called *Syri*; but *Syria* (m) properly ſo called, is either taken largely, ſo as to comprehend *Phœnicia* and the *Holy Land*, and ſo it is bounded on the Weſt with the *Sicilian Sea*, on the Eaſt with *Euphrates* and *Arabia Deſerta*, on the North with *Cilicia*, and on the South with *Arabia Petræa*, and had in ancient Times for its Capital City, where the *Preſident* reſided, *Damaſcus*, and afterwards *Antioch* of *Syria*; in the *New Teſtament* it always ſeems to ſignifie *Syria* in the ſtricter Senſe, as it is diſtinguiſhed from *Judea*, Matth. 4. 24, 25. and from *Phœnicia*, Acts 21. 2, 3. in which ſenſe it is alſo uſed by *Ptolemy*, who divides *Paleſtine* from it; by (n) *Strabo* ſaying, Ἐντεῦθεν Συρία καὶ Φοινίκη, *then comes Syria and Phœnice*; by (o) *Pliny*, who ſaith, *Syria circumfundi Phœnicen*, Syria *is ſurrounded by Phœnice*; and by *Dionyſius P. V.* 904, 905. who places *Syria*, properly ſo called in the Continent, and *Phœnicia* in the Tract along the Sea: Hence the Proverb in *Suidas*, Σύριος πρὸς Φοινίκας, *i. e.* one deceitful Nation againſt another.

17. *SYRO-PHOENICIA* is only mentioned in the Hiſtory of the Woman's Daughter, called *a Woman of Canaan*, Matth. 15. 22. but *a Greek and a Syro-Phœnician*, Mark 7. 26. a *Greek*, becauſe ſhe was of their Religion, and uſed the *Greek* Tongue; the *Greeks* being mingled with the *Syrians*, ſaith (p) *Joſephus*; a Woman of *Canaan*, becauſe *Phœnicia* was alſo called *Canaan*: See the Notes there. A *Syro-Phœnician*, as being of that Part of *Phœnicia*, which lay betwixt *Syria* properly ſo called, and *Phœnicia* by the Sea-ſide, and which was called alſo, ſaith (q) *Bochartus*, *Cœloſyria*, and contained *Heliopolis*, *Chalcis*, and the Tract of *Marſya*, *Damaſcus* and *Alala*: Hence of *Damaſcus*, (r) *Juſtin Martyr* and (s) *Tertullian* ſay, that it belonged to *Syro-Phœnice*.

T.

1. *TRES-TABERNÆ*. Of theſe, and of *Appii-Forum*, not before-mentioned, ſee the Note on *Acts* 28. 15. And that they are not ill tranſlated *Taverns* or Places of Reception, I gather not only from (t) *Iſidore Peluſiota*, and (u) *Oecumenius*, who call them πανδοχεῖα ἢ καπηλεῖα, but alſo from (x) *Zozimus*, when he ſaith, *Severus* was ſtrangled at the Place called the *Three Taverns*, by Men placed there by *Maxentius* for that purpoſe.

2. *TIBERIAS* was a City (y) built by *Herod* the *Tetrarch* in *Galilee*, near the Lake of *Genneſareth*, and ſo called in Honour of *Tiberius Nero*: *Hegeſippus* ſays it was but two Miles from † *Magdala*, and was the ſame with *Cinnereth*: The Privileges he gave to the Inhabitants of the Place, made it grow to be one of the Prime Cities of the Lower *Galilee*, where were Thirteen *Synagogues*, and an *Academy*; here was the laſt Seſſion of the *Sanhedrim*, and here the *Talmud* was collected: Of the *Sea of Tiberias*, ſee in *Genneſareth*.

3. *TARSUS* was a City of *Cilicia*, *Acts* 21. 39. the *Metropolis* and moſt renowned City, which, ſaith (z) *Joſephus*, gave Name to the whole Country; the Mother of Cities, ſaith (a) *Solinus*, celebrated among the *Romans* for being, ſaith *Pliny*, *Libera Civitas*, and having the Freedom of a *Roman Colony*, or the higheſt Privileges under *Julius Cæſar* and *Octavian*, and the very Name of *Juliopolis*: See the Note on *Acts* 22. 28. Among the *Jews* it was famous for being the Place whither *Jonas* deſigned to fly, and the *Metropolis* of that Country where many of them, ſaith *Philo* dwelt; among the *Chriſtians*, for being the Place where St. *Paul* was born: In fine, it was a City very rich and populous, where was an *Academy* furniſhed with Men ſo eminent, that, as (b) *Strabo* ſaith, they excelled in all Arts of Polite Learning and Philoſophy; even thoſe of *Alexandria* and *Athens*, and *Rome* it ſelf was beholding to it for its beſt Profeſſors.

(m) *See* Bochart, Phaleg, l. 2. c. 3. p. 81. (n) L. 2. p. 81. (o) L. 5. c. 12.
(p) Antiq. l. 18. c. 12. p. 649. (q) Bochart Canaan, l. 1. c. 1. p. 365.
(r) Δάμασκῷ νυῦ προσνεύσῃ τῇ Συρισοινίκῃ λεγομένῃ, Dial. cum Tryph. p. 305.
(s) Deſcripta eſt in Syrophœnicen ex diſtinctione Syriarum. l. adv. Jud. c. 9. & Contr. Marcion. l. 3. c. 13. (t) Iſid. l. 1. Ep. 337. (u) Oecumen. in locum.
(x) ᾗ τεία καπηλεῖα ἢ προσοψεία, Hiſt. l. 2. Ed. Steph. p. 47. (y) Joſ. Antiq. l. 18. c. 3.
† *See* Berkel in Steph. (z) Antiq. l. 1. c. 4 p. 13. (a) C. 47. (b) C. 14. p. 463.
(c) Ἡ νυῦ μάλιστα τῶν ἄλλων εὐανδρεῖ, l. 7. p. 223.

4. *THES-*

4. *THESSALONICA* was the Metropolis of *Macedonia*; ſee the Note on *Philip.* 1. 1. a Noble Mart, and a City, which, ſaith (c) *Strabo*, is *the moſt populous of all Macedonia*; it is, ſaith (d) *Pliny*) *a Free City*, and had in it a *Synagogue* of the *Jews*, they living, ſaith (e) *Philo*, in *Macedonia* and *Theſſaly*. The Inhabitants of *Theſſaly*, ſaith (f) *Athenæus* were given to *Luxury* and Diſſoluteneſs, and by their Luxury invited the *Perſians* into *Greece*; their Maidens and Women alſo danced naked, as their Cuſtom was, which things might give Occaſion to thoſe Inſtructions of the *Apoſtle* to them, to *avoid Fornication*, and to *poſſeſs their Veſſels in Sanctification and Honour, and not in the Luſts of Concupiſcence, as did thoſe Nations which knew not God*, 1 Theſſ. 4. 3, 4, 5. To this Church St. *Paul* wrote his two firſt *Epiſtles*.

5. *TROAS* was a Country and City in *leſſer Aſia*, where St. *Paul* came to preach Chriſt's Goſpel, and had *a door opened to him of the Lord*, 2 Cor. 2. 12. (g) *Strabo* and *Ptolemy* place the City in *Phrygia Minor*: It is by St. *Jerom* ſaid to be the ſame with *Troy*, celebrated in the works of *Homer*. It was, ſaith (h) *Pliny*, a *Roman* Colony.

6. *TRACHONITIS* was a Region and *Tetrarchy*, or rather part of a *Tetrarchy* in *Syria*, anciently called *Argob*, Deut 3. 14. it lay North of *Peræa*, and Eaſt of *Batanea*, and was ſo called, ſaith G. *Tyrius*, from Dragons or ſecret lurking places in which this Country abounded, the Inhabitants living upon (i) Robbery, till they were reſtrained by *Herod*.

7. *TROGYLLIUM*, Acts 20. 15. is a *Promontory*, ſaith (k) *Strabo*, as it were the foot of *Mount Mycale*, oppoſite to, and five Miles from *Samos*, to which *Paul* coming, goes on to *Trogyllium* to harbour there: There was alſo a Town there of the ſame name, mentioned by *Pliny*, l. 5. c. 29. p. 295.

8. *TYRE* and *Sidon*. Theſe two places being ſo often mentioned in *Scripture* together, and lying but 200 Stadia, ſaith (l) *Strabo*, that, is 25 Miles aſunder, I ſhall ſpeak of them both together. And

1ſt. As to Antiquity, though it be certain that, as (m) *Strabo* ſaith, both theſe Cities were πάλαι ἔνδοξοι καὶ λαμπραὶ, *of old illuſtrious and renowned Cities*, inſomuch, ſaith he, that they were comparable for greatneſs, ſplendor and antiquity; though *Tyre* be ſtiled by *Dionyſius* the *Ogygian*, and by the *Poets* the *Cadmean Tyre*, and by the *Prophet* the City *whoſe antiquity is of ancient days*, Iſa. 23. 7. yet was *Sidon* much the elder; for (1.) Though (n) *Homer* mentions *Sidon*, and ſpeaks of the *Sidonians* as πολυδαίδαλοι *excellent Artificers*, he hath not one word, ſaith (o) *Strabo*, of *Tyre*, or the *Tyrians*. (2.) *Trogus* in (p) *Juſtin* ſaith, that after many years the *Sidonians* being overcome by the King of *Aſcalon*, and beaten to their Ships, built *Tyre* the year before the *Trojan* War, i. e. ſaith (q) *Joſephus* 240 years before *Solomon* began to build the *Temple*; hence moſt *Interpreters* conceive that *Tyre* is called *the Daughter of Sidon*, Iſa. 23. 12. (3.) We read of *Sidon* the firſt-born of *Canaan Noah*'s *Grandſon*, who was the Builder of *Sidon*, as (r) *Joſephus* ſaith, ſee *Gen.* 10. 15. and read of *Sidon as the border of Canaan*, V. 19. but we read nothing of *Tyre*, at leaſt till it be mentioned by *Joſhua*, Chap. 19. 29.

2dly. *Sidon* at leaſt for a long time, excelled *Tyre* in Greatneſs, whence it is ſtiled *Sidon Rabba, the Great*, Joſh. 11. 8. 19. 28. *Mela* ſaith that before it was taken by the *Perſians*, it was *maritimarum urbium maxima, the greateſt of maritime Cities*: (ſ) *Diodorus Siculus* having made mention of the City of the *Arvadians*, the *Sidonians* and *Tyrians*, i. e. *Arvad*, *Sidon* and *Tyre*, as the *Phœnician Tripolis*, he adds of *Sidon*, that (t) πλέστῳ ὑπὲρ τὰς ἄλλας χορηγέας ἡ πόλις πολὺ προέθηκε τῶν τῆς Φοινίκων πόλεων, *for riches and other Proviſions it far exceeded the other Cities of the Phœnicians*, that City having long quietly enjoyed that Trade which brought in theſe riches; whence to live quietly and ſecurely is to live *after the manner of the Sidonians*, Judg. 18. 7. Moreover in Skill in *Aſtronomy* and *Arithmetick*, and all the Arts of Merchandize, in *Philoſophy* and *Philoſophers*, (u) *Strabo* makes them ἀνάμιλλοι *emulous*, or equal in Compariſon, and ſaith the *Greeks* had their *Philoſophy* from them. Hence both of them in *Scripture* are repreſented as *very wiſe*, Zech. 9. 2. *Ezek* 27. 8, 9. But then,

4thly. *Tyre* is to be preferred before *Sidon* for Strength, as being built in the Sea, four furlongs from the Land, till *Alexander* joined it to the Continent, whence it is called *the ſtrong City*, Joſh. 19. 29. and after *Sidon* ſuffered by the *Perſians* it excelled in Riches, it being ſtiled *The Crowning City*, as ſending *Crowns* of Gold to Kings, and be-

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(d) Liberæ conditionis. l. 4. c. 10. (e) Leg. p. 798. (f) L. 13. p. 607. 14. p. 663.
(g) L. 13. p. 400. (h) L. 5. c. 30. (i) Ἐν ἔθει τὸ λῃστεύειν πεπιπωκότες καὶ βίον ἐκ ἄλλοθεν ἔχοντες. Joſeph. Antiq. l. 15. c. 13. p. 539. E. F. (k) L. 14. p. 438.
(l) L. 16. p. 521. (m) Ibid p. 520. (n) Il. Ψ. (o) Ibid. (p) L. 18. 3.
(q) Antiq l. 18. c 3. p. 259. (r) Antiq l. 1. c. 7. p. 14. (ſ) L. 16. p. 531.
(t) P. 533. (u) Ibid.

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ing the City whoſe *Merchants* were *Princes*, and *whoſe Traſickers were the honourable of the Earth*, Iſa. 23. 8. Hence (x) *Q. Curtius* ſaith, that in the time of *Alexander*, it was *memorable above all other Cities of Syria and Phœnicia for ſplendor and greatneſs.* They are mentioned in the *New Teſtament* as places to whoſe Coaſts *Chriſt* reſorted, *Matth.* 15. 21. Sometimes as People who reſorted to him from their Coaſts, *Mark* 3. 8. and ſometimes to upbraid the Cities of *Chorazin* and *Bethſaida*, lying eaſtward of them, as being more incredulous, *Matth.* 11. 21, 22.

To ſpeak ſomething of *Tyre* in particular, it is to be obſerved, that there was (y) *Old* and *New Tyre*; the *Old Tyre* mentioned, *Joſh.* 19. 29. and called *Paletyrus*, was built upon the Continent, whence they of *New Tyre* tell *Alexander* that there was a place without the City, called *Paletyrus*, where he might ſacrifice to *Hercules*; It was, ſaith (z) *Strabo*, diſtant 30 furlongs from the other *Tyre*, which was four furlongs within the Sea; hence ſaith *God* to her by the *Prophet*, *Thy borders are within the Sea*, Ezek. 27. 4. She ſent Colonies, ſaith (a) *Curtius*, penè orbe toto, *almoſt through the World*, viz. to *Carthage*, *Leptis*, *Utica* in *Africa*, to *Thebes* in *Bœotia*, and *Gades* in *Spain*, whence it was accounted the Mart of the World; they alſo worſhipped beſides *Hercules*, the Goddeſs *Aſtarte* at *Memphis*; whence (b) *Herodotus* ſaith, the *Tyrians* had there the Temple ξείνης Ἀφροδίτης, *of Venus the Stranger*, to diſtinguiſh her from that *Venus* whom the *Egyptians* worſhipped.

Though in ſpeaking of the Places near the Sea of *Genneſareth* or *Tiberias*, I have followed Dr. *Lightfoot*, yet becauſe he is ſingular in the Situation of them, I have left them in the *Map*, as they are ordinarily placed by others.

(x) *Claritate & magnitudine ante omnes urbes Syriæ Phœniceſque memorabilis*, l. 4. c. 2.
(y) Q. Curt. l. 4. c. 2. Juſtin. l. 11. c. 10. (z) L. 16. p. 521. (a) L. 4. c. 4. (b) L. 2. c. 112.

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O.

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P.

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R.

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S.

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T.

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W.

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To be made weak, Romans 14. 20.
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Some Actions eminently good, and therefore generally commanded, *Phil.* 4. 8. are not particularly commanded, 1 *Cor.* 9. 17.

Adoption includes a bleſſed Reſurrection, *Rom.* 8. 23. *Gal.* 4. 7. *Eph.* 1. 4.

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The Worſhip of Angels forbidden, as not holding the Head. The Foundation of it was laid in the *Platonick* Philoſophy, introduced among the *Jews* by *Philo* and the *Alexandrian Jews*, *Col.* 2. 18. 3. 17.

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Antichriſt was in being in the time of the Apoſtles, 1 *Joh.* 2. 17.

Men are by God appointed to Puniſhment for falling into Sin, but not to fall into it, 1 *Pet.* 2. 8.

The Apoſtles taught not that the Reſurrection might be in their time, 1 *Theſſ.* 4. 15.

The whole Armor of God explained, and ſhewed to conſiſt not ſo much in any immediate Influx of the Power of God, as in ſuch things as either are in us, or are to be uſed by us, *Epheſ.* 6. 14.

Divine Aſſiſtance neceſſary to the performance of our Duty, *Phil.* 4. 13. *Jam.* 1. 5. *See the Appendix to* 2 *Cor.* 6.

B.

BAlaam was a Prophet of the true God, 2 *Pet.* 2. 15, 16.

Baptiſm is ſtiled the Laver of Regeneration, *Tit.* 3. 5.

Baptiſm is a Rite of Initiation to Chriſtians, as Circumciſion was to the *Jews*, *Coloſ.* 2. 12.

The Baptiſm of Infants proved from { 1 *Corinth.* 7. 14. / *Coloſſ.* 2. 12.

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Biſhops and Deacons, *Phil.* 1. 1.

Three Senſes of the Word Biſhop given by the Ancients, all confuting the Presbyterian Hypotheſis, 1 *Tim.* 3. 1. *See the Preface to the Epiſtle to* Titus.

A Biſhop how to be { the Husband of one Wife, 1 *Tim.* 3. 2. / a Lover of Hoſpitality, *Tit.* 1. 8. / one not immers'd in Secular Affairs, 2 *Tim.* 2. 5.

Boaſting is excluded, though good Works are made the Conditions of Salvation, *Epheſ.* 2. 10. *See* 1 *Cor.* 9. 17.

None are Members of Chriſt's Body who are not ſincere Chriſtians, united to him by the Spirit, *Eph.* 4. 4.

In what ſenſe he that is born of God ſinneth not, or doth not commit ſin, 1 *Joh.* 3. 6, 8.

C.

WHat Charity requires us to do to all, what it permits us not to do to any; what it requires or permits us not to do to our offending Brother, 1 *Cor.* 13. 7. Spiritual Gifts, Alms-deeds, Martyrdom, may be ſeparated from Charity, 1 *Cor.* 13. 3.

Cerinthus was Contemporary with the Apoſtles, was an Enemy to St. *Paul* for teaching that Circumciſion, and the Obſervation of the Law, was not to be impoſed upon the *Gentiles.* He was inſtructed in Philoſophy, and ſet up in *Aſia*; was zealous for the Obſervation of the Law. He held that the World was made by Angels, and *Jeſus* to be born of *Joſeph* and *Mary* as other Men, *Coloſſ.* 2. 10.

The

The Divine Nature of *Jesus Christ* is proved.

1. From his Titles, he being
- Jehovah, *Rom.* 10. 13.
- God, *Rom.* 14. 12. 1 *Cor.* 10. 9. *Heb.* 1. 8. 3. 4.
- the true God, 1 *Joh.* 5. 20.
- God manifested in the Flesh, 1 *Tim.* 3. 16.
- the Great God, *Tit.* 2. 13.
- God over all, blessed for ever, *Rom.* 9. 5.
- the Lord of all, *Rom.* 10. 12.
- one in whom dwells the fulness of the God-head, *Col.* 2. 9.
- and who was in the form of God before he was made Man, *Phil.* 2. 6.

2. From the Divine Worship ascribed to him, he being the Object of Religious Adoration and Invocation, *Rom.* 10. 13. *Col.* 3. 24. 2 *Thess.* 3. 16.

3. From the Divine Actions and Attributes ascribed to him, he being
- the Creator of all things, *Col.* 1. 16. *Heb.* 1. 2, 10.
- the Searcher of all hearts, 1 *Cor.* 4. 5.
- omnipotent, and the Raiser of the Dead, *Phil.* 3. 21. *Col.* 1. 19.
- endued with Divine Knowledge and Wisdom.

The Objections of the *Socinians* are answered, *viz.*
- That there is one God the Father of all, and one Lord Christ, 1 *Cor.* 8. 1.
- That the Head of Christ is God, 1 *Cor.* 11. 3.
- That Christ is distinguished from God in these words, *Christ is of God*, 1 Cor. 3. 23. *The God and Father of our Lord Jesus Christ*, Col. 2. 2. *Eph.* 4. 6.
- That by him we believe in God, 1 *Pet.* 1. 20.
- That he is the first-born of every Creature, *Col.* 1. 15.
- That were he God, we could not be called to imitate him, 1 *Joh.* 3. 3.

Christ died
- for all, 1 *Tim.* 2. 26.
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- for the whole World, 1 *John* 2. 2.
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